

TRUE CHRISTIAN RELIGION;

CONTAINING

3716.k.7.

THE UNIVERSAL THEOLOGY

OF THE

NEW CHURCH:

WHICH WAS FORETOLD BY THE LORD,

In DANIEL, Chap. vii. 5. 13, 14. and in The APOCALYPSE,
Chap. xxi. 1, 2.

By *EMANUEL SWEDENBORG*,

Servant of the Lord JESUS CHRIST.

NOW FIRST TRANSLATED FROM THE ORIGINAL LATIN.

Son of Man, What is that Proverb which ye have in the Land of Israel, saying, The Days are prolonged, and every Vision faileth?

Tell them therefore, thus saith the Lord God; I will make this Proverb to cease, and they shall no more use it as a Proverb in Israel; but say unto them, The Days are at Hand, and the Effect of every Vision.

EZECH. xii. 22, 23.

VOLUME I.

LONDON:

SOLD BY J. PHILLIPS, GEORGE-YARD, LOMBARD-STREET; ALSO BY J. DINE & SON,
No. 2, NEW-BRIDGE STREET, NEAR THE OBELISK, FLEET-STREET.
MDCCCLXXXI.

TRUE CHRISTIAN RELIGION
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THE UNIVERSAL THEOLOGY
DANIEL, Chap. vii. Verses 13, 14.

I saw in the Night-visions, and behold One like the SON OF MAN came with the Clouds of Heaven: and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him: His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.

APOCALYPSE, Chap. xxi. 1, 2. 5. 9, 10.

And I John saw a new Heaven and a new Earth; and I saw the holy City New Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband. And the Angel talked with me, saying, Come hither, I will shew thee THE BRIDE, THE LAMB'S WIFE. And he carried me away in the Spirit, to a great and high Mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God.

And he that sat upon the Throne said, Behold, I MAKE ALL THINGS NEW. And he said unto me, Write, for these Words are faithful and true.



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MDCCLXXV.

Advertisement.

THE preceding Work was published by the Author in one Volume, Quarto, but it was thought proper, on Account of the extraordinary Bulk of the English Translation, to divide it into Two Volumes. The second Volume is already in the Press, and it is expected will be ready for Publication some time in the course of the Year. The Reason of publishing the first Volume by itself, was partly in Compliance with the Solicitations of many Persons, who were eager to see this last and valuable Work of the honourable Author, and partly with a View to render the Expence of Purchase less sensible to the Purchaser, by dividing it into equal Portions, to be paid at separate Times, remote from each other.

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To the R E A D E R.

THE Translator of the following Work would think himself wanting in Justice to the Character and Writings of the honourable Author, and indeed to the Public in general, should he withhold from the Reader the following Letter, which he lately received from a pious and learned Friend, a Divine of the Church of England, in Relation to the Baron Swedenborg, and his Publications.

He therefore takes this Opportunity both of publicly expressing his Obligations to his Friend, for the sensible and judicious Remarks contained in his Letter, and likewise of communicating them to the Public, as the best and most suitable Preface he can think of to the following Pages.

THE LETTER.

“ Dear Sir,

“ I sincerely join with many impartial Lovers of the Truth, in congratulating you on having undertaken, and thus far so successfully conducted the Translation of the last Volume of the highly illuminated Swedenborg's Writings, which may be considered as the Seal and Crown of his Message to the World; for as a divine Messenger, I esteem him and count it a high Honour to have known him, and to have received some friendly Letters from him.

“The Writings of this honourable Man recommend themselves, at first Sight, to the discerning Reader, by their genuine Simplicity, by the profound Veneration of the Author for the sacred Scriptures, and also by his deep Penetration into, and his clear Elucidation of their spiritual Sense, and of the Mysteries contained therein, carrying with them a convincing Evidence to the Judgment of simplified impartial Minds, between which and Truth there is a certain Congruity that disposes the former for an immediate Reception of the latter; and this Simplicity is termed in Scripture, the *single Eye*, according to those Words of our Lord, (Matt. vi. 22.) *If thine Eye be single, thy whole Body shall be full of Light.*

“There are two main hindrances to the Admission of divine Truth, when offered to us, the one consists in wilful Attachments to sinful Habits, called in Scripture the *Hardening of the Heart, through the Deceitfulness of Sin*; the other, in such intellectual Prejudices, as blind the Eye of the Mind, so that the Light of Truth cannot shine into it, and this has always been found common even among the decent and learned Professors of Religion, in every Age and Dispensation of the several Churches, wherein holy Men and Prophets, commissioned by God to reclaim, exhort, and instruct the World in Righteousness, were contemned, rejected, or persecuted by it: And when the Lord of Life God manifest in the Flesh, came into the World to accomplish all the Types of his sacred Advent, to fulfil all Righteousness, and to instruct Mankind in the Perfection of Wisdom, the most zealous Professors of Religion, as the Scribes, Pharisees, and Doctors of the Law, were the most strenuous Opposers of his Doctrine, whilst their Love of Dominion, and an invincible Conceit of Self-pre-eminence, on Account of their supposed superior Knowledge, so darkened their Understandings, that they could not see the Types and Prophecies under the Law that so plainly pointed at the Kingdom of the Messiah then come unto them, which brought upon them that Reprehension from our Saviour, (John, v. 44.) *How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God only?* Hence we are to infer, that they are not Persons of the most distinguished natural Talents, or scientific Attainments, that lie most open to that Conviction which Truth carries with it, but Men of defæcate, unprejudiced Minds, and of a child-like Simplicity in the Fear of the Lord, to whom is given this high Commendation in Scripture, (Mark, x. 14.) *that of such is the Kingdom of God.*

“The Establishment of a Divine Revelation even by God himself, does not appear to have been designed, in any Age of the Church, to supersede the Vouchsafement of particular Revelations to particular Persons, at different Times

Times, and on certain Occasions; and credible it is, that Seers of Visions, and extraordinary Messengers, variously gifted, will be occasionally commissioned for the Benefit and Comfort of the Church in the future Times of it; and if in reply to this it should be asked, To what Purpose then is the Establishment of a Divine Revelation, if it answers not all human Requirements in Religion, on every Occasion? be it answered, That though an established System of Divine Institutes be of the highest Importance and Benefit to Mankind, as it serves for a common and safe Directory, both for Faith and Practice, and so to all the Purposes of Life and Godliness, yet through a deplorable Propensity in our Nature to degenerate, it has so happened, that every Church has by Degrees, departed from its primitive Purity, and either through the Ease and Temptations of civil Establishments, or other manifold Causes, sadly apostatized from Virtue and Piety, to the Love of the World, Infidelity, and Impiety: In this Case a People stands in a different and degraded Relation to their God, who, of his infinite Compassion, is graciously pleased to grant them extraordinary Means for their Warning and Conversion, where, through their own Fault, the ordinary ones have failed of their due Influence.

“Another important Use of the established Institutes of a revealed Religion, in connexion with the Vouchsafement of extraordinary Dispensations to particular Persons, is that of their serving as a Criterion or Test, whereby to *try the Spirits whether they are of God*; for in our present State of Probation we stand betwixt the two Worlds of Light and Darkeness, Truth and Error, and as we have good Spirits to befriend us, so there are evil Spirits to mislead and delude us: The Prophet *Isaiah* has laid down the following Rule of distinguishing in such doubtful Cases, where any were liable to be deceived by Wizards, and such as had familiar Spirits: (*Isaiah*, viii. 20) *To the Law and the Testimony: If they speak not according to this Word, it is because there is no Light in them.* Our Application of this Rule is to bring every Doctrine to the Test of the Gospel of Christ, and whatever agrees not with this divine Standard is to be rejected as false; for *He is the Way, the Truth, and the Life.*

“To this Test, viz. the Authority of the sacred Scriptures, we offer the Writings of the inspired *Swedenborg*, for Examination and Decision in every Point of Doctrine, and may challenge the most able Opposer to shew wherein he has falsified, or even misapplied any Part of them in what he has advanced; nay, I think it may be affirmed with Truth, that no one ever more highly exalted their Honour and Dignity, or exhibited more demonstrative

strative Proofs of a clear and comprehensive Understanding of them; and even where he enters upon the allegorical Interpretation of the Scriptures of the Old Testament (*for these Things*, according to St. Paul, *are an Allegory*) he executes this Part of his Office with so much religious Reverence for the Letter, that they who have not as yet attained to the spiritual Sense of them (if they are serious and unprejudiced) will be so far from having any Reason to be offended, that they will rejoice to find that those Portions of Scripture, which at first Sight seem to contain so little of divine Instruction, are significant of the most important Truths, even *the Wisdom of God in a Mystery*: Thus the pious mystical, and the pious literal Christian may unite in the Spirit of Love, and as different Parts of the same Temple, have their respective Degrees of Sanctity.

“It is particularly observable that no Writer, the Knowledge of whom has come down to us, has opened the Relation which Things bear to each other in the natural and spiritual Worlds, in the Way of Correspondency, in any Degree equal to what our learned Author has given us on this Subject, shewing how the invisible Things of God in the latter may be clearly seen and understood by the Things that do appear in this visible Creation: His Exposition of Genesis and Exodus, intitled *Arcana Cœlestia*, in 8 Volumes, 4to, abound with Instances of this Kind, and are a rich Treasure of heavenly Secrets. In the same Work we are given to see how the Spirit of God shadowed forth, and delineated the great Mysteries of Gospel Redemption, through Regeneration, before and under the Law, and so forming them into one consistent Plan of the Divine Wisdom and Goodness for the Recovery of poor lost Man, by the Great Jehovah’s assuming our human Nature in the Person of *Jesus Christ*: But our enlightened Author proceeds still farther in the following Work, and goes on to comfort us, under the present sad Degeneracy of the Christian Church, with a Prospect of the New Jerusalem from above, whereby *Jesus Christ* will bless the Earth, under the Administration of the Spirit of Peace and Love, and by which, as he proves from Scripture, is to be understood the second coming of our Lord; not for the Destruction of the Earth and visible Heavens, but for the Renovation of the Gospel Spirit in the Church, now so sadly corrupted and fallen, as to render such a new Dispensation necessary to the Existence of a true Christian Church on Earth. On this important Subject I shall offer Something, under the following Articles.

“A glorious State of the Church is foretold in many of the Prophetic Writings, both of the old and new Testament, when the Earth shall be filled

filled with the Knowledge of the Lord, and God shall pour out his Spirit upon all Flesh; when the Kingdoms of this World shall become the Kingdom of our Lord, and Men shall not learn War any more, but Righteousness and Peace shall kiss each other, and the Father be worshipped in Spirit and in Truth; in a Word, when the Son of Man, who is also the Son of God, shall come to exterminate Ungodliness from the Earth, and to be glorified in his Saints. The Evangelical Prophet *Isaiah* more particularly abounds with these comforting Predictions, and it is matter of real Grief to see how they have been explained away by so many short-sighted Expositors (even of Repute in the Church) in favour of Constantine's Conversion to the Christian Religion, and the Civil Establishments of it since his time, though it is well known to such spiritual Christians as are acquainted with History how much loss it has suffer'd, both as to Faith and Practice, in the succeeding Times down to its present lamentable Degradation, by the temporizing of the Church with the Earthly Powers for worldly Interest and Honour, when our Lord has so plainly declared, that his *Kingdom is not of this World*.

“ And this leads us to observe, that the same Scriptures, which foretell a glorious State of the Church to take Place on Earth under the Administration of the Divine Spirit, do also foretell a dark Night of Apostacy to precede it, many Marks of which are therein given us, and many Cautions laid down against the Dangers and Deceits of it, particularly by the Apostle, in his 2d Ep. to Tim. ch. i. where he speaks of the perilous Times of the last Days, by which we are to understand the approaching End of the present Church, before the New Jerusalem State of it on Earth, which the inspir'd *Swedenborg* pronounces to be now at hand: Thus we are told in the Sacred Writings, that the Mystery of Iniquity is to have its Manifestation as well as the Mystery of Godliness, and that the latter is not to take place till after a great falling away from the Truth, and the revealing of the Man of Sin, the Son of Perdition: And if we apply the Subject before us to the present Times, shall we not find much Cause to conclude that the foregoing Predictions are fast advancing towards their full Accomplishment, through the melancholy Decay of Christian Faith and Practice among Men, nay of human Faith betwixt Nation and Nation, and also Individuals, in regard to the first Principles of natural and moral Obligation, shewing so little of the Fear of God and good Conscience in their Dealings with one another. Among many other Signs of the last Days mentioned in the Epistle before quoted, the Apostle lays down this, that *Men shall be Lovers of Pleasure more than Lovers of God, having a Form*

of Godliness, but denying the Power thereof; and here every serious Observer can testify to this being the Case with us, and how far the Love of the World, the Love of Money and the Pride of Life have run down Religion into a dead Formality amongst us.

“ Many there are that strive to evade the Truth of this Complaint by saying that the Times were always much the same, and likely will be, hoping that they shall pass well enough in the Croud, and therefore think that they have no need to be particular as to Religion, by going beyond the Measure of their Neighbours, thus contenting themselves to take and leave the Times as they find them, counting it sufficient if they be not as bad as the worst; but this is a Delusion from Satan which ruins many thousands, by leading them into a false and fatal Security, both with regard to the state of the Church and that of their own Souls, in Contradiction to the Testimony of Scripture, (1 Pet. iv. 18.) where the Apostle speaking of the last Times of the degenerate Church, mentions it as difficult even for the Righteous to be saved, that is, for those who should pass for such in the Judgment of Men, according to their lax and low Ideas of Righteousness; and were the Professors of Christianity in general to measure their State by the Gospel Standard, they would not so easily satisfy themselves as they do in living according to the Fashion of this World, but take the Scriptures for their Rule, deal more in Self-examination, and follow after that *Holiness without which no Man shall see the Lord.*”

“ In order to guard against this general Delusion, in these last Days of the present Church, the excellent Swedenborg, like the ancient Prophets under the Apostacy in their Days, has, agreeably to his Commission, throughout his Writings exposed the Vanity of trusting to an empty Profession of Religion without a good Life answerable thereto; he enters minutely into the specific Difference of Works, shewing that they only are truly good, which proceed from the Spirit of Love and Faith, and that all others done from mere natural Impulse, or from worldly Motives, of Honour, Interest, or Character, have no Title to that Denomination; and he also evidently proves, that what is called Faith, as separate from Charity and good Works, is no true Faith; he opens the Doctrine of Repentance from its deepest Ground, and urges the Necessity of Regeneration, as the Creation of a new Heart and Spirit in Man, from the Condition of his fallen Nature, pointing out at the same time the Error of ascribing this divine Principle to Water-Baptism, or the sacramental Sign of it; he confirms and inculcates the Doctrine of the Divinity of our Lord and Saviour

Saviour Jesus Christ, from the clearest Exposition of Gospel Truths, beyond any Author I know of, and so evinces in a most satisfying manner, how the glorified Humanity of the Son, by a most intimate and essential Union with the Father, like the Soul and Body in Man, characters **JEHOVAH** as God and Man in one Person; and he guards the Doctrine of the Sacred Trinity in a very intelligible Manner, against the Error of those who figure in their Minds three distinct Images, Forms, or Shapes of the Godhead, and so run into mental Tritheism, or a Triplicity of Gods: He vindicates the divine Attributes from the offensive and reproachful Error of those who charge the God of infinite Love with want of Compassion, by ascribing to him an arbitrary Mercy in favour of some, whilst he sentences the greater Part of Mankind by a damnatory Decree to unavoidable Perdition, proving by convincing Arguments that the Heathen World, under their several Dispensations, are in a salvable state, and will, by a due Use of the Means afforded them, be brought into the Knowledge of the Truth hereafter. In a Word, he takes in the whole System of Christian Faith and Practice, explains and reconciles numberless Difficulties and seeming Differences in the Scriptures with a perspicuous Brevity, points out the Errors of the several particular Churches, and shews that the Depravity and Darkness which overspread the Face of Christendom at this Time, is the Night preceding the Morning of that Day which shall bless the Earth with the New Jerusalem Dispensation, under which Christ's Spiritual Kingdom shall be exalted in Righteousness and Peace among Men.

“There is the greater Reason to abide by our Author's Interpretation of the last Days, mentioned in Scripture, with reference to the approaching End of the present State of Things, in order to give place to the New Jerusalem Church, because this is no new Doctrine, but believed in by many eminent Christians, in the several Ages of Christianity, and look'd for as near at hand by many in the late and present Times, and certain it is, that the glorious State of the Church foretold in the Scriptures has not hitherto had its Manifestation on Earth; and as to its near Approach, we may add to what has been observed before on the Signs of the Times, that the many tremendous Signs of late in the natural World, the sore Tryals of the Godly, the withholding of the usual Comforts from spiritual Christians, and the monitory Prelages of some great Thing coming on the Earth in the Minds of many serious Persons; those Things joined to the inquiet Condition of the World through Want, Distress of Nations, and the overflowing of Ungodliness, may be considered as the preparatory Scourges for Purification in the Household of Faith, and in the Ungodly
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for Severity ; but this Comfort have the former, that the Lord doth all Things well and for Good to them, and that *Sion shall be redeemed with Judgment, and Jerusalem become a Praise in the Earth.*

“ The great *Swedenborg* was a Man of uncommon Humility, and so far from affecting to be the Head of a Sect, that his voluminous Writings in Divinity continued almost to the end of his Life to be anonymous Publications ; and I have some reason to think that it was owing to my Remonstrance to him on this Subject, that he was induced to prefix his Name to this his following last Work : He was of a Catholic Spirit, and loved all good Men in every Church, making at the same time all candid Allowance for the Innocency of involuntary Error ; but as he found himself obliged to point out the false Doctrines in the several Churches with an impartial Freedom, it must be expected that his Writings will meet with Opposition from Bigots in all Churches : The zealous Roman Catholic will be against him, as he censures that Church for arrogating to itself the Power of Christ, of dispensing with the Divine Laws, and of exercising spiritual Jurisdiction over the Consciences of its Members : The Solifidian, who separates Faith from Practice in Religion and makes Belief to constitute the whole of it, will also be against him, as our Author fundamentally lays down the inseparable Union of both as necessary to Salvation, shewing that neither without the other can be called Faith or good Works, in a Christian Sense, nor can subsist as divided any more than Heat and Light in the Sun : The rigid Calvinist, who confines the Mercy of God to a small Part of Mankind by a partial Decree, will reject a Writer who asserts the Goodness of God, in its utmost possible Extent towards All, on the clearest Proofs both of scriptural and moral Evidence, and explains the Consistency betwixt the Freedom of the human Will and the Operations of Divine Grace to the Conviction of the rational Mind, shewing that if positive Decrees in respect to our Salvation were compatible with human Liberty, not a single Soul would be lost. To the foregoing Adversaries of our Author may be added, the narrow Sectarian, whether it be a Leader that seeketh the Honour that cometh of Man, or others under him who have shut up their Minds against all farther Light, as determined to maintain the Interest and Credit of their Party on its present Foundation : The Deist and Naturalist, who are nearly the same, and from the Depth of a metaphysical Darkness talk of an unknown God without the least Idea of him, and confound the Divine Essence with what they call Nature, still more unintelligible, will professedly oppose the Writings of our illustrious Author, who so frequently and sedulously inculcates the Divinity of Jesus

Jesus Christ, by his personal Union with the Father, from whence arises this distinguishing Grace and Privilege of the Christian, that whereas the Eternal, Invisible JEHOVAH manifested himself before and under the Law to Mankind by the Ministration of Angels, he now communicates himself to us, through the adorable Jesus, in our own Nature, glorified as God and Man in a Divine Personality. Lastly, the mere Formalist in Religion, the self-righteous Pharisee, and all such as live according to the course of this World, with Minds and Hearts directed thereto, however decent they may appear externally, will all join in Opposition to so spiritual a Messenger, who strenuously insists on the inward Principle of Good, without which all Externals are unavailable to Salvation, and that it is only through the Energy of the Holy Spirit proceeding from the Father, through the Divine Humanity of the Son, in Hearts duly prepared for and receptive of such Influence, that we are made meet to be Partakers of the Inheritance of the Saints in Light. Now that any extraordinary Messenger to the World, faithful to his Commission in the Delivery of divine Truths, without respect of Persons, should meet with Opposition, is so far from being any just Cause of Offence to us, that it should serve to confirm us in the Belief of his Legation, inasmuch as Divine Truth must ever be contrary to the Inclinations, Maxims, and Pursuits of a degenerate World, the Reasonings of which will ever be according to its governing Principles, and therefore it was that the essential Truth of God in the Person of Christ was to suffer Persecution; but Wisdom is justified of her Children, even such as have their Hearts turned towards God, and in respect to such, Truth carries in it a native Evidence and Conviction, so as to supersede the Necessity of Argument, according to those Words of our Lord, *If any Man will do his Will, he shall know of the Doctrine whether it be of God.*

“ Our Author ever kept the Holy Scriptures in his View, they were his Light and Guide, his Shield and Buckler on all occasions; his Reasonings are grounded on their Authority, and he is abundantly copious in the Proofs he draws from them in support of whatever Doctrine he advances: On this Foundation he builds, and a surer can no one lay; he expounds the lively Oracles by their harmonizing Sense in different Parts of them, and opens their spiritual Meaning, like the Scribe instructed unto the Kingdom of Heaven, and of this he has in particular given us satisfying Evidence in his Exposition of the Apocalypse: And yet let it be remarked here, that however high he stands in the Character of the enlightened Divine, however zealous he appeared for Truth and the Instruction

of his Brethren, and lastly, however self-denying in his own Particular, as to Gratifications and Indulgencies, even within the Bounds of Moderation, yet nothing severe, nothing of the Precisian appeared in him, but on the contrary, an inward Serenity and Complacency of Mind were manifest in the Sweetness of his Looks and outward Demeanour, and so far is he in his Writings from affecting any stoical Stiffness or Severity, that in several Parts of them he allows to Christian Liberty its full Scope, and no where censures social Entertainments and Amusements properly conducted.

“ This highly gifted Man’s Visions and Communications with the Spiritual Worlds, in a frequent visible Intercourse with Angels and other Spirits, will be looked upon by many as an exceptionable Part of his Writings, owing to a general Disbelief of these Things, helped on by the weak Arguments of some in a degree of Reputation for their Learning, in order to discredit the Reality of such supernatural Discoveries, urging, that since the Publication of the Gospel they have ceased as useless, though it is most certain that after the Publication of the Law they were frequent, and if any Credit is to be given to the best human Testimonies, have been vouchsafed to some in every Age of the Christian Church; and I verily believe with our Author, that we have all of us Communications with the Spiritual Worlds, by our Connexions with good or evil Spirits, according to the Fitness of Disposition and Choice that lead to such Associations respectively, and that we receive Influx from them; but few understand this, through want of visible supernatural Representations, though the Truth of the matter is proveable from the sacred Writings; and as to that Portion of Scripture on which they mistakenly lay so much stress, viz. *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead*, it is spoken of such as have hardened themselves in Unbelief with respect to a future State, and therefore would bring themselves under still greater Condemnation should they have the Offer of such additional Evidence as they would be sure to reject; whereas the same extraordinary Vouchsafements to certain Believers may be considered as their Privilege, and of Benefit to themselves or others; or if dispensed to such as are weak in the Faith, may serve for their Confirmation in it; but of these matters we are seldom competent Judges, as they are among the Secrets of Divine Wisdom; I forbear to enlarge on this Subject here, as I have spoken more fully of it in my Preface to the Translation of the Author’s Book, *DE COELO ET INFERNO, Concerning Heaven and Hell*, in respect to which Translation I find myself called upon, in order to rectify
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and obviate some Mistakes, to observe as follows.—Mr. *William Cookworthy*, of Plymouth, began and carried on a considerable Part of that Translation—I translated and finished the remainder: He submitted his Part of the Translation to my Revival and Corrections; but I found it needful to form his Part from the original Latin into a Similarity of Language with my own, and accordingly completed it; to which I added the Preface, and the whole of the Notes. I think myself obliged to mention this, that whatever Degree of Credit may be allow'd to that Work, the Share which that estimable Man had in it may be ascribed to him; and this also is said for the Satisfaction of his surviving Friends: I am to observe that Mr. *Cookworthy* was at the whole Expence of the Publication.

“As the Credibility of *Swedenborg's* extraordinary Dispensation, in respect to his Commerce with the invisible Worlds, would receive Addition from his private good Character, I was accordingly led to call upon him by Letter to publish some Particulars of himself, for the Satisfaction of the Public, which he answered, giving me some Account of himself and Family, which was confirmed to me by some that well knew him in his own Country, together with the Honours with which he was dignified there as a Senator of the Equestrian Order of Nobles, by the high Esteem in which he was held by the Royal Family in Sweden, and also by the most pious and excellent Men of that Kingdom, as also with some other memorable Particulars, not here to be mentioned. The above-mentioned Letter to me I have given in my Translation of a small Treatise written by our Author, *On the Nature of Influx*, under the prefix'd Title of A THEOSOPHIC LUCUBRATION. I am to observe here, that I am indebted to *Christopher Springer*, Esq; formerly of the Senatorial Order in Sweden, who has resided in London many Years, for many satisfactory Circumstances relating to his Life and Character.—And yet the great *Swedenborg*, who employed his peculiar Talents and the greatest part of a long Life for the Benefit of his Brethren, high in Honour and Esteem as he was, lived several Years in an obscure Lodging in London, in which he ended his Days. O Lord, how wonderful are thy Dealings with thy most favoured Servants, to bring them into a Conformity to thy low and abject State when on Earth, in order to exalt them to that Glory which Thou hast prepared for them! I saw him in the beginning of his last Sickness, and asked him if he was comforted with the Society of Angels as before, and he answered that he was: I returned Home, about a Day's Journey from London, and heard soon after, that he was near his Departure, and expressed his Desire to see me, but some Hindrances to the Visit happening
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at that time, I did not embrace the Opportunity as I should have done, for those Hindrances might have been surmounted. My Neglect on this occasion appears to me without Excuse, and lies very heavy on my Mind to this Day.

“ That so highly gifted a Messenger from the Lord (as I verily believe he was) should meet with the Reproach of being beside himself, will be so far from appearing strange to such as are acquainted with the Scriptures, that they would expect it: and credible it is, that an Angel from Heaven in a human Form, with a like Message to an apostate World, would find no better Treatment from it; but let the Authors of all such Calumny look well to the Danger they incur by it, for where a Person is advanced to any good Degree of Usefulness in the Cause of Virtue and Religion, and more particularly if led to consecrate very exalted Talents to the Honour of God and the spiritual Benefit of his Brethren, such a Character is sacred, and to go about to defeat the Success of such Labours is nothing less than a degree of Profanation; and the like Conduct in any of the Clergy, whether proceeding from Envy, Jealousy, or any partial Regard to their own particular Credit or Interest, is still more blameable; and as to such as are led by Mistake, or a Zeal for some particular Opinions, to oppose the Usefulness of eminently good Men, because they think and walk not in all things according to their Rule, they would do well to remember, that there are Diversities of Gifts, and Differences of Administrations of the same Spirit, and all for the Edification of the Body of Christ: Thus some are more in the literal, whilst others excel in opening the spiritual Sense of the Scriptures; some are eminent for their active Usefulness in public Exhortation, Teaching, and Preaching, whilst others are more fitted for writing in Defence of the Truth, or find themselves called to perfect their States respectively in the various Exercises of a retired Piety: Some Christians have little more of Grace than is sufficient for themselves, others have a larger Portion of it for the Benefit of their Brethren also, whilst all are graciously provided with Instruments and Means suited to their Reciprocity and several Occasions: Thus the Church, like the natural Body, has its different Members, all which may contribute to the Welfare of the whole, by the Concurrence of their several Functions uniting in Love, whilst no one can say to another, *I have no need of Thee*. Why then do Men, called religious, go about to reproach and vilify one another on account of their several distinguishing Gifts, which, like as one Star differeth from another Star in Glory, may and should all attune in one divine Harmony to the Praise and Glory of God? The unchristian Spirit of Calumny

Calumny and Detraction here mentioned, leads me to observe in this Place, that some have taken Pains to represent our Author as mad, in order to discredit his Character and Writings, grounding their Charge on the following Circumstance,—He was seized with a Fever, attended with a Delirium, common in that Case, about Twenty Years before he died, and under the Care of a Physician, and they have gone about to pick up what he said and did, and how he looked at the Time, and have propagated this both in private and in Print, a Proceeding so contrary to common Humanity, that one cannot think of it without Offence, nay even Horror; but there is not the least Occasion for a particular Answer to so malignant a Charge, as it receives its full Confutation from the Consistency and Wisdom of his numerous Publications since that Time, insomuch that we can here apply the Apostle's Answer to *Festus's* Imputation of Madness to him, that he speaks the *Words of Truth and Soberness*; and if this be not allowed as a Proof in Point, where is the Test whereby we are to distinguish betwixt sane and insane?

“ It may reasonably be supposed, that I have weighed the Character of our illustrious Author in the Scale of my best Judgment, from the personal Knowledge I had of him, from the best Information I could procure concerning him, and from a diligent Perusal of his Writings, and according thereto I have found him to be the sound Divine, the good Man, the deep Philosopher, the universal Scholar, and the polite Gentleman; and I farther believe that he had an high Degree of Illumination from the Spirit of God, was commissioned by Him as an extraordinary Messenger to the World, and had Communication with Angels, and the spiritual Worlds, beyond any since the Time of the Apostles; and as such I offer his Character to the Public, solemnly declaring that to the best of my Knowledge, I am not herein led by any Partiality, or private Views whatever, being much dead to every worldly Interest, and accounting of myself as unworthy of any higher Character than that of a penitent Sinner. I pretend to no Authority over the Mind of the Reader, and if I have erred in any Thing here delivered, I trust that it is in the Innocency of Error, and shall be retracted on Conviction. I have farther to declare it as my Belief, that we draw nigh to the last of the latter Days spoken of in Scripture, and that the Woes are already begun, which are to prepare the Way for the New Jerusalem from above, to the Truth of which our honoured Author appears to have been called to bear a particular Testimony, in which Vocation I believe he will soon be succeeded by others. The Doctrine of a Judgment-Work approaching, will meet with no favourable Reception from those that are of this World, and satisfied with the present Condition of it; but the Children
e and

and Heirs of that Kingdom, which shall have its sure Foundations in Christian Love, Righteousness, and Peace, will, through the Power of Faith, be enlightened to see the foregoing Scourges as preparatory to the Manifestation of Christ's glorious Kingdom on Earth, and together with all the present Mourners in Sion be enabled to rejoice in Hope, with the divine Witness in the Revelations, saying, and earnestly praying, *Come Lord Jesus, come quickly!*

“ Dear Sir,

“ I have here given my most serious Thoughts on the Writings and Character of the great *Swedenborg*, and if you approve of this Performance, so far as to think it may be prefixed to your Translation, with any Degree of Usefulness, I freely offer it to your Service. I thank you, Sir, for the favourable Opinion of me, expressed in your last Letter, and must own that I esteem it a Comfort to have been instrumental in some Degree in promoting the Knowledge of our Author's Writings, and wish you more successful in your able Endeavours to forward the same. It is Matter of great Satisfaction to find that the small Part of his Works which has already been translated into English, has met with more Success than might be expected in so short a Time; and by the Accounts received of the favourable Reception of them in foreign Countries, we have good Reason to hope, that his highly-gifted Ministry will in due Time more fully appear, as a Light shining in a dark World, to check the Progress of Infidelity, to diffuse the right Understanding of the sacred Scriptures, and to turn many to the Knowledge of the Lord: I am sure that you join with me and many more in this good Wish, and remain,

Dear Sir,

Your affectionate

Humble Servant,”

T. H.

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The Translator hath only to add to the above Letter, that he should count himself most happy, if he could engage the Candour, and serious Attention of the Reader, to the important Contents of it, and of the following Pages. He is very sensible, that in an Age, when few Persons comparatively give their Minds to religious Contemplations, and when those few are so much divided in their Sentiments concerning Truth, the Writings of

Baron

Baron Swedenborg will meet with a very partial Reception. He is the more earnest therefore in his Wishes, that every Person, into whose Hands the following Work may fall, would examine it carefully, and impartially, and not pronounce Judgment either for or against it, till he hath in all Sincerity, and good Conscience, deliberately weighed its various and interesting Matter. Our Lord cautioned his Disciples to *take Heed how they hear*; and surely there is the same Necessity now-a-days, to take Heed how we read, lest on the one Hand we should close hastily, and incautiously, with every new Doctrine presented to us, and on the other Hand should reject every one, merely because it seems, at first Reading, to controvert our Prejudices, and pre-conceived Opinions.

The Variety of Information, Instruction, and new Discovery, contained in the Pages before us, must be confessed by every candid Person, to be very extraordinary; and if it be all grounded in Truth, it must then be acknowledged to be equally momentous: The Reader's Obligations therefore for his own Sake, to examine seriously whether it be true or not, must needs be proportionably forcible, inasmuch as the Importance of the Information here presented, with respect to Himself, must depend entirely on such an Examination.

And here the Translator begs Leave to caution his Reader against a common Weakness in the human Mind, which, if not attended to, may possibly be an effectual Bar against his receiving any Benefit from the following Work, and which moreover is so deceitfully insinuating, that it generally escapes the Observation even of those very Persons, who are most exposed to its Influence and the greatest Sufferers by it. The Weakness he alludes to, is that whereby many suffer themselves to be prejudiced against an useful Book, merely because they have heard the Author of it called by some hard unintelligible Name, such as Enthusiast, Visionary, Madman, &c. The evil Effects of this Weakness are manifold, and notorious; our Judgments are immediately enslaved by it to the Tyranny of Calumny; we put it in the Power of every ignorant, or evil-minded Man, to rob us of the most valuable Treasures of Instruction; the best Writings, and the best Men, under such Imputations, are unheeded by us; in short we are exposed hereby to the Loss of every Thing that is most connected with our best Interests, and in the mean Time can gain Nothing by it but the poor Satisfaction of joining in the common Censure against some of our Fellow-Creatures.

It was this delusive Weakness, prevalent amongst the Jews of old, which blinded the Eyes of many amongst them to the Knowledge of the divine
Light

Light and Truth manifested in and by the Messiah, the Lord Jesus Christ. *He has a Devil, and is mad*, was the received Outcry against the Lord of Life, and few had Goodness of Heart, and Wisdom of Understanding, sufficient to examine what Ground there was for such a false and censorious Judgment; it furnished the carnal and the worldly-minded, with a temporary Excuse for the Supineness of their own spiritual Conduct; and possibly they were unwilling to have it contradicted, lest an invincible Argument should thence arise for their own Repentance and Reformation of Life.

Now we at this Day can easily see the Folly and Impiety of such a Procedure in the old Jews, but then we do not so well consider that we ourselves are guilty of the same, whensoever we suffer our Minds to be prejudiced against the Truth, by any idle Reports, or ill-grounded Censures, that ignorant, or evil-minded Men, may propagate against the Teachers of it. We condemn the Jews as a very unwise and impious People, because they formerly reprobated the Doctrines and Testimony of our Lord, when he appeared on Earth, and we wonder how they could be so blinded, as not to discern in him, and in his Divine Words, incontestible Proofs of his being the true Messiah; but then we do not so often reflect, that the very same Causes, which at that Time operated to darken the intellectual Sight of the Jews, in regard to the Person of the Redeemer, may, and do now operate also to darken our intellectual Sight, in regard to the Discernment of genuine Truth.

It becometh us well therefore, if we would form a right Judgment in relation to the Things of God, to take heed that the Eyes of our Minds be not obscured by the Mists arising from lower Things, such as an inordinate Love of this World, and its ensnaring Pleasures, an overweening Conceit of our own natural Wisdom, a weak and credulous Attention to the calumniating Charges of carnal Persons against a spiritual Teacher of the Truth, or any violent Attachment to the received Doctrines and Traditions of Men. For it must be plain to every considerate Person, that these were the Things, which in Days of old made the Difference between the believing and unbelieving Jew, and in proportion as these Things operate in the Mind, they must of Necessity ever unfit, and indispose it for the sober and profitable Contemplation of religious Truths.

Take Heed then, dear Reader, how thou sufferest thy Mind to be abused, and turned from the Truth, by any evil Prejudices, arising from any of the Causes above-mentioned, lest they do that to thee, which they did, in old Time to the Jewish Nation, make thee reject the Truth which would have saved

saved thee, and bring upon thee that severe Rebuke of the Prophet, *Behold ye Despisers, and wonder, and perish; for I work a Work IN YOUR DAYS, a Work which ye shall in no wise believe, though a Man declare it unto you.*

The Translator, earnest as he is in his Wishes for the good Reception of the following Work, from a thorough Conviction, in his own Mind, both of its Truth and its Importance, is yet too well acquainted with Mankind, and the Nature of the human Heart, to expect that all others should see it with his Eyes, and receive it with the same firm and implicit Belief. Men always did, and probably always will differ in Opinion concerning the Truth and Validity of every new Dispensation of religious Doctrine and Instruction. Such Difference of Sentiment is no Proof either of the Truth or Falshood of such a Dispensation, it is only a natural Consequence of that Liberty to which every Individual Man is left to judge for himself in Things appertaining to his Salvation, and therefore should be considered as laying every one under a more pressing Obligation, not to judge according to Prejudice and Appearance, but to *judge righteous Judgment*, inasmuch as on his own Judgment must infallibly depend the Happiness or Misery of his Existence to all Eternity.

The Translator is not ashamed to confess his own entire Acquiescence in the Doctrines and Sentiments of the honourable Author, whose last Work he here presents to the Public. He is sincerely thankful that ever Providence brought him acquainted with one, whom he conceives in his humble Opinion, to be an heavenly-instructed Scribe. He is happy also to find that he is not quite singular in his Sentiments, and that many others, both learned and unlearned, bear the same Testimony to the Truths taught by the Swedish Divine. He thought it his Duty therefore, to endeavour to make known to his Fellow-Creatures, what he hath found to be so exceeding precious and profitable to Himself; and he is the more zealous in this Endeavour, inasmuch as he will venture to affirm, that amidst the Variety of new Information with which the Writings of Baron *Swedenborg* abound, he no where asserts any thing but what hath a Tendency to make Mankind good and virtuous, if they would live accordingly; what every good Man therefore must needs wish might be true, and what none but bad Men would desire to prove false.

The Translator cannot take his Leave of the Reader, without suggesting to him a Caution respecting the MEMORABLE RELATIONS, which he will find annexed to every Chapter in the following Work. These memorable

Relations contain particular Accounts of what had been seen and heard by the Author in the spiritual World, and have in general some Reference to the Subjects of the Chapters preceding them. The Reader then will do well here to remember, what the Author so often inculcates concerning the spiritual World, that the Things contained therein are Representations of the spiritual Affections and Thoughts of its Inhabitants, and are therefore produced, varied, modified, and removed, according to such their Correspondence. It must needs be expected that these Relations will, in many Particulars, on their first Perusal, seem strange to every Reader, who hath been unaccustomed to such spiritual Contemplations. But what is there, howsoever true and reasonable, which doth not seem strange to the Mind, before it hath been familiarized to it, in some degree, by the Habit of Consideration? Even the justest and most important Discoveries in natural Philosophy seem unaccountable and surpassing all Belief, to such as are Novitiates in that Science. Tell an ignorant Man, for Instance, that the Sun standeth still, and that the Earth is continually moving, and that there are such People as the Philosophers call Antipodes; and that there is no Colour in Bodies, but what they receive and reflect, in consequence of the Light shining upon them, with numberless surprizing Phenomena of a similar Nature, and he will naturally ridicule such Information, notwithstanding its Truth, merely because his Mind hath never been accustomed to such philosophical Light and Knowledge. What then are we not to expect, in regard to Information concerning the spiritual World, many of whose Laws, we may well imagine, must at first Sight appear as contradictory and opposite to our natural Ideas, as the Truth of Philosophy is to the Notions of the most unlettered Savage? But as all Objections to our Author's spiritual Communications have been so ably and satisfactorily answered by the Writer of the above Letter, in his excellent Prefaces to the *Lucubration on Influx*, and the *Treatise on Heaven and Hell*, it is needless to say any Thing more on that Subject.

There is however one other Particular, which the Translator must here beg Leave to observe to the Reader, in order to his receiving the full Light and Benefit of the following Work. The Author frequently illustrates and elucidates spiritual Subjects by comparative References to the human Body, with its several component Parts and Members. This likewise, we are well aware, will appear, at first Reading, very strange, and unintelligible to many, merely for want of knowing and considering the true Ground of Connexion between spiritual Things and the human Body. The Reader therefore will here again do well to remember, that the Author, in the earlier

earlier Years of his Life, had made the human Body, with its several Parts, the particular Objects of his Study and Attention, having written a very large and valuable Work, entitled *Regnum Animale*, on that Subject. The Consequence of his deep Researches into a Matter of such Importance was, that he discovered both a general and particular Analogy between the Spirit of a Man and his corporeal Frame, and that nothing existeth in the latter, but what hath a corresponding Ground and Cause of its Existence and Subsistence in the former. Hence he was led to a further Discovery, that as the Spirit of Man was created to be a Recipient of all Things in Heaven, and is therefore a Form of Heaven, both in general and in particular, consequently the Body of Man, both in general and in particular, must in its State and Place, be representative of heavenly and spiritual Things, by Virtue of the Spirit that giveth it Birth, and of which it is a corresponding Form in outward Nature. It must be expected, however, that the Mind, before it is accustomed to regard the human Body according to this philosophical Light and Ground, will be surprized to hear of such a Connexion between Spirit and Matter, and will discern little Analogy between them: nevertheless, this we will venture to assert, that the more the Subject comes to be deliberately and philosophically considered, so much the more beautiful and instructive such Analogy will appear, and so much the more striking and forcible all our Author's Reasonings and Allusions, in regard to the corporeal Frame will come Home to us.

Reader, farewell; and remember, that that is the truest Doctrine which hath a Tendency to make thee live in the best and wisest Manner; and he is the most enlightened Teacher, whose Lessons lead thee to the Lord of Heaven, and open thy Heart most thoroughly to the Reception of the Divine Love and Wisdom; try only the following Work impartially by this Test, compare it with the Word of God, that never-failing Touch-stone of all true Doctrine; be not over-attentive to the Opinions of erring Men, but judge for thyself, taking the Lord and his holy Word for the Directors of thy Judgment; above all, be careful to live well, that so thy Judgment may be freed from evil Prejudices, and disposed aright to the Contemplation of Truth; and then receive or reject the Doctrine here presented to thee, according as thou findest it in Agreement or Disagreement with thy more composed and serious Thoughts.

The Reader is desired to correct with his Pen the following Mistakes of the Press.

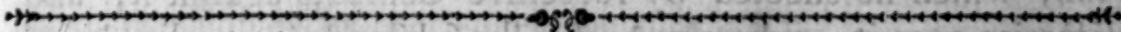
Page	xi.	of the	Preface,	3d Line from the Bottom,	read	War.
p.	19,	Line	19.	for Thing	read	Things
p.	23,	l.	23.	for strong	r.	stony
p.	39,	l.	30.	for filled	r.	fitted
p.	43,	l.	25.	for Psalm	r.	Jeremiah
p.	55,	l.	27.	for adjourned	r.	adjoined
p.	63,	l.	24.	dele the before Falsity		
p.	68,	l.	2.	of Note (g), dele other before Animals		
p.	71,	l.	31.	dele other, before Animals.		
p.	85,	l.	26.	dele the before Falsity		
p.	90,	l.	29.	for to	r.	or
p.	96,	l.	39.	for found	r.	formed
p.	112,	l.	30.	dele the inverted Commas.		
p.	114,	l.	last.	read, of Queens		
p.	121,	l.	46.	for and whilst the	r.	whilst the
p.	128,	l.	8.	for Son of the	r.	Son the
p.	135,	l.	18.	for every	r.	very
p.	158,	l.	2.	for are	r.	were
p.	167,	l.	2.	for Man's	r.	Men's
p.	169,	l.	last.	for spreads	r.	spread
p.	211,	l.	37.	for on	r.	or
p.	221,	l.	2.	for Word	r.	World
p.	223,	l.	6.	for Light	r.	Delight
p.	223,	l.	29.	for Mortality	r.	Mortality
p.	228,	l.	23.	for is	r.	was
p.	229,	l.	25.	after to desire	insert	to ascribe
p.	252,	l.	15.	for ashamed	r.	ashamed
p.	262,	l.	11.	for and therefore	r.	therefore
p.	283,	l.	27.	for described	r.	derived
p.	321,	l.	31.	for by the King	r.	of the King
p.	374,	l.	18.	read, have no place		
p.	379,	l.	16.	of the Note, dele the Apostrophe.		
p.	398,	l.	9.	read these are		
p.	421,	l.	12.	read, and knock.		
p.	465,	l.	13.	read they regarded		



TRUE CHRISTIAN RELIGION:

CONTAINING

The UNIVERSAL THEOLOGY OF THE NEW HEAVEN AND NEW CHURCH.



The Faith of the New Heaven and New Church.

1.  HE Reader is first presented with a View of Faith, in its Universal and Particular Form, that it may stand as a Frontispiece to the Work which follows; and as a Gate of Introduction to the Temple, and as a Compendium, or Summary, wherein all the Particulars that follow are in a measure included.—It is called the Faith of the New Heaven, and New Church, because Heaven, which is the abode of Angels, and the Church, which is constituted by Men on Earth, are One in Operation, like the Internal and External of Man. Hence every Member of the Church, who is in the Good of Love derived from the Truths of Faith, and in the Truths of Faith derived from the Good of Love, is, with regard to the Interiors of his Soul, an Angel of Heaven; and therefore after Death he enters into Heaven, and into a State of Enjoyment therein according to the state of Union subsisting between his Love and Faith. It is to be observed, that in the new Heaven, which is now in its Commencement by the Lord, This is the Faith, the Frontispiece, the Portal, and the Summary thereof.

2. THE FAITH OF THE NEW HEAVEN AND NEW CHURCH IN ITS UNIVERSAL FORM is this. That the Lord from Eternity,

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who

who is JEHOVAH, came into the World, that he might subdue the Hells, and glorify his Humanity; and that without Him no Flesh could have been saved; and that all will be saved who believe in Him.

It is called Faith in its universal Form, because this is the Universal of Faith, and the Universal of Faith is what entereth into all and every particular part thereof. It is an Universal of Faith that God is One in Essence and Person, in whom is a Divine Trinity, and that the Lord God and Saviour Jesus Christ is He. It is an Universal of Faith, that no Flesh could have been saved, unless the Lord had come into the World. It is an Universal of Faith that he came into the World to remove Hell from Man, which he effected by successive Combats against it, and Victories over it; whereby he finally subdued it, and reduced it to Order, and under Obedience to Himself. It is an Universal of Faith that he came into the World to glorify his Humanity, which he assumed in the World, that is, to unite it with the Divinity of which it was begotten (*Divino a Quo*); thus he keepeth Hell eternally in Order and under Obedience. Inasmuch as this could only be effected by means of the Temptations where-with he suffered his Humanity to be assaulted, even to the last and most extreme of all, which was his Passion on the Cross, therefore he endured that process of Suffering. These are the Universals of Faith concerning the Lord.

The Universal of Faith on Man's part, is, that he should believe on the Lord; for by believing on him he hath Conjunction with him, and by Conjunction, Salvation. To believe on him is to have Confidence that he will save; and because none can have such Confidence but he who leadeth a good Life, therefore this is also implied in believing on Him. To this purpose the Lord testifieth in John, "*This is the Will of the Father, that every one that believeth on the Son may have everlasting Life,*" Chap.

vi. 40. and in another Place, "*He that believeth on the Son hath everlasting Life; but he that believeth not the Son shall not see Life, but the Wrath of God abideth on him.*" iii. 36.

3. THE FAITH OF THE NEW HEAVEN AND NEW CHURCH IN ITS PARTICULAR FORM is this: That JEHOVAH GOD is Essential Love, and essential Wisdom; or that He is essential Good, and essential Truth; and that as to his Divine Truth, which is the Word, and which was God with God, He came down and took upon him human Nature, for the purpose of restoring to Order all Things which were in Heaven, and which were in Hell, and which were in the Church; inasmuch as at that Time the Power of Hell prevailed over the Power of Heaven, and on Earth the Power of Evil prevailed over the Power of Good; in Consequence whereof a total Destruction and Damnation were at Hand, and threatned every Creature. This impending Destruction and Damnation JEHOVAH GOD removed by his Humanity, which was Divine Truth, and thus he redeemed both Angels and Men; and afterwards he united in his Humanity Divine Truth with Divine Good, or Divine Wisdom with Divine Love, and thus returned into his Divinity, in which he existed from Eternity, together with and in his glorified Humanity. This is signified by these Words in John, "*The Word was with God, and the Word was God: and the Word was made Flesh.*" Chap. i. Ver. 1. 14. and in another place, "*I came forth from the Father, and am come into the World; again, I leave the World and go to the Father.*" Chap. xvi. 28. and again, "*We know that the Son of God is come, and hath given us an Understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.*" John, 1st Epist. Chap. v. 20, 21. Hence it appears that unless the Lord had come into the World, no Flesh could have been saved. The Case is precisely the same at this Day; and therefore,

fore, unless the Lord cometh again into the World in Divine Truth, no Person can be saved.

The Particulars of Faith on the Part of Man are these: (1.) That God is One, in whom is a Divine Trinity, and that He is the Lord God and Saviour Jesus Christ. (2.) That a saving Faith is to believe on Him. (3.) That evil Actions ought not to be done, because they are of the Devil, and from the Devil. (4.) That good Actions ought to be done, because they are of God, and from God. (5.) And that they should be done by Man, as of Himself; nevertheless under this Persuasion and Belief, that they are from the Lord operating with him and by him. The two first Particulars have Relation to Faith; the two latter to Charity; and the last respecteth the Conjunction of Charity and Faith, and thereby of the Lord and Man.

CHAPTER THE FIRST.

Of GOD THE CREATOR.

4. **T**HE Christian Church, since the Time of the Lord's Coming into the World, hath passed through the several Periods of its Existence, from Infancy to extreme old Age. It's Infancy was in the Days of the Apostles, when they preached throughout the World Repentance, and Faith in the Lord God and Saviour Jesus Christ, according to what is mentioned in the Acts of the Apostles, "*Paul testified both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ.*" Chap. xx. 21. It is here worth remarking as a most memorable Event, that not many months ago the Lord called together his twelve Apostles, now Angels, and sent them throughout the spiritual World, with a Commission to preach the Gospel there anew, inasmuch as the Church, which he had established by their Labours, is at this Day reduced to so ruinous a state, that there are scarce any Traces left of its former

former Glory; and that this had come to pass in consequence of dividing the Divine Trinity into three Persons, each of which is declared to be Lord and God. Hence a sort of Phrenzy hath infected the whole System of Theology, and thereby communicated its baneful Influence to the Church, which derived its Name from its Divine Founder. We call this Disorder of the Church a Phrenzy, because the Minds of Men infected by it have fallen into such a Delirium, that they do not know whether there be only one God or whether there be three; they confess but one God with their Lips, whilst they entertain the Idea of three in their Hearts, so that their Lips and their Hearts, or their Words and their Ideas, are at Variance with each other; the Consequence whereof is, that they at last become Atheists, and deny the Existence of any God. This is the true Source of all the atheistical Opinions, now so prevalent in the World; for, I appeal to Experience, whilst the Lips confess but one God, and the Mind entertains the Idea of three, whether such confession of the Lips, and such an Idea in the Mind, will not tend mutually to destroy each other. Hence, if there be any Conception of God left in the Understanding, it is that of a mere Word or Name, destitute of any true Perception, which implies a Knowledge of his Existence. Since then, the Knowledge of God, and all true Apprehensions about him, are thus perished, it is my Design to enter into a particular and orderly Enquiry concerning God the Creator, the Lord the Redeemer, and the Holy Spirit the Operator; and lastly, concerning the Divine Trinity; to the End that the Truth may be revived, as it will assuredly be, whensoever human Reason is convinced by the Light of God's Word, that there is a Divine Trinity, and that this Trinity existeth in the Person of the Lord God and Saviour Jesus Christ; as the Soul, Body, and proceeding Operations exist together in Man; and that therefore this Article in the Athanasian Creed is true,—“ *That God and Man, or the Divine and human Natures, are not two, but in one Person, in Christ; and that, as the reasonable Soul and Flesh is one Man, so God and Man is one Christ.*”

Of the UNITY of G O D.

5. **S**INCE the Acknowledgment of God, arising from a true Knowledge of him, constituteth the Life and Essence of every Part of Theology, it is expedient to begin with the UNITY of GOD; which shall be proved, methodically, in the following Articles. I. *That the Holy Scriptures throughout, and the Doctrines of all Christian Churches thence derived, maintain that God is One.* II. *That there is an Influx universal into the Souls of Men, teaching that there is a God, and that he is One.* III. *Hence, that*

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there is no People throughout the World, possessed either of Religion or sound Reason, but what confesseth the Being of a God, and that he is One. IV. That there are many assignable Reasons why all Nations and People have differed in their Sentiments concerning the Nature and Qualities of this one God. V. That human Reason, if it be so disposed, may collect and be convinced, from the various Objects in the visible World, that there is a God, and that he is One. VI. That unless God was One, the Universe could neither have been created or preserved. VII. That every Man, who doth not acknowledge the Being of a God, is excommunicated from the Church, and in a State of Condemnation. VIII. That no Doctrine or Worship of the Church can be consistent, or coherent, where more Gods than One are acknowledged:—But we will proceed to a particular Explanation of each Article.

6. I. THAT THE HOLY SCRIPTURES THROUGHOUT, AND THE DOCTRINES OF ALL CHRISTIAN CHURCHES THENCE DERIVED, MAINTAIN THAT GOD IS ONE.

That the Holy Scriptures throughout maintain the Being of a God, is plain from this Consideration, that in their inmost Contents they are Nothing but God, or the Divine which proceedeth from God, being dictated or inspired by God; and Nothing can proceed from God but what partaketh of his Essence, and is called Divine. Such are the Holy Scriptures as to their inmost Contents; but in their derived or subordinate Contents, they are accommodated to the Understandings of Angels and Men, and in these Contents the Divine is alike present, and manifested, but in a different Form, wherein it is called the Divine-cœlestial, the Divine-spiritual, and the Divine-natural, all which Forms are so many Veils or Coverings of the Godhead; since the pure essential Deity as he dwelleth in the inmost Contents of the Holy Scriptures, or Word, cannot be seen by any Creature. For when Moses desired to behold the Glory of the Lord Jehovah, he was informed that *no one can see God and live*; which is in like Manner true of the inmost Contents of the Holy Scriptures, or Word, wherein God dwelleth in his Being (Esse), and in his Essence. Nevertheless the Divine which there ultimately dwelleth, and is cloathed with such Veils as are accommodated to the Understandings of Angels and Men, emitteth thence its Brightness, like Light through Christalline Forms, but with infinite Varieties, according to the State of the human Understanding, as it is framed in Conformity to Man's own selfish Will, or to the Will of God. Where the Understanding is framed in Conformity to the Divine Will, the Holy Scriptures are as a Mirror, wherein every Person, after a Manner and Measure peculiar to himself, beholdeth God; which Mirror is composed of those Truths that a Man learneth from the sacred Word, and imbibeth into his Soul by a suitable Life and
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Conversation; from whence it is most evident, that the Holy Scriptures are the Fulness of God. And as they maintain the Existence of a God, so do they also maintain his Unity, inasmuch as the Truths, which from the fore-mentioned Mirror, have an orderly Consistence and Coherence, and do so affect the Understanding, that a Man cannot possibly, under their Influence, frame an Idea of more Gods than One. Hence every one, whose Reason is at all tinctured with the Divine Sanctity of the Word of God, is self-convinced, as it were, that there is one God, and that it must be a Sort of Madness to maintain the Existence of more than One. Angels cannot open their Lips to pronounce the Word *Gods*, by Reason of a continual Resistance arising from the State and Quality of the heavenly Atmosphere which they breathe. The Divine Unity however is not only taught by the general Tenor of the Holy Scriptures, but also by a Variety of particular Expressions: as for Example, "*Hear, O Israel, the Lord our God is one Lord.*" Deut. vi. 4. and in like manner, Mark xii. 29. "*Surely God is in thee, and there is none else.*" Isaiah xlv. 14, 15. "*Am not I the Lord? and there is no God else beside me.*" xlv. 21, 22. "*I am the Lord thy God, and thou shalt know no God but me.*" Hosea xiii. 4. "*Thus saith the Lord the King of Israel; I am the first; and I am the last, and beside me there is no God.*" Isaiah xlv. 6. "*And the Lord shall be King over all the Earth: in that Day there shall be One Lord and his Name One.*" Zech. xiv. 9.

7. It is well known that all Christian Churches assert the Unity of God as an established Point of Doctrine; the Reason is, because all their Doctrines are derived from the Word of God; and they are all consistent and uniform, so far as one God is acknowledged, not only with the lips, but with the Heart also. But where one God is acknowledged only with the Lips, whilst the Heart acknowledgeth three, as is the case with the Generality of Christians at this Day, God with such Persons is little else than a mere Name, and the whole System of Religion is no otherwise regarded than as an Image of Gold enclosed in a Shrine, the Key to which is in Possession of the Priests alone; so that whilst they read the Divine Word, they have no Perception of any Light contained in it, or derived from it, and do not even discover therein that God is One; for the Word appeareth to them only as blotted Paper, wherein no Traces of the Divine Unity are to be found. These are the Persons whom the Lord thus describeth in the Gospel, "*Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this People's Heart is waxed gross, and their Ears are dull of hearing, and their Eyes they have closed; lest at any Time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be*"

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" converted, and I should heal them." Matt. xiii. 14, 15. All such Persons are like Men who shun the light, and enter into dark Chambers where there are no Windows for its Admission, and grope about the Walls in search of Food or Money; till at length they acquire a Sort of Vision like that of Owls, whereby they are enabled to see in Darkness: Or they may be compared to a Woman who hath several Husbands, and yet is not a Wife, but a lascivious Harlot; or to a Virgin, who accepteth Rings from several Suitors, and after her Marriage with one, maketh no Scruple of bestowing her Favours upon the Rest.

8. II. THAT THERE IS AN INFLUX UNIVERSAL FROM GOD INTO THE SOULS OF MEN, TEACHING THEM THAT THERE IS A GOD, AND THAT HE IS ONE.

The Existence of an Influx from God into Man is evident from the general Acknowledgment, that all Good which is in Man, or which is done by him, if it be really good, is from God; and in like manner, that all Charity and all Faith are from God; for it is written, "*A Man can take Nothing to Himself, except it be given him from Heaven,*" John iii. 27. and Jesus saith, "*Without me ye can do Nothing,*" John xv. 5. that is, Nothing which hath Regard to Charity or Faith. This Influx is into the Souls of Men, by reason that the Soul is the inmost and supreme Part of Man, and the Influx from God entereth therein, and descendeth from thence into the inferior Parts, which it quickens and enlivens in Proportion to its Reception. Those Truths, which are the future Materials for the Building of Faith, enter indeed by the Organs of Hearing, and are thus implanted in the Understanding, in a Place inferior to the Soul; but the Effect of these Truths is only to dispose Man for the Reception of the Divine Influx through the Soul, and according as this Effect is produced, in the same Proportion the Divine Influx is received, and the Faith which was before only natural, is transformed into spiritual Faith. This Divine Influx into the Souls of Men inspireth the Idea of one God alone, because all that is Divine, whether it be considered in a general or particular View, is God; and inasmuch as all that is Divine, is consistent and coherent in Unity, it cannot but inspire Man with an Idea of the Unity of God; which Idea is every Day confirmed in Proportion as a Man is elevated by the Divine Influence into the Light of Heaven; for the Angels in the Light of their World cannot compel themselves to pronounce the Word *Gods*; wherefore also their Speech, at the close of every Sentence, hath its Termination in Unity of Accent; which is merely in consequence of the Divine Influx into their Souls respecting the Unity of God. The Reason why so many People conceive the Godhead to be divided into three Persons of the same Essence, notwithstanding this general Influx into the
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Souls of all Men, inspiring an Idea of the Divine Unity, may be thus explained. That Influx, as it descends, enters into Forms, that are not in a State of Correspondence with it, and the recipient Form causes a Change in the Influx, according to the prevailing Law in all Subjects throughout the three Kingdoms of Nature. It is the same God who communicates Life to Man and to Beast, but that this Life in the former Case is human, and in the latter bestial, is owing to the different Natures of the recipient Forms; for when the human Understanding acquireth a bestial Form, the Life in Man is then the same with the Life in a Beast. The Influx of Light and Heat from the Sun into every Plant is alike, but it is varied according to the particular Form of each; it is the same in a Vine that it is in a Thorn, but if the Thorn be ingrafted into the Vine, the Influx is then inverted, and proceeds according to the Form of the Thorn. So again in the Subjects of the mineral Kingdom, it is the same Influx of Light which shineth upon a Chalk-Stone, and upon a Diamond; but it is owing to their different Contextures, that in the former Case it is rendered opake, and in the latter it is transmitted with Brightness. With respect to the Understandings of Men, they are various according to their Forms, and they acquire an internal Spirituality, in proportion to their Belief in God, if it be attended at the same time with Life derived from God, and moreover become transparent and angelical by a Faith in one God, but on the contrary, dark and bestial, by a Faith in more than one, for it differs but little from no Faith at all.

9. III. HENCE, THAT THERE IS NO PEOPLE THROUGHOUT THE WORLD, POSSESSED EITHER OF RELIGION, OR SOUND REASON, BUT WHAT CONFESSETH THE BEING OF A GOD, AND THAT HE IS ONE.

From what hath been said concerning the Divine Influx into the Souls of Men, it follows, that there is an internal Impression on the Heart of every Man, dictating to him the Existence and the Unity of God. It is true indeed there are some Men who deny the Being of a God, and who set up Nature in his stead; and others, who worship more Gods than one, and likewise pay divine Adoration to Images; but the Reason is, because they have closed up the Interiors of their Reason, or rational Understanding, with worldly and corporeal Affections; and have thereby obliterated the primitive Idea of God, or that which was impressed upon their Infant Souls, and at the same time have banished all Religion from their Bosoms, casting it behind them.

The Acknowledgment of One God, amongst Christians, with the Manner also of such Acknowledgment, appears evident from this general Confession in their Creed, "*The Catholic Faith is this, that we worship One God in Trinity, and Trinity in Unity; neither*

“ confounding the Persons, nor dividing the Substance ; for there is one Person of the Father, another of the Son, and another of the Holy Ghost ; and yet there are not three Gods, but one God ; although the Father is God, the Son is God, and the Holy Ghost is God. For like as we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord, so are we forbidden by the catholic Religion to say there be three Gods or three Lords.”—Such is the Faith of Christians concerning the Unity of God ; but that the Trinity and Unity of God are at Variance with each other according to this Confession, will appear, when we come to treat of the DIVINE TRINITY. The other Nations of the World, who are influenced either by Religion or sound Reason, are all agreed in their Acknowledgment of One God alone ; as all the Mahometans in their several Empires ; the Africans, throughout many Kingdoms in that Continent ; the Asiatics, for the most part throughout theirs ; and likewise the modern Jews. Amongst the most antient People in the World, who lived in that time which is called the golden Age, such as professed any sort of Religion, worshipped one God, whom they called JEHOVAH. The People of the succeeding Age agreed in the same Worship ; until the Establishment of Monarchical Power, when worldly and sensual Affections began to close up the superior Parts of the Understanding, which heretofore had been opened towards Heaven, as so many Temples and sacred Recesses for the Worship of one God. It was to open again those Interiors of the human Soul, and thereby to restore the Worship of one God, that the Lord Jehovah established a Church amongst the Posterity of Jacob, and prefixed to all their religious Precepts this Commandment, *“ Thou shalt have no other Gods before me.”* Exod. xx. 3. The Name JEHOVAH, also, which he assumed anew upon this Occasion, signifieth the Supreme and Undivided Being, from whom all other Beings in the Universe derive their Existence and Subsistence. The ancient Gentiles worshipped the supreme God under the Name of *Jove*, possibly so called from *Jehovah*, and they gave a Place also in the Palaces of Heaven to many subordinate Deities. But the Philosophers of succeeding Ages, as Plato and Aristotle, would not allow these to be separate Gods, but only distinct Properties, Qualities, and Attributes of one God, which had gained the Name of Gods from their partaking of the Divinity.

10. Right Reason, also, though it be not under any religious Influence, can discern plainly, that where Things are in a state of Separation, and without Dependence on some one undivided Existence, they must instantly fall to pieces, and be dissolved ; as the various Members, Viscera, and other Organs of Motion and Sensation, whereof the human Body is composed, could only be preserved in their state of Life and Activity by their Dependence

ence upon one Soul; and the Body itself must come to Dissolution, if it were not connected with, and dependent on one Heart. In like Manner, every Kingdom deriveth Support from one King, and every Family from one Master, and every various Function and Office in each Kingdom, from one Officer or Chief. What could an Army do in the Field of Battle without a Commander in Chief, and other subordinate Officers, to exercise each his particular Authority over the common Soldiers? From this Reasoning then, we may conclude what would befall the Church without the Acknowledgment of one God, and also what would befall the whole Angelic Heaven, which is as the Head of the Church on Earth, animated by the Lord, who is the Life and Soul of both. Should they be separated from their Dependence upon one God, they would become like a lifeless Corps, fit only to be cast away and buried.

II. IV. THAT THERE ARE MANY ASSIGNABLE REASONS WHY ALL NATIONS AND PEOPLE HAVE DIFFERED IN THEIR SENTIMENTS CONCERNING THE NATURE AND QUALITIES OF THE ONE GOD.

The first Reason is, because the Knowledge of God, and a consequent Acknowledgment of Him are not attainable without a Revelation; nor is a Knowledge of the Lord, and a consequent Acknowledgment that "*in Him dwelleth all the Fulness of the Godhead bodily*" attainable, except from the Word of God, which is the Crown of Revelations. For by the Help of Revelation Man is enabled to approach unto God, and to receive Influx from him, and thereby from Natural to become Spiritual. In the earliest Ages of the World, therefore, a Revelation was published, and made universal; but it was perverted by various Artifices of the natural Man, whence have arisen all the Disputes, Dissensions, Heresies, and Schisms that have in all times divided the Church. A second Reason why Men have differed in their Sentiments concerning God is, because the natural Man cannot perceive, or apply to himself the Things of God, but only the Things of the World; wherefore it is an established Doctrine in the Christian Church, that the natural Man and the spiritual Man are at Enmity with each other. Hence they who have discovered the Being of a God, from his Word, and other Revelations, have yet differed, and do differ in their Sentiments concerning his Nature and concerning his Unity. Where the intellectual Sight hath been confined to the bodily Senses, and yet Men have been desirous to see God, they have formed for themselves Images of Gold, Silver, Stone, and Wood, that they might worship God under such Appearances as were adapted to the Senses of the natural Man. Others again, who saw the Absurdity of such Image-worship, fell into another Species of Idolatry, and fancied they could discern God in the Sun, the Moon, the

the Stars, and other Parts of the visible Creation. A third Sort, who had a fond Opinion of their own superior Wisdom, and yet remained in a natural or unregenerate State, seeing the Immenfity and Omniprefence of the Deity in the Creation of the World, conceived Nature to be God, and acknowledged her as fuch, either in her more fecret and inward Operations, or according to fome, in her visible and external Manifestations. Others again, to make a Difinction between God and Nature, conceived to themfelves fome moft univerfal Principle as entering into the Composition of all Creatures, which they called the exifting Cause (*Ens*) of the Universe, and this they fupposed to be God; but inafmuch as they had no further Knowledge of God, than of fome fuch refined ideal Principle, this was in fact no Knowledge of God at all. For how plain is it to perceive that Knowledges concerning God are the only Mirrors wherein to fee God? and that they who have no Knowledge concerning God, fee him, as it were, in a Mirror turned with its dark fide towards them, which being covered with Mercury, or fome other thick Subftance, doth not reflect, but fuffocate the Image prefented to it? The Faith of God entereth into Man by a prior, or interior Way, that is from the Soul into the fuperior Regions of the Underftanding; but Knowledges concerning God are received by a pofterior, or external Way, that is, from the revealed Word of God by the Underftanding, through the Channels of the bodily Senfes; and thefe Influences meet in the Underftanding as a common Centre, where natural Faith, which at firft is no more than a mere Affent or Perfuaſion, is changed into fpiritual Faith, which is a real Conſent and Acknowledgment. The human Underftanding is, as it were, the refining Veffel wherein this Change is wrought.

12. V. THAT HUMAN REASON, IF IT BE SO DISPOSED, MAY COLLECT, AND BE CONVINCED, FROM THE VARIOUS OBJECTS IN THE VISIBLE WORLD, THAT THERE IS A GOD, AND THAT HE IS ONE.

This Truth may be confirmed by innumerable Testimonies in the visible Creation; for the Universe is as a Theatre, on which the Evidences of the Exiſtence of a God, and his Unity are continually exhibited. But for the Illuſtration of this Truth I ſhall produce the following memorable Relation from the ſpiritual World. Being on a Time in Converſation with Angels, there joined us ſome Spirits who were lately arrived from the natural World, to whom having wiſhed much Joy in their new State, I related many Particulars, before unknown to them, reſpecting the World of Spirits. After ſome Diſcourſe I began to enquire of them, what Opinions they had brought from their World concerning God and Nature? They replied, that Nature is the ſole Operatrix in the Universe of Creation, and that

that God, after Creation, gave or impressed upon Nature, this Power and Faculty of Operation, whilst he Himself only supports and preserves Things from Destruction; and therefore the Life, the Growth, and the Increase of every Thing, were at this Day ascribed to Nature. But in Answer to this Doctrine I objected, that Nature of herself can do Nothing, but that God is the sole Operator, by and through Nature; and for their further Satisfaction on this Point, I argued, that whosoever believeth in a Divine Operation, throughout the particular Parts of Nature, may confirm himself, by many Arguments derived from the visible Things of the Creation, in Favour of the Operation of God, rather than Nature. For let him but attend to the wonderful Marks of Wisdom, conspicuous in the Productions both of Vegetables and Animals; and first in the Productions of Vegetables; that from a small Seed sown in the Ground, there is emitted a Root, and through the Root a Stem, and afterwards Branches, Buds, Leaves, Flowers and Fruits, till at length new Seeds are produced by such a regular Process, as if the first Seed was acquainted with all the orderly Steps and successive Stages, through which it must pass to its Self-Renewal in the second Seed. What reasonable Man can suppose that the Sun, which is mere elementary Fire, is acquainted with this wonderful Process; or that he can endue his Heat and Light with the Power to effect it; or can design and intend such Purposes? Were the rational Faculty in Man, but in any Degree elevated above the Objects of Sense, he must be forced to confess, from a Sight and Consideration of such Things, that they are derived from a Being of infinite Wisdom, and of consequence from God. Such Persons as acknowledge the Divine Operation in every particular Part of Nature, confirm themselves in such an Acknowledgment by the Observation of these Wonders; but on the other hand, such as do not acknowledge the Divine Operation, behold these Wonders with an inverted Sight, and not with the clear and direct Eye of Reason; forming all their Ideas and Conclusions according to the Suggestions of the bodily Senses, and confirming their Fallacies by the most trivial Arguments; asserting the Light and Heat of the Sun, to be the principal and first-operating Causes of all Effects, and maintaining the Non-Existence of such Things, as do not fall under the Notice of the bodily Eyes. They who are willing to believe a Divine Operating Principle in Nature, confirm this Belief further, by attending to the various Wonders which they behold in the Productions of Animals; as first, when they consider an Egg, wherein the young Chicken lieth hid, as in its Seed, with all Things requisite for its Formation, and likewise for its future Growth, from the Time of Incubation, till it becometh a compleat Bird, of its own peculiar Kind and Form. A further Attention to the general Nature and Instincts of the

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feathered Race exhibits to the contemplative Mind, such a Scene of Wonders as beget Astonishment; to observe in the least as well as in the largest Species, in the invisible as well as in the visible, that is, in the most minute Insects, as well as in Birds and other large Animals, how they are all endowed with Organs of Sense, such as Seeing, Smelling, Tasting and Feeling; as likewise with Organs of Motion, such as Muscles, whereby they are enabled to walk and fly; and lastly with Entrails adhering to the Heart and Lungs, which having a Communication with the Brain derive from thence their Life and Action. They who ascribe all Things to the Operation of Nature, observe indeed these wonderful Phænomena, but then they reflect little upon their hidden Causes, and resolve all into mere natural Agency; and this is in consequence of having turned their Minds from God, and from all right Reflections upon his Nature and Operations; in which case People disqualify themselves for reasoning rightly, and much more for reasoning spiritually, upon the natural Wonders which they behold: and thus they fall into a sensual and material Way of Thinking and Concluding, never rising above the Sphere of Nature, but making her the Cause and the End of all her own Operations, whereby they differ from Beasts in this Respect alone, that they have the Power of reasoning upon better Principles, and forming juster Conclusions, if they would apply it. Men who are thus averse to God, and all Reflections upon his Divine Operation, and are become thereby mere sensual corporeal Beings, little consider how crass and material the Sight of the bodily Eye is, when applied to discern the minute Parts of animated Nature; for it can see Nothing therein, but an obscure Confusion, without Form or Order; whereas every the smallest Insect that lives, is endowed with Organs of Sense and Motion, and of consequence with Fibres and Vessels; and likewise with a Heart and Lungs, with their several Arteries and Veins; with Bowels also and Brains formed of the purest Substances in Nature, so as to bear a Correspondence, in the lowest Sphere of material Existence, with that vital Principle, whereby the infinitely minute Parts of each are distinctly acted upon, and enlivened. Since the Sight of the bodily Eye is so crass and defective, that the innumerable component Parts of each Insect appear to it as a small confused Image, and yet sensual Men form their Reasonings and Conclusions from such Vision; it is manifest how very crass and defective the Vision of their Understandings must be, and in what Darkness they dwell, with respect to the Perception of spiritual Things.

Every Man, if he be so disposed, may confirm himself in Favour of a Divine Agency, from beholding the visible Things of the Creation; and he doth so confirm himself who reflecteth upon the Existence of a God, together with his Omnipotence in creating the Universe, and his Omnipresence

presence in preserving it; whilst for Instance, he observes the Fowls of the Air, how every Species knoweth its own proper Food, and where it may be found; how it distinguisheth those of its own Kind, by their Voice and Figure; how each Bird can distinguish its Friends from its Enemies; how they all, at certain Seasons, join in Pairs, and celebrate the Rites of Marriage; how artfully they build their Nests, lay their Eggs, sit upon them, are acquainted with the Time of Hatching; at which Time they help their Young out of the Shell, love them with the utmost Tendernefs, cherish them under their Wings, and provide them with Food, with which they nourish and support them until they are able to provide for themselves; with many other surprising Circumstances of the like Nature. Every Man who is disposed to think of a Divine Influx, through the spiritual World, into that of Nature, may surely behold a full Proof of it in these Wonders; for he may reason with himself, if he be so disposed, that such Skill and Science, as is discoverable in these Animals, cannot possibly be communicated from the material Sun, by means of its Heat and Light, inasmuch as that Sun, from which Nature deriveth its Birth and Essence, is pure elementary Fire, and of consequence the Effluxes of its Light and Heat are altogether void of Life; and hence he may conclude rightly that such Effects are produced by a Divine Influx, through the spiritual World, into the Extremities of Nature.

Every Man also may confirm himself, in Favour of a Divine Agency, if he but attendeth to the History of Worms; how, under the Impulse of Pleasure, arising from some innate Affection, they seek and aspire after a Change of their earthly State, for one analogous to, and resembling an heavenly State; and how, for this Purpose, they hide themselves in the Ground, where they infold themselves in a Covering, and so return again, as it were, into the Womb, from whence they look for a new Birth, to become Chrysalles, Aureliæ, Nymphs, and, at length, Butterflies; and when they have passed through these several Changes, and put on their beautiful Wings, according to their Species, they fly abroad into the open Air, as into their proper Heaven, where they indulge in all festive Sports, solemnize their Marriage Rites, and lay their Eggs, with a View of continuing their Kind to future Generations; and then they feed upon a sweet and pleasant food, extracted from the Flowers of the Field. Where the Mind is confirmed in Favour of a Divine Agency, by the visible Things of Nature, how plainly may it discern, in these Wonders, an Image of the earthly and heavenly States of Man! Of his earthly State, in the dull creeping Worm, and of his heavenly and regenerate State, in the soaring and exulting one! And yet they who confirm themselves in
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Favour of Nature's Agency, though they behold these Wonders, still they call them mere natural Effects, by reason of their Inattention to, and Rejection of, heavenly Things, and the heavenly State, attainable by Man.

Every one, again, may confirm himself in Favour of a Divine Agency, by the visible Things of Nature, if he but attendeth to the well known Facts relating to Bees; how they have the Art to gather Wax, and suck Honey from the Flowers of the Field; how they build themselves Cells for their little Habitations, which they dispose in the most orderly Arrangement, like a regular City, with Streets and Passages for their coming in and going out; how they can smell out Flowers and Plants at a Distance, from which they collect Wax for their Houses, and Honey for their Food; and how, when they are laden with these Treasures, they can find their Way back to their Hives; where they store up their Food to be a Supply during Winter, just as if they foresaw its Approach. It is further remarkable of these Animals, that they choose themselves a Queen, to be at once their Sovereign, and the Parent of a future Race; whom they provide therefore with a Palace in an elevated Situation, and furnish with proper Guards and Attendants; and when the Time cometh that she should be the Mother of a new Offspring, she is accompanied by these Guards, called Drones, from Cell to Cell, wherein she deposits her Eggs, whilst her Attendants cover them with a Sort of Ointment, to secure them from the Inclemencies of the Air. Hence ariseth a new Generation, which, when it is old enough to provide for itself, is expelled the Hive, and forced to look out for a new Habitation; not however till they have first collected themselves in a Swarm, to prevent their Disunion. About the Time of Autumn, the indolent Drones, who have added Nothing to the common Stock, either of Wax or Honey, are led away from the Hive, and deprived of their Wings to prevent their Return, lest they should consume that Provision which they would take no Pains to collect. Many other surprising Facts are related of these Animals; but the fore-mentioned are a sufficient Proof, that on Account of their Uses to Mankind, they are instructed by a Divine Influx, through the spiritual World, to model for themselves such a Form of Government, as existeth amongst Men on Earth, and even amongst Angels in Heaven. How plainly must every Man of uncorrupted Reason perceive, that such Instincts are not communicated to Bees from the natural World! For what Virtue is there in the Sun of the natural World, to contrive a Form of Government so exactly corresponding with the celestial? From these then, and the like Wonders observable in the animal Creation, the Advocate and Worshipper of Nature, confirmeth himself in Favour of Nature, whilst the Advocate
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and Worshipper of God, by a Contemplation of the same Wonders, confirmeth himself in Favour of God; for the spiritual Man, in such Things seeth what is spiritual, but the natural Man seeth only what is natural; every one according to his Quality and Complexion. As to myself, I must confess, that the Consideration of such Wonders hath long been a Testimony with me, in Favour of an Influx from God, through the spiritual World, into the natural. Consider also whether you feel it possible for you to reason analytically, concerning any particular Form of Government, or any Law of civil Society, or any moral Virtue, or any spiritual Truth, except by means of an Influx of Divine Wisdom from God, through the spiritual World. For my own Part, I ever did, and still feel it to be impossible; having had a sensible and manifest Perception of such Influx, without Interruption, for six and twenty Years past; wherefore I speak from my own Experience.

Can Nature, let me ask, regard Uses as the End of her Operations, or dispose such Uses into their Orders and Forms? This is in the Power of none but a wise Being; and of consequence none but God, whose Wisdom being infinite, can so order and form the Universe. Who else could foresee and provide for Mankind what is necessary for their Food and Cloathing; or make the Herbs, Fruits, and Animals, which the Earth produces, subservient to such Provision? It is surely a most wonderful Consideration, that those vile Reptiles, called Silkworms, should supply, with comfortable and costly Cloathing, ~~the~~ Ranks of Men, from the King on his Throne, down to the lowest of his Vassals; and that those small Insects, the Bees, should furnish Wax to enlighten both our Temples and Palaces. These, with several other similar Considerations, are standing Proofs, that God, by his own Operation, through the spiritual World, effecteth whatsoever is done in Nature.

It may not be amiss here to subjoin the extraordinary Appearance of those Persons, in the spiritual World, who, from a Contemplation of Things here below, have confirmed themselves in Favour of Nature, against God, and have thereby become Atheists. Their Intellects, when viewed by spiritual Light, appear open below, but closed above; in consequence of their having looked downwards, towards Earth, and not upwards towards Heaven, in their philosophical Reasonings and Reflections. Their super-sensual Part, which is the Basis, or lowest Region, of the Intellect, appeareth as a Vail sparkling with infernal Fire; in some Cases black as Smoke, and in others pale and livid, as a Corpse. Let every one, therefore, take heed how he confirmeth himself in Favour of Nature; and, since there is such abundant Reason to confirm himself in Favour of God, let him prudently choose the safe Side of the Question.

13 VI. THAT UNLESS GOD WAS ONE, THE UNIVERSE COULD NEITHER HAVE BEEN CREATED, NOR PRESERVED.

The Unity of God may be concluded, from the Creation of the Universe, inasmuch as the Universe is a coherent, and uniform Work, from first to last; or from its Principles, to its Effects; depending upon God, as the Body dependeth upon the Soul. For the Universe is so created, that God may be every where present therein, and keep the Whole, with all its Parts, under his Government and Influence; and thus maintain it in perpetual Unity, which is to preserve it. It is for this Reason, that Jehovah God calleth himself "*the First and the Last, the Beginning and the Ending, the Alpha and Omega*;" Isaiah xlv. 6. Rev. i. 8, 17. and that he saith in another Place, "*I am the Lord that maketh all Things; that stretcheth forth the Heavens alone; that spreadeth abroad the Earth by myself*." Isaiah xlv. 24. This great System, which we call the Universe, is a coherent, and uniform Work, from first to last, by Reason that God intended but one End in its Creation, viz. to form an angelic Heaven from the human Race; and all Things, whereof the World consisteth, are Means to promote this End; for the Desire of any End, implieth also a Desire of the Means, requisite for its Promotion. If therefore, we regard this World as a Work, containing Means adapted to such an End, we may also regard the Universe of Creation, as a coherent and uniform Work; and may perceive that it is a Complex of Uses, in an orderly Arrangement, for the Service of Man, who is to be the Constituent of the angelic Heaven. For the Divine Love cannot design any other End, besides the eternal Happiness of the human Race, by a Communication of itself; and the Divine Wisdom can produce Nothing but Uses, as Means for the Promotion of that End. By contemplating the World, according to this enlarged and universal Idea, every wise Man may discern, that the Creator of the Universe is One, and that his Essence is Love and Wisdom; of consequence, there is not a single Thing existing in the World, but what containeth some hidden Uses, more or less remote, for the Service of Man. Whilst People consider only particular Parts of the Creation, and do not take a view of the Whole, in its connected Series, as consisting of Ends, mediatory Causes, and Effects; or whilst they do not refer Creation to its true Source, as an Effect derived from the Divine Love, by means of the Divine Wisdom, it is impossible they should see that the Universe is the Workmanship of one God, and that he hath his Abode in the Uses of every particular Thing; inasmuch as he is in the End for which it was created. For whatever is in the End, is also in the Means conducive thereto, inasmuch as the End itself is, in all the Means, acting in them, and influencing them, to its own ultimate Purposes. Whilst Men consider the Universe,

not,

not as the Workmanship of God, and as the Habitation of his Love and Wisdom, but as the Workmanship of Nature, and as the Habitation of the Sun's Light and Heat alone, they close up the superior Parts of their Understandings against the Admission of God, and open the inferior Parts thereof for the Admission of the Devil; whereby they divest themselves of the Nature of Men, and acquire the Nature of Beasts, whose Likeness they assume, not in Imagination only, but in Reality; for they become Foxes in Cunning, Wolves in Fierceness, Leopards in Treachery, Tygers in Savageness, and Crocodiles, Serpents, Owls and Bats, as to the respective Natures of those Animals. In the spiritual World such Persons appear also, at a Distance, in the proper Shapes of such Beasts as they represent in Disposition, according to their Love of Evil, which determines the particular Figure of each.

14. VII. THAT EVERY MAN, WHO DOTH NOT ACKNOWLEDGE THE BEING OF A GOD, IS EXCOMMUNICATED FROM THE CHURCH, AND IN A STATE OF CONDEMNATION.

Whosoever doth not acknowledge the Being of a God, is of necessity excommunicated from the Church, inasmuch as God is All in all to the Church, and Thing Divine, or Theological constitute its Existence; therefore a Denial of God is a Denial also of the Church, and of all Things appertaining thereto; and it is this Denial which excommunicateth; so that Man and not God is the Cause of such Excommunication. By the same Act Man is brought into a State of Condemnation; because whosoever is excommunicated from the internal Church of the Lord, is excommunicated also from the Kingdom of Heaven; for the Church on Earth and the angelic Heaven are One in Operation, just as the Internal and External, and as the Spiritual and Natural of Man are One. For this Reason Man was so created by God, that with respect to his Internal, he may be an Inhabitant of the spiritual World, and with respect to his External, an Inhabitant of the natural World; and therefore he was created a Native of both Worlds, to the Intent that his spiritual Part, which is of heavenly Extraction, may be implanted in his natural Part, which is of earthly Extraction, like Seed sown in the Ground, and so he may enjoy a fixed and everlasting Existence. Whosoever, by a Denial of God hath excommunicated himself from the Church, and thereby from Heaven, hath also by the same Act closed up his internal Man, with respect to the Faculty of the Will, and thereby with respect to his genial Love; for the Will of Man is the Receptacle of his Love, and becometh its Habitation. But the Internal Man cannot be closed up with respect to the Faculty of the Understanding; for were this practicable, and to take place, then Man would

would be no longer Man. The Love Principle in the Will may however infatuate the superior Powers of the Understanding with (a) Falses; in which case the Understanding becometh closed against the Reception of the Truths which are of Faith, and the Goods which are of Charity, and thereby more and more against the Reception of God, and of the spiritual Things of the Church. Thus Man is excluded from Communion with the Angels of Heaven, and immediately unites in Communion with the satanic Spirits of Hell, and becomes of one Mind and Understanding with them: And as all satanic Spirits deny a God, and are infatuated in their Conceptions concerning Him and the spiritual Things of the Church, so also doth every Man who is joined in Fellowship with them. When he thinks according to the Dictates of his Spirit, or internal Man, as is the case when he is left alone to his own Reflections, and suffers his Thoughts to be influenced by the Pleasures of the Evil and the Falsity which he hath conceived and brought forth in himself, he then fancies that there is no God, and that the Name of such a Being is a mere Fiction, devised by Priests, for the purpose of keeping the Vulgar in Obedience to the Laws of civil Society. He further imagines that the Word of God, from whence the Ministers of God proclaim aloud his Divine Majesty, is a mere visionary Collection of Records, void of all Sanctity, but what hath been stamped upon it by public Authority; and that the Decalogue, or Catechism, is a Book fit only for little Children, as containing no Precepts but what are taught in every civilized Country, viz. That Men should honour their Parents, and do no Murder, neither commit Adultery, nor steal, nor bear false witness, &c. His Notions concerning the Church are of the same stamp; that it is a Congregation of weak, simple, and credulous People, who fancy they see Things which have no real Existence. Respecting Man, and himself as a Man, he hath the same Ideas as respecting brute Beasts; and concludeth that both will be alike annihilated after Death. These are the Opinions of his internal Man, whatsoever contrary Professions he may make with his external Man; for as was observed above, every Man hath both an Internal and an External Part, and it is the Internal which properly constituteth the Man, and which is called his Spirit,

(a) We must here take the Liberty of using the Word *Falsé* as a Substantive, there being no other Word in our Language that will serve so clearly and fully to express the Author's Meaning. Falshood and Falsity, as a former Translator justly observes, are both used to express particular Acts and Determinations of what is False, rather than the general Idea of what is opposite to the True; whereas, when the Author useth the Word *Falsum*, he meaneth thereby to signify that general Idea in the Abstract. The classical Reader therefore must not be offended when he meeteth with such Expressions, as *the Falsé of Evil*, *the Evil of the Falsé*, or *Falses* in the Plural, because it is impossible to give the Author's true Meaning by any other in our Language.

Spirit, and surviveth the Death of the Body; whereas the External Part is buried at Death, and howsoever the Internal may thereby have played the Hypocrite by a Semblance of Virtue, yet by reason of its Denial of God, it is then in a state of Condemnation. Every Man as to his Spirit is associated with his like in the spiritual World, and is as one with them; and I have frequently been permitted to see the Spirits of Persons now alive on Earth, in the spiritual Societies, both angelic and infernal, whereunto they respectively belong; I have also conversed with them for several Days together, and it hath often been matter of Wonder with me, that Man, whilst he is in the Body, is totally unacquainted with this State of his Spirit. Hereby I was fully assured, that whosoever denieth a God, is already amongst the damned, and after Death is gathered to his Comrade Spirits.

15. VIII. THAT NO DOCTRINE, OR WORSHIP OF THE CHURCH, CAN BE CONSISTENT, OR COHERENT, AMONGST MEN, WHO ACKNOWLEDGE MORE GODS THAN ONE.

Whosoever acknowledgeth one God, in Faith, and worshippeth him, in Sincerity of Heart, is in the Communion of Saints, on Earth, and in the Communion of Angels, in Heaven. These two Orders of Saints and Angels, are called Communions, and in Reality, are so; inasmuch as they are in one God, and one God is in them. Whosoever also, is in these Communions, is in Conjunction with the universal angelic Heaven, and, I will venture to affirm, with all, and every particular Angel therein; because they are all like the Children, and Offspring of one Father, whose Minds, Manners, and Countenances, bear such a Resemblance, that they are perfectly well acquainted thereby, one with another. The angelic Heaven is arranged into Societies, according to all the Varieties of the Love of Goodness, which Varieties, do all centre, in one most universal Love, viz. the Love of God; from which Love, all derive their Birth and Descent, who, by Faith acknowledge, and, in Sincerity of Heart worship, one God, the Creator of the Universe; and, at the same Time, the Redeemer and Regenerator of Mankind. But the Case is altered, if, instead of one God, Men address and worship more than one; whether it be, that they run into the Profaneness of Pagan Idolatry, or, with many Christians, at this Day, acknowledge but one God with their Lips, whilst they have the Idea of three in their Hearts; thus dividing God into three Persons, and declaring each Person, by himself, to be God and attributing to each distinct Qualities, and Properties, which they do not allow to the other. Hence not only the Unity of God is actually divided, but the whole theological System, and the human Understanding, wherein

wherein Theology should reside, are divided with it; and what can thence result, but Perplexity and Incoherency in all Things appertaining to the Church? That such is the present State of the Church will be proved in the Appendix to this Work. The Truth is, that the Division of God, or of the Divine Essence, into three Persons, whereof, each singly, or of himself is God, leadeth directly to a Denial of God; and implieth the same Absurdity, as if a Man should go into a Temple to perform his Devotions, and should there see painted over the Altar, one God as the Ancient of Days, another as a great High Priest, and a third as a flying Æolus, with this Inscription, "*These Three are One God*;" or as if he should see there the Unity and Trinity described as a Man with three Heads upon one Body, or with three Bodies under one Head, which is a Form so monstrous, that if any one should enter Heaven with such an Idea, he would assuredly be cast out, howsoever he might excuse himself by saying, that the Head or Heads signified Essence, and the Body or Bodies, different Properties.

16. To the above I shall add one MEMORABLE RELATION (b). I once observed some Persons, lately arrived out of the natural World into the spiritual, who were conversing together about the Existence of Three Divine Persons from Eternity. They were Dignitaries of the Church, and one of them was a Bishop. On their Approach, after some Discourse about the spiritual World, with which they were before utterly unacquainted, "I overheard you, said I, conversing concerning Three Divine Persons existing from Eternity, and I beseech you to unfold this great Mystery

(b) That the following memorable Relations may be more clearly understood, by those who are unacquainted with the Author's Writings, it is thought proper here to inform the Reader of several important Particulars relating to the spiritual World, and Man in his State of Separation from the Body, as made known by him in his valuable Treatise concerning Heaven and Hell; and to give the Numbers of those Passages, that they may be more easily referred to for the Elucidation of any Matter that may seem to require Explanation. I. That every Man is a Spirit, with respect to his Soul, as the inner Man; and that the Human natural Body, is no more than its Effigy or Instrument, by which it acts all its Functions in the natural World, N^o 432, to 444. II. That Death is no more than a Separation of that which is Spiritual, or the spiritual Man, from that which is Natural, or the natural Man; and that this Separation always ensues a short Time after the total Cessation of the Systole of the Heart, and the Respiration of the Lungs, N^o 445 to 452. III. That a Man then finds himself in a perfect human Form, agreeing in the whole, and in every part with the Form of the terrestrial Body he has then put off, N^o 453. IV. That every Man after Death retains every Sense, as also the same Memory, Thoughts, and Affections which he had in the World; and that he leaves nothing behind him but his earthly Body, which he never re-assumes,

Mystery to me, according to the Ideas which ye had conceived in the Natural World, from whence ye are lately come." Then the Bishop, looking attentively at me, replied, " I perceive that thou art a Layman, and therefore I will unfold to thee the Ideas of my Mind concerning this great Mystery for thy Instruction. It always was, and is still my Notion, that God the Father, God the Son, and God the Holy Ghost, sit in the midst of Heaven, upon magnificent and lofty Seats or Thrones; God the Father, on a Throne of the finest Gold, with a Sceptre in his Hand; God the Son at his right Hand, upon a Throne of the purest Silver, with a Crown on his Head; and God the Holy Ghost, beside them, upon a Throne of shining Chrystal, holding in his Hand a Dove; and that round about them there hangs a triple Row of burning Lamps, glittering with precious Stones; and at a Distance there stand innumerable Companies of Angels, worshipping and singing Praises. I conceive further, that God the Father holds continual Conference with the Son, concerning those that are to be justified, and that they determine and decree together who upon Earth are worthy to be received amongst the Angels, and to be crowned with eternal Life; and that God the Holy Ghost, having heard the Names of such, hasteneth instantly to them over all Parts of the Earth, carrying with him the Gifts of Righteousness, as so many Tokens of Salvation to them who are justified, and immediately on his Coming, and Breathing upon them, he disperses their Sins, and purges them, as a Ventilator doth the Smoke out of a Furnace, and also removes the strong Hardness from their Hearts, and makes them soft as Flesh, and at the same time renews their Spirits or Minds, and begets them to Newness of Life, and gives them the innocent Countenances of little Children; and lastly, signs them in their Foreheads with the Sign of the Cross, and calls them the Elect, and the Children

N^o 461. That throughout the whole spiritual World, there is the same appearance of Space and Things, as there is in the natural World; and that all Things there are absolutely real and substantial, N^o 183, 191. V. That the Lord Jehovah is a Fountain of Life, and that His common manifestation in Heaven, is as the Sun thereof; and that Angels and Spirits receive from thence all Heat and Light; yet, that the Sun itself is not the Lord, but the first Sphere of his Glory; and that the Light of Heaven, proceeding from thence, so vastly surpasses the Meridian Light on Earth, as that the latter cannot be put in comparison with it, N^o 116, to 123. VI. That the Whole outward Appearance of Things, visible unto every Society of Angels and Spirits, are to every Particular, correspondent to the State of their interior Affections and Lives, N^o 170, to 176. VII. That all Angels and Spirits are human Beings; that they live associated as Men do on Earth; and that they have Garments, Dwellings, and most of the Things similar unto those that Men have on Earth: all of which are from a spiritual Origin, and representative of their several States, N^o 177, 183, 582. VIII. That Angels and Spirits converse together on various Topics, and in articulate Sounds, just after the same Method as Men do; and that even common Spirits do far excel Men in the Powers of Reasoning, N^o 234, 235, and N^o 1641, of the Work, entitled *Arcana Cœlestia*.

Children of God." The Bishop, having thus explained himself, further added, addressing himself to me, " Thus have I unravelled this great Mystery, whilst I lived upon Earth, and because several of our Order did then much applaud my Opinions herein, I am persuaded that you also, being a Layman, will join in the same Approbation." Here the Bishop ended; and I then, looking attentively at him and the Dignitaries with him, observed that they all gave Tokens of favourable Assent to what he had advanced; whereupon I prepared to reply, and said, " I have well weighed the Exposition of your Faith, and have thence collected, that you have conceived and cherished a merely natural and sensual, nay, a material Idea concerning the Triune God, from which there inevitably flows the Idea of three Gods. Is it not a sensual Conception of God the Father, to think that he sits upon a Throne with a Sceptre in his Hand? and of the Son, that he is on a Throne, with a Crown upon his Head? and of the Holy Ghost, that he also sitteth upon his Throne, with a Dove in his Hand; and that in Obedience to the Decrees of the two former, he goes about through the whole Earth? Wherefore, since there hence results the Idea of three Gods, I cannot possibly accord with this Exposition of your Faith. For from my earliest Years I could never admit into my Mind the Idea of more Gods than One; and as I have always received, and do still retain this Idea of one God alone, therefore all that you have said is of no weight with me. I then plainly perceived, that by the Throne, whereon Jehovah is said to sit, according to the Letter of Scripture, is signified Royalty; by the Sceptre and Crown, Government and Dominion; by sitting on the right Hand, the Omnipotence of God by his Humanity; and that by all the Expressions relating to the Holy Ghost, are signified the Operations of the Divine Omnipresence. Be pleased only, my Lord, to adopt the Idea of ONE GOD, and give your Reason Time to digest it well; and then you will plainly apprehend the Truth of what I say. Indeed ye yourselves also declare God to be One, inasmuch as ye make the Essence of those three Persons to be one, and undivided; nevertheless ye do not allow any to maintain that one God to be one single Person, but ye insist that there are Three; and this ye do from an Apprehension lest the Idea of three Gods, according to your Conceptions, should be lost. Ye likewise ascribe to each Person separate and distinct Properties; and do not ye hereby divide the Divine Essence? and how then can ye say, and at the same Time conceive, that God is One? I could excuse you, if ye should assert that the Divine is One. How is it possible, when a man is told, that "*the Father is God, the Son is God, and the Holy Ghost is God, and that each Person by himself is God,*" that he should conceive there is only one God? Is not there a Contradiction herein?

herein, which cannot be reconciled? It may indeed be said, that they partake of Divinity alike, but to call them one God is highly improper; as it would be improper to say of several Men, who compose one Senate, Congregation, or Council, that they are one Man; when, nevertheless, on a Supposition that they all agree in Sentiment, it may properly enough be said, that they think alike, and are of one Opinion; so likewise, in the Case of three Diamonds, of one and the same Substance, it cannot properly be said that they are one Diamond, but that they are one with respect to Substance, and that each Diamond differs from the other in Value, according to its particular Weight; whereas it would not be so, supposing there was only one, and not three. But I perceive the true Reason why ye call the three Divine Persons but one God, and insist upon every Member of the Church using the same Language, notwithstanding ye declare each singly, and by himself, to be God; ye are ashamed to contradict herein, the common Sense and Reason of all Mankind, which will not allow of more Gods than one; and yet ye are not ashamed to profess, with your Lips, only one God, although ye entertain the Idea of three in your Hearts." On hearing these Words, the Bishop retired, with his clerical Attendants, and as he went away, he turned about, and would have cried out that God is one, but was not able; inasmuch as his Thought drew his Tongue back again, and then, with open Mouth, he proclaimed three Gods. All who stood by smiled at the strange Sight, and departed.

17. Afterwards I enquired where I might meet with some of those learned Men, who have most distinguished themselves by their Acuteness, and Arguments, in maintaining the Division of the Divine Trinity, into three Persons; and there appeared three before me, whom I thus addressed.— "How can ye divide the Divine Trinity into three Persons, and assert that each Person by himself, or singly, is God and Lord? Is not the Confession of your Lips, concerning the Divine Unity, as distant herein from the Thought of your Hearts, as the North is from the South? Not in the least, they replied; because we allow but one Essence to the three Persons, and the Divine Essence is God. We were formerly, whilst on Earth, Tutors of a Trinity of Persons, and the Pupil under our Care, was this Faith of ours, by which we allow, to each Divine Person, his respective Office; to God the Father, that of Imputation and Donation; to God the Son, that of Intercession and Mediation; and to God the Holy Ghost, that of Executor of the Purposes of Imputation and Mediation. But, I asked, what mean ye by the Divine Essence? They answered, We mean Omnipotence, Omniscience, Omnipresence, Immensity, Eternity, Equality of Majesty. I replied; according to this Supposition, that such Essence can

make one God of several distinct Gods, ye may still keep adding to the Number, and may take in a fourth, as for Example, the God Schaddai, mentioned by Moses, Ezekiel, and Job. For thus did the old Philosophers, in Greece and Italy, who assigned equal Attributes, and thereby a like Essence, to their several Gods, as to Saturn, Jupiter, Neptune, Pluto, Apollo, Juno, Diana, Minerva; nay, even to Mercury and Venus; but still they could never assert, that all those were but one God. Ye yourselves also, are three distinct Persons, and, as I perceive, of similar Erudition, and therefore of similar Essence, in that respect; and yet ye cannot, by any Combination, become but one Scholar. Hereupon they smiled, and replied, you are surely not in Earnest; the Case is very different, with the Divine Essence, which being one, and not tripartite, and being individual, and so not divided, cannot possibly be an Object of Partition and Division. To this I rejoined, on this Ground let us rest the Dispute, and let me ask you, what ye mean by Person, and what the Word signifies? They answered, *The Word Person signifies, not any Part or Quality in another, but what properly, and distinctly subsists in itself*; thus do the most celebrated Writers in the Church define the Word Person, and we abide by their Definition. And is this, said I, your Signification of the Word? They said, it is. Then I replied, according to this Definition, there is not any Part of the Father in the Son, nor any Part of either in the Holy Ghost; from whence it follows, that each of the three is independent of the rest, in Respect of Authority, Power, and Jurisdiction, and therefore nothing unites them but the Will, which is distinct in each, and of consequence communicable only at the Pleasure of each; and is not this making the three Persons, into three separate Gods? Again, ye have further defined the Word Person to signify, what hath a distinct Subsistence; of consequence ye make three Substances, into which ye divide the Divine Essence; and yet ye say, that this Essence is incapable of Division, because it is one, and Individual; ye, moreover, attribute to each Substance, that is, to each Person, Properties which do not belong to the other two, and which cannot even be communicated to them; such as Imputation, Mediation, and Operation; and what Conclusion must follow from thence, but that the three Persons are three distinct Gods? On hearing these Words, they withdrew, saying, we will consider this Reasoning, and, after Consideration, we will make our Reply." There was present at the Debate, a certain wise Man, who, when it was ended, said to the three learned Disputants, "I have no Inclination to examine this high Subject, through the Mediums of such subtle Arguments; but, setting them aside, I can see, as clear as the Light, that in the Ideas of your Minds there are three Gods; yet, forasmuch as ye are ashamed to publish them to the World, for Fear of
of

of being called Madmen and Idiots, which would certainly be the Case; therefore, to avoid that Ignominy, ye confess but one God with your Lips." The three Disputants gave little Attention to these Words, continuing firm to their own Sentiments; and, as they departed, they muttered some metaphysical Terms, which they had learned by Rote; whence I perceived that that Science was the Tripod, from which they were desirous to give their Answers.

Of the DIVINE ESSE(c), WHICH IS J E H O V A H.

18. **W**E shall first speak of the Divine Esse, and afterwards of the Divine Essence. It appeareth as if they were one and the same Thing, when, nevertheless, the Term Esse, is of more universal Signification than Essence; for an Essence supposes an Esse, and an Esse is the Cause of an Essence. The Esse of God, or, the Divine Esse, cannot be described, inasmuch as it transcends every Idea of human Thought; of which Thought, nothing can be an Object, but what is creaturely and finite, and therefore the Divine Esse, being uncreate and infinite, can be no such Object. The Divine Esse, is that self-subsisting Esse, from which all Things have their Being, and which must needs be, in all Things, before they can have Being. A fuller Apprehension of the Divine Esse, may be conceived from the following Articles, I. *That the One God is called Jehovah, from his Esse, that is, by Reason that He Only Is, Was, and Will be, and because he is the First and the Last, the Beginning and the Ending, the Alpha and Omega.* II. *That the One God is a real self-existing Substance, and a real self-existing Form; and that Angels, and Men, are Substances and Forms,*

(c) The Author, in this Section, makes a Distinction between the *Esse*, the *Essence*, and the *Existence* of God, for a Reason, which he satisfactorily explains, to such as will be able to comprehend his Meaning. But, as all our Readers may not be qualified to follow him through his abstruse Reasoning, we shall, for the Information of such, attempt a more familiar Explanation of the Author's Meaning. All Things that exist, must have an *Essence*, or an *Esse*, as the Cause and Ground of their *Existence*. For *Existence*, is nothing but the outward Manifestation of a Thing's *Essence*; as the *Essence* may be called an outward Manifestation, with Respect to the *Esse*. The *Esse* therefore of a Thing, is its inmost Ground, or most hidden Principle of Being; the *Essence*, is its particular Quality or Determination, originating in the *Esse*; and the *Existence*, is the external Manifestation, or Operation of both. Thus, for Instance, Love may be said to constitute the *Essence* of Man, of which, Wisdom, and the Actions thence derived, are the *Existence*, but the Principle of the Love, as grounded in Good or Evil, is his *Esse*; which Principle, must be supposed prior, or superior to the *Essence*, as the *Essence* is to the *Existence*.

Forms, by Derivation from Him; and that so far as they are in Him, and He in them, so far they are Images and Likenesses of Him. III. That the Divine Esse is Self-Essent, and, at the same Time, Self-Existent. IV. That a Self-Essent, and Self-Existent Divinity, cannot produce another Self-Essent, and Self-Existent Divinity; consequently, that another God of the same Essence, cannot be given, or supposed. V. That a Plurality of Gods, amongst the Antients, and also amongst the Moderns, had its Rise, solely in a Misconception of the Divine Esse. But we will proceed to explain each Article particularly.

19. I. THAT THE ONE GOD, IS CALLED JEHOVAH, FROM HIS ESSE, THAT IS, BY REASON THAT HE ONLY IS, WAS, AND WILL BE; AND BECAUSE HE IS THE FIRST AND THE LAST, THE BEGINNING AND THE ENDING, THE ALPHA AND OMEGA.

That Jehovah signifies I AM, and TO BE, (*Sum, et Esse,*) is well known; and that God was so called from the earliest Ages appears from the Book of Creation, or Genesis; where, in the first Chapter, he is called God; but, in the second, and the succeeding, Jehovah God; and afterwards, when the Descendants of Abraham, out of the Loins of Jacob, forgot the Name of God, by Reason of their sojourning in Egypt, it was recalled to their Remembrance, as we thus read, "*Moses said unto God, what is thy Name? And God said, I AM THAT I AM: Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you; and thou shalt say, JEHOVAH GOD of your Fathers hath sent me unto you; this is my Name for ever, and this is my Memorial unto all Generations.*" Exod. iii. 14, 15. Forasmuch as God alone is I AM, and TO BE, or JEHOVAH, therefore Nothing existeth in the Universe of Creation, but what deriveth its Being (*Esse*) from Him; the Manner of which Derivation will be shewn presently. This also is signified by the following Words, *I am the First and the Last, the Beginning and Ending, the Alpha and Omega.* Isaiah, Chap. xlv. 6. and Rev. i. 8, 11. xxii. 13 by which Words are signified, that He is self-existent, and sole-existent, from first to last, or from Principles to Effects, and that all Things are from Him. The Reason why God is called Alpha and Omega, the Beginning and the Ending, is, because Alpha is the first, and Omega the last Letter in the Greek Alphabet; and thence they come to signify all Things in the Complex. The true Ground of this Signification, lieth in the Nature of Alphabetic Letters, in the spiritual World, each of which is expressive of some particular Sense or Thing; whilst every Vowel, as serving to direct the Tone of Expression, is significative of something that hath Relation to Affection or Love. The spiritual, or angelic Speech, and Writing, have their

their Birth from this Origin; for there is an universal Language, natural to all Angels and Spirits, and which has nothing common with any Language spoken by Men upon Earth. Every Man, after Death, cometh into the Use and Understanding of this Language; for it is innate in every Man by Creation; and therefore throughout the whole spiritual World each understandeth another's Speech. I have frequently been allowed to hear that Language, and have compared it with the Languages spoken amongst Men, and have found that it hath no Agreement or Connection with any natural Language upon Earth; for it differs from them in this first Principle, that every single Letter of each Word hath its particular Sense and Signification. Hence then it is that God is called Alpha and Omega; whereby is signified that he is Self-existent and Sole-existent from first to last, or from Principles to Effects, and that all Things are from Him. But concerning this Language, and the Writing thereof, as it floweth from the spiritual Thought of Angels, more may be seen in a Treatise written by me on Conjugal Love, N^o 326, to 329, and in succeeding Places.

20. II. THAT THE ONE GOD IS A REAL SELF-EXISTENT SUBSTANCE, AND A REAL SELF-EXISTING FORM, AND THAT ANGELS AND MEN ARE SUBSTANCES, AND FORMS, BY DERIVATION FROM HIM, AND THAT SO FAR AS THEY ARE IN HIM, AND HE IN THEM, SO FAR THEY ARE IMAGES AND LIKENESSES OF HIM.

Inasmuch as God is an Esse, he is also a Substance; for an Esse without a Substance is a mere imaginary Entity; Substance being a subsisting Entity; and whatsoever is a Substance is likewise a Form, for Substance too without Form is a mere imaginary Entity; wherefore both Substance and Form may be predicated of God, but with this Distinction, that He is a Substance and Form Self-existent, Sole-existent, and primary. That this Form is truly and verily Human, that is, that God is true and very Man, in whom all Things are infinite, is proved in a Work intitled, ANGELIC WISDOM, CONCERNING THE DIVINE LOVE AND DIVINE WISDOM, published at *Amsterdam* in the Year 1763. Also that Angels and Men are Substances and Forms, created and organized to receive into them Divine Influences through the Heavens; wherefore in the Book of Genesis they are called Images, and Likenesses of God; Chap. i. 26, 27; and in other Places, his Sons, and born of Him; but in the course of this Work it will be abundantly proved, that in Proportion as Man liveth under the Divine Government, that is, suffereth himself to be guided by God, so far he becometh his Image more and more interiorly. Unless such an Idea be formed of God, that He is the primary Substance and Form; and of his Form, that it is truly and verily Human, the Minds

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of Men would quickly be overspread with Phantasms, like so many imaginary Spectres, both concerning God himself, the Origin of Mankind, and the Creation of the World; concerning God they would conceive no other Notion than as of universal Nature in her first Principles, that is, as of the Expanse of the Universe, or as of an empty Shadow or a mere Nothing; concerning the Origin of Mankind they would conceive, as of a fortuitous Conflux of the Elements into such a Form; and concerning the Creation of the World, that the Origin of its Substances and Forms is first from Points, and afterwards from geometrical Lines, which are Things that come under no Predicament of Substance, and therefore in Fact are mere Nothings. To Minds clouded with such Notions, every Thing respecting the Church appeareth as dark and obscure, as the River and Gloom of Tartarus.

21. III. THAT THE DIVINE ESSE IS SELF-ESSENT, AND AT THE SAME TIME SELF-EXISTENT.

That JEHOVAH GOD is Self-essent, is a Consequence of his being I AM, the Independent, the Sole, and the First, from Eternity to Eternity, from Whom every Thing is what it is, as its only Possibility of Being. In this and no other Sense he is the Beginning and Ending, the First and the Last, the Alpha and Omega. It cannot properly be said that he had his own Esse from Himself, because this Term, FROM HIMSELF, supposes Priority, and thereby Time, which is not predicable of the Infinite, that is said to be FROM ETERNITY; it likewise supposes another God, who is God in Himself, and thereby a God from God, or that God hath formed Himself, in which Case he would not be Uncreate nor Infinite, because hereby he must have limited and determined himself, from Himself, or from another. From this Proposition that God is Self-essent, or Esse in Himself, it follows, that he is (d) Love in Himself, Wisdom in Himself, and Life in Himself; and that he is the very, independent Self, from whom are all Things, and to whom all Things bear Relation, as the sole Possi-

(d) Love in Himself, Wisdom in Himself, and Life in Himself, are Expressions used by the Author, to signify the Creator's Divine Independence, whereby he is essentially distinguished from the Creature. They may possibly seem at first Sight to convey no great Meaning, and to mark no very material Distinction in the Nature and Character of the Godhead. If, however, the Expressions be duly considered, and attended to, it will be found that none else could so fully and clearly ascertain the true Ground of the Difference between the Creator, and the Things created. For the truest and justest Notion we can form of the Things created is, that they are without Love, without Wisdom, and without Life in Themselves; that is, as possessed independently of another; and that they were made solely for the purpose of receiving Love, Wisdom, and Life, according to their respective Forms, from another; whereas the truest and justest Idea we can conceive of God is, that he hath all Love, Wisdom and Life in Himself, which he possesseth independently of others, and imparteth to all Creatures, according to their respective Capacities of Reception.

Possibility of their Being. That God is Life in Himself, and thereby God, appears from the Words of the Lord, in John, Chap. v. 26; and in Isaiah, "*I Jehovah make all Things, I stretch forth the Heavens alone, and spread abroad the Earth by myself*, Chap. xlv. 24." And that he is God alone, and besides him there is no God, Isaiah xlv. 14, 15, 20, 21. Hosea xiii. 4. That God is not only Self-essent, but likewise Self-existent, is consequent from hence, because an Esse without an Existence is Nothing, and in like Manner an Existent is Nothing unless it be derived from its Esse; wherefore, allowing one we must also allow the other. The same Reasoning is applicable to Substance and Form, that a Substance is Nothing without a Form, and a Form cannot exist, unless it be derived from a Substance; for Nothing is predicable of a Substance without a Form, and a Form without a Substance must be a mere Nothing, because it is without that which is necessary to give it Quality or Distinction. The Reason of using the Terms Essent and Existent, and not Essence and Existence is, because there is a Distinction to be made between Esse and Essence, and consequently between Existent and Existence, just as between Prior and Posterior, Prior being more universal than Posterior. Infinity and Eternity are applicable to the Divine Esse; but to the Divine Essence and Existence, Divine Love and Divine Wisdom are applicable, and thereby Omnipotence and Omnipresence: of which therefore we shall speak in their Order.

22. That God is the Independent, the Sole, and the First, who is called Self-Essent and Self-Existent, from whom are all Things, which are, and do exist, the natural Man by his own Reason cannot possibly discover; for the natural Man by his own Reason can apprehend Nothing but what belongeth to Nature, this being consonant with his Essence, into which Nothing else hath gained Admission from his earliest Years. But forasmuch as Man was created to become also a spiritual Being, by Reason that he is to live after Death, and then to dwell amongst spiritual Beings in their World; therefore God hath provided the Word or Holy Scriptures, wherein he hath not only revealed himself, and his own Existence, but likewise the Existence of an Heaven and an Hell, and that in one or other of those two Places, every Man must live to all Eternity, each according to his Life and Faith conjointly. God hath also revealed in his Word that he is I AM, or ESSE, the Independent, and the Sole, which is Self-existent, and thereby the First, or Beginning, from whom are all Things. It is by Means of this Revelation that the natural Man is enabled to elevate himself above Nature, and thereby above himself, and to contemplate the Things which are of God, but yet as at a Distance, notwithstanding that God is nigh unto every Man, being in him with his Essence; and for this Reason he

he is nigh unto those who love him ; and they love him who live according to his Commandments, and believe on him ; and these do, as it were, see God. For what is Faith but a spiritual Sight or perception of God's Existence ? And what is a Life according to his Commandments, but an actual Acknowledgement that Salvation and eternal Life are from Him ? Where, however, the Faith is not spiritual, but only natural, which is nothing more than a Sort of Science ; and where the Life is similar thereto ; in such a case Men indeed see God, but then it is at a great Distance, and that only whilst they are talking of him. And the Difference between Men in the latter Instance, and in the former is the same as between Persons who stand in clear Day-light, and see People near them, and touch them, and others who stand in a thick Mist, wherein they cannot distinguish Men from Trees, or Stones. Or they may be compared in the former case with persons elevated on a high Mountain, whereupon a City is built, through the Streets whereof they walk at pleasure, and converse with their Fellow Citizens ; and in the latter case, with Persons who look downwards from that Mountain, and cannot discern whether the Objects they look upon be Men, Beasts, or Statues. Nay the Difference is as great, as between those who live in some Planetary Orb, and see their Friends and Acquaintance therein, and those who only look upon that Orb, from another Planet, through optical Glasses, and say that they perceive Men therein, when yet they can discern Nothing but a general Confusion of Earth, and Water, like the bright and dark Spots in the Moon. Such is the Difference between seeing God, and the divine Things which proceed from him, as they are perceivable in the Minds of those, who are living in a right Faith, and at the same Time in a Life of Charity ; and as they are perceivable by those who have only a scientific Knowledge of such Things. The same therefore is the Difference between natural and spiritual Men. But where Men deny the Divine Sanctity of the Word, or Holy Scriptures, and yet load themselves with religious Notions and Opinions, which they carry, as in a Bundle tied upon their Backs, in such a case, they have no Sight or Perception of God, but only learn to talk about him, like a Parrot taught to speak by rote.

23. IV. THAT A SELF-ESSENT AND SELF-EXISTENT DIVINITY CANNOT PRODUCE ANOTHER SELF-ESSENT AND SELF-EXISTENT DIVINITY ; CONSEQUENTLY THAT ANOTHER GOD OF THE SAME ESSENCE CANNOT BE SUPPOSED.

That the One God, who is the Creator of the Universe, is Self-essent, and Self-existent, and thereby God in Himself, hath been shewn above. Hence it follows, that a God produced by a God is a Thing impracticable, and

and not to be supposed, inasmuch as the Essential Divinity, which is Self-essent and Self-existent, could not possibly have place in such a Production. It is the same Thing whether we use the Terms begotten by God, or proceeding from Him; in both Cases we must suppose a God to be produced by a God, and this differs little from the Creation of a God. Wherefore to introduce into the Church a Belief, that there are three Divine Persons, whereof each singly and by himself is God, and of the same Essence, and one born from Eternity, and the third proceeding from Eternity, is utterly to destroy the Idea of God's Unity, and thereby every just Apprehension of the Godhead; and thus to banish all rational Spirituality from the human Soul. The Consequence is, that Man is no longer Man; but becometh totally and entirely a mere natural Animal, differing from the Brute Creation only in the Power of Speech, and opposing all the spiritual Things of the Church, which the natural Man calleth Foolishness. Hence, and hence alone have arisen such enormously heretical Opinions concerning God; wherefore a Division of the Divine Trinity into Persons hath not only introduced Night, but also Death into the Church. That an Identity of three Divine Essences is an Offence to Reason, appeared evident to me from the Angels, who declared, that they could not utter the Expression of three equal Divinities; and that if any one should approach them with an Intent to utter it, he would be forced to turn his Face away from them, and that when he had given it Utterance, he would become like a human Log, and would be cast out, to take his Place in Hell with those diabolic Spirits who acknowledge no God. The Truth is, that to implant in Children and young People the Idea of three Divine Persons, to which is unavoidably annexed the Idea of three Gods, is to deprive them of all spiritual Milk, and afterwards of all spiritual Meat, and lastly of all spiritual Rationality; the Consequence whereof is spiritual Death to all those who confirm themselves in such an Opinion. The Church therefore, which in Faith and in Heart worshippeth one God, the Creator of the Universe, and the same God the Redeemer, and Regenerator, may be compared with the City of Zion, in the Time of David, and with the City of Jerusalem in the Time of Solomon, after the Temple was built; but the Church which believeth in Three Persons, and in each as a distinct God, is like the City of Zion and Jerusalem, when they were destroyed by Vespasian, and the Temple was burnt down. Moreover, the Man who worshippeth one God, in whom is the Divine Trinity, and who is thus one Person, becometh more and more a living and Angelic Man; but he who confirmeth himself in a Plurality of Gods, by a Plurality of Persons, becometh by Degrees like a Statue formed with moveable Joints, in the midst of which Satan standeth, and speaketh through its artificial Mouth.

24. V. THAT A PLURALITY OF GODS AMONGST THE ANCIENTS, AND ALSO AMONGST THE MODERNS, HAD ITS RISE SOLELY IN A MISCONCEPTION OF THE DIVINE ESSE.

It hath been shewn already, N^o 8, that the Unity of God is most intimately inscribed in the Minds of all Mankind, inasmuch as it is in the Centre of all Influxes from God into the human Soul; but the Reason why it hath not descended thence into the human Understanding is, because there hath been hitherto a Deficiency of those Knowledges, whereby Man ought to ascend to meet God; it being every Man's Duty to prepare a Way for God, that is, to prepare himself for the Reception of God, which must be done by Means of Knowledges. The Knowledges hitherto wanting to enable the human Understanding to penetrate where it might perceive the Divine Unity, and see that more than one Divine Esse is not possible to be given or supposed, and that all Things in Nature are from one God, are the following, 1. Concerning the spiritual World, where Spirits and Angels have their Abodes, and into which Man enters after Death. 2. That there is a Sun in that World, which is pure Love from Jehovah God, who is in its Centre. 3. That from that Sun proceedeth Heat, which in its Essence is Love; and Light, which in its Essence is Wisdom. 4. That of Consequence all Things in that World are spiritual and affect the internal Man, and form his Will and Understanding. 5. That Jehovah God, out of his Sun, not only produced the spiritual World, and all its spiritual Things, which are innumerable, and substantial, but that he also produced the natural World, with all its natural Things, which are likewise innumerable, but material. 6. That hitherto no one hath known the Distinction between what is spiritual, and what is natural, nor yet what spiritual is in its Essence. 7. Nor was it hitherto known that there are three Degrees of Love and Wisdom, according to which Order the Angelic Heavens are formed. 8. And that the human Mind is divided into as many Degrees, to the Intent that it may be exalted after Death into one of the three Heavens, which is effected according to his Life and Faith conjointly. 9. And lastly, that not a single Atom of all these Things could have existed but from the Divine Esse, which is Self-dependent, and thus the First, and the Beginning, from which are all Things. These Knowledges have hitherto been wanting, which nevertheless are the necessary Means of Man's Ascent to know the Divine Esse. We speak of Man's Ascent, but we would be understood to mean that he is elevated by God; for by Virtue of his Free-will every Man is at Liberty to collect for himself Knowledges, and as he collecteth them from the Word, or holy Scriptures, he thereby prepares and makes ready a Way for God to descend and exalt him. The Knowledges where-
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by the human Understanding ascendeth, whilst it is supported and guided by the Hand of God, may be compared with the Steps of Jacob's Ladder, which was *set upon the Earth, and the Top of it reached to Heaven, and the Angels of God ascended and descended on it, and behold the Lord stood above it.* Genesis xxviii. 12, 13. But the Case is quite otherwise when those Knowledges are wanting, or where Man despiseth them; for when this happens, the Elevation of the Understanding may be compared with a Ladder raised from the Ground, up to the Windows of the first Story of a magnificent Palace, where Men have their Apartments, but not to the Windows of the second Story, where Spirits have theirs, and much less to the Windows of the third Story, where Angels have theirs. Hence it is that Mankind abide merely in the Atmospheres, and material Things of Nature, to which they confine their Eyes, and Ears, and Nostrils, and from which they collect no other Ideas of Heaven, and of the Esse and Effence of God, than such as are atmospherical and material; and whilst such Ideas are the Subjects of a Man's Thought, he is not in a Capacity to form any Judgment concerning God, whether he exists or not, or whether he is One, or more: and still less what his Nature is with respect to his Esse and his Effence. Hence hath arisen a Plurality of Gods amongst the Ancients, and likewise amongst the Moderns.

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25. To the above I shall add this MEMORABLE RELATION. — Awaking on a Time out of Sleep, I fell into a profound Meditation about God; and being after this in the Spirit, I looked upwards, and saw in the Heaven, above me, a most clear shining Light, in an oval Form; and as I fixed my Eyes attentively upon that Light, it moved gradually from the Centre towards the Circumference; and lo! then, Heaven was opened before me, and I beheld magnificent Scenes, and saw Angels standing, in the Form of a Circus, on the Southern Side of the Opening, in Conversation with each other; and because I earnestly desired to know what they conversed about, it was permitted me first to hear the Sound of their Voices, which was full of celestial Love, and afterwards to distinguish their Speech, which was full of Wisdom flowing from that Love. They conversed together concerning the ONE GOD, of the CONJUNCTION WITH HIM, and SALVATION thereby. The Matter of their Discourse was for the most part ineffable, there being no Words in any natural Language adapted to convey its Meaning. But as I had oftentimes been in Consort with the Angels in their Heaven, and being at such Times in a similar State

State with them, was also in the Use and Understanding of their Language; therefore I was now able to comprehend what they said, and to collect some Particulars from their Conversation, which may be intelligibly expressed in the Words of natural Language. They said that the DIVINE ESSE IS ONE, THE SAME, SELF-DEPENDENT, AND INDIVIDUAL. This they illustrated by spiritual Ideas, saying, that the Divine Esse, whilst it remaineth One, the same, Independent, and Individual, cannot possibly be so imparted, as to become a Divine Esse to more than One; for on such a Supposition, each would think from his own particular Self-Essent, and singly by himself, in which case, although the Thoughts of each may be influenced from and by the rest, to Agreement and Unanimity, yet it is plain they would be several unanimous Gods, and not one God; because that Unanimity being the Consent of several, and at the same time of each separately, from, and by himself, doth not agree with the Unity of God; but implies Plurality; they did not say of Gods, because they could not; inasmuch as the Light of Heaven, which gave Birth to their Thought, and the Atmosphere which conveyed their Words, were in Opposition to that Expression. They added further, that when they meant to pronounce the Word Gods, and each as a distinct Person by himself, the Power of Pronunciation was diverted immediately to utter One God, and Him the Only One. Again, they proved that the Divine Esse is A DIVINE ESSE IN ITSELF, not from itself, because to be from Itself supposes an Esse in Itself from another prior to it; thus it supposes a God from a God, which is not possible. What is from God is not called God, but is called Divine; for what is a God from a God? consequently, what is God born of God from Eternity? and what is God of God proceeding through a God born from Eternity, but obscure Words, that have no Light in them from Heaven? They said further, that the Divine Esse, which in Itself is God, is THE SAME; not simply the Same, but the Same Infinite, that is, the Same from Eternity to Eternity; it is the Same in every Place, and the same with every one, and in every one; but that all Variableness and Changeableness is in the Recipient, occasioned by the peculiar State and Circumstances thereof. That the Divine Esse, which is God in Himself, is SELF-DEPENDENT they thus explained: God is SELF-DEPENDENT, because he is Love Itself, and Wisdom Itself; or because he is Goodness Itself, and Truth itself, and of consequence Life itself; which, unless they were self-dependent in God, they could have no Existence in Heaven and Earth, inasmuch as there would be nothing in them that had Relation to what is self-dependent; for all Quality (*Quale*) hath its Quality from this Condition of its Existence, that there be a Something Self-dependent from whence it is derived, and to which it hath Relation as the Cause of

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its Peculiarity. This Self-dependent Power, which is the Divine Esse, is not in Place, but with Those and in Those, who are in Place, according to its Reception; inasmuch as neither Place nor Progression from one Place to another, are predicable of Love and Wisdom, or of Goodness and Truth, or of Life derived thence, which are the Real in God, nay, Real God; and this is the Foundation of the Divine Omnipresence; and therefore the Lord says, *That He is in the midst of them, and that He is in Them, and They in Him.* But since he cannot be received by any Creature according to his Quality in his Esse, he appeareth, according to his Quality in his Essence, as a Sun above the Angelic Heavens, being manifested with respect to his Wisdom, in the proceeding Light thereof, and with respect to his Love, in the proceeding Heat. He Himself is not that Sun; but Divine Love and Divine Wisdom, in their proximate Emanation from Him, and round about Him, appear as a Sun before the Angels. Himself in the Sun is A MAN, OUR LORD JESUS CHRIST, BOTH WITH RESPECT TO THE ALL-BEGGETTING DIVINITY, (*Divinum a quo*) AND WITH RESPECT TO THE DIVINE HUMAN; inasmuch as the Self-dependent Esse, which is Love Itself, and Wisdom Itself, was a Soul to Him from the Father, so Divine Life, which is Life in Itself. The Case is otherwise with Man, for in Him the Soul is not Life, but the Recipient of Life. This the Lord also teacheth when he saith, "*I am the Way, the Truth, and the LIFE:*" and in another Place, "*As the Father hath LIFE IN HIMSELF, so hath he given to the Son TO HAVE LIFE IN HIMSELF,* John v. 26." Life in Himself is God. They further added, that whosoever is under the Influence of any spiritual Light, may see plainly from what hath been said, that the Divine-Esse being One, the Same, the Self-dependent, and of consequence Individual, cannot possibly exist in more than one; and that if it should be supposed to exist in more, manifest Contradictions would follow upon such a Supposition.

26. As I listened to this Discourse the Angels perceived in my Thought the common Ideas entertained in the Christian Church of a Trinity of Persons in Unity, and their Unity in Trinity with respect to God; as also of the Birth of the Son of God from Eternity: whereupon they said to me, "What Notions are these which thou entertainest? Are not they the Offspring of natural Light, wherewith our spiritual Light hath no Agreement? Unless therefore thou removest these Ideas from thy Mind, we must shut Heaven against thee, and take our Leave. But I replied, "Enter I beseech you, more thoroughly into my Thought, and possibly ye will discover its Agreement with your own;" and they did so, and perceived that by three Persons I understood three proceeding Divine Attributes, which are CREATION, REDEMPTION, and REGENERATION, and that those

Attributes belong to One God; and that by the Birth of the Son of God from Eternity, I understood his Birth foreseen from Eternity, and effected in Time; and that it is not above what is rational and natural, but contrary to what is rational and natural, to conceive that any Son was born of God from Eternity; but not so, to conceive that the Son, who was born of God by the Virgin Mary in Time, is the only One, and only-begotten Son of God; and that to suppose otherwise is a strange Error. I acquainted them further, that I had received this my natural Idea of a Trinity and Unity of Persons, and of the Birth of the Son of God from Eternity, from the Doctrine of Faith in the Church that hath its Name from Athanasius." Then said the Angels, it is well; and they desired me to declare upon their Testimony, that whosoever doth not approach the true God of Heaven and Earth, cannot have Entrance into Heaven, inasmuch as Heaven is Heaven from that one God alone, and that THAT GOD IS JESUS CHRIST, WHO IS JEHOVAH LORD, FROM ETERNITY CREATOR, IN TIME REDEEMER, AND TO ETERNITY REGENERATOR; of consequence, who is at once Father, Son, and Holy Ghost, and that this is the Gospel, which is to be preached. After this the heavenly Light, which I had before seen over the Aperture, returned, and by Degrees descended thence, and filled the Interiors of my Mind, and illuminated my Ideas concerning the Trinity and Unity of God; and then I perceived that the Ideas which I had originally entertained about them, and which were merely natural, were separated, as Chaff is separated from the Wheat by winnowing, and that they were carried away, as by a Wind, to the northern Part of Heaven, and there disappeared.

Of the INFINITY OF GOD; OR, *Of his* IMMENSITY AND ETERNITY.

27. **T**H E R E are two Things peculiar to the natural World, which are the Cause of Finiteness in all its Contents; one is SPACE, and the other is TIME; and forasmuch as that World was created by God, and Spaces and Times were created together with it, and are its Limitations, or Terminations, therefore it will be proper to treat of their two original Sources, which are IMMENSITY and ETERNITY; for the Immensity of God hath Relation to Spaces, and his Eternity to Times; and his INFINITY comprehendeth both Immensity and Eternity. But since Infinity transcendeth what is finite, and the Knowledge thereof a finite Mind, therefore it will be necessary, towards attaining any Degree of Perception

on this Subject, to discuss it according to the following Series. I. *That God is Infinite, by Reason that he Is, and existeth in Himself, and that all Things in the Universe are, and exist from Him.* II. *That God is Infinite, by Reason that He was before the World, consequently before Spaces and Times had Birth.* III. *That God, after the World was made, is in Space without Space, and in Time without Time.* IV. *That Infinity, in Relation to Spaces, is called Immensity, and in Relation to Times, is called Eternity; and that, yet notwithstanding these Relations, there is Nothing of Space in God's Immensity, and nothing of Time in his Eternity.* V. *That enlightened Reason may discover the Infinity of God the Creator, from various Considerations arising from the Things created.* VI. *That every created Thing is finite, and that Infinite is in finite Things, as in its Recipients, and in Men, as in its Images.* But we will proceed to a particular Explanation of each Article.

28. THAT GOD IS INFINITE, BY REASON THAT HE IS, AND EXISTETH IN HIMSELF, AND THAT ALL THINGS IN THE UNIVERSE ARE, AND EXIST FROM HIM.

It was shewn above, that God is One, and that he is the Real, and the First of all Esses, and that all Things which are, exist, and subsist in the Universe, are from Him; from whence it follows that he is Infinite. How human Reason may be convinced of this Truth, by various Considerations arising from the Things created, will be shewn presently. But although the human Mind, by a Contemplation of the Creatures, may discover that the first Entity, or the first Esse, is infinite, yet it cannot discover what is the Quality of that Infinite; and therefore can define it after no other Manner than that it is the Infinite All, and that it subsisteth in itself, and is thereby the real and only Substance; and since Nothing is predicable of a Substance, unless it be a Form, that it is also the real and only Form. But notwithstanding these just Conclusions, the true and distinct Quality of Infinite doth not still appear; for the human Mind, howsoever exalted, and filled for sublime Reasonings and Speculations, is still finite, and cannot get rid of this Necessity of its Being; and therefore it can never become capable of comprehending the Infinity of God, as to its true distinguishing Quality; consequently it can never see God, as he is in Himself, and his real Esse; it may however behold him obscurely in his Rear-Glory; as it is written of Moses, when he prayed to see God, that he was set in a Cleft of the Rock, and saw his Back Parts. *Exod. XXXIII. 20, to 23.* By God's Back Parts are signified the visible Things of the Creation, and in a particular Manner what is perceivable in the Word, or Holy Scriptures. Hence it appears how vain a Thing it is to desire to know what God is in his Esse, or in his Substance, and that it is enough
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to acknowledge him in what is finite, that is, in what is created, wherein he dwelleth infinitely. Whosoever wisheth to see more of God than this, may be compared to a Fish taken out of its native Element into that of Air, or to a Bird placed under an exhausted Receiver in an Air-Pump, which whilst the Air is pumping out, begins to gasp for Breath, and then expires. He may also be compared to a Ship, which, being driven from her Steerage by the Violence of a Storm, is wrecked upon the Shelves and Quick sands. This is an exact Resemblance of their Case, who wish to see the Infinity of God by an interior View, so as it is in itself, and who are not content to behold and acknowledge it in its external and manifest Signatures. We are told of a certain Philosopher amongst the Antients, who cast himself into the Sea, because by the Light of his own Mind he could not see and comprehend the Eternity of the World; but what would that Philosopher have done, had he desired to see and comprehend the Infinity of God?

29. II. THAT GOD IS INFINITE, BY REASON THAT HE WAS BEFORE THE WORLD, CONSEQUENTLY BEFORE SPACES AND TIMES HAD BIRTH.

In the natural World there are Times and Spaces, but in the spiritual World, they have not the same actual Existence, and yet they exist apparently. The Reason why Spaces and Times were introduced into the Worlds was, to distinguish one Thing from another, Great from Small, Many from few, and thereby the Quantity and Quality of different Objects; and that by their Means the bodily Senses might distinguish their Objects, and the mental Senses theirs, whereby their several Affections might be excited, and they might be thus impelled to Thought and Choice. The Introduction of Times into the natural World, is effected by the Rotation of the Earth about her Axis, and by the Process of those Rotations through the different Points of her Orbit, in her Motion round the Sun; whilst these Changes appear nevertheless to be occasioned by the Sun, from whose Orb the whole terraqueous Globe deriveth all its Heat and Light. Hence come the different Times of the Day, as Morning, Noon, Evening and Night; and also the Times of the Year, as Spring, Summer, Autumn and Winter; the Times of the Day, as distinguished with respect to Light and Darkeness, and the Times of the Year, with respect to Heat and Cold. But the Introduction of Spaces into the natural World, was effected by the gathering together of the Earth's Particles into a globular Form, and filling it with Materials, the Parts whereof are distinct from each other, and at the same Time extended. In the spiritual World however, there are no material Spaces, and Times corresponding with them; yet, nevertheless there are the Appearances of them, which Appearances are

are according to the Differences of States that the Minds of Spirits and Angels therein undergo; wherefore Times and Spaces, in the spiritual World, have a Conformity with the Affections of the Will, and the Thoughts that thence exist in the Understandings of its Inhabitants; those Appearances however are real, because they are constant according to such Changes of State. It is the general Notion concerning the State of Souls after Death, and also of Angels and Spirits, that they do not live in any Extense, and consequently not in any Space and Time; and from this Idea it is conceived of departed Souls, that they have no fixed, determinate Abode; and of Angels and Spirits, that they are mere aerial Beings, capable of no more distinct Apprehension in the Mind, than what is to be formed of Æther, Air, Vapour, or Wind. Nevertheless the Truth is, that they are substantial Men, and live together, like Men in the natural World, upon Places of Space, and in Portions of Time, which, as was observed, are determined according to the States of their Minds. Were it not so, that is, were there no Spaces and Times in that World, whereunto departed Souls are gathered, and where Spirits and Angels dwell, the whole of it might then be drawn through the Eye of a Needle, or be concentrated on the Point of a single Hair; and on the Supposition that there is no substantial Extense in that World, all this would be very possible; but inasmuch as there is a substantial Extense therein, therefore the Angels dwell together in a State of as true Distinction and Separation one from another, nay more so than Men upon Earth, where there is a material Extense. Times however in the spiritual World are not distinguished into Days, Weeks, Months and Years, because the Sun there never appeareth to rise and set, nor to have any progressive Motion, but remaineth stationary in the East, exactly in a mean Elevation between the Zenith and the Horizon. They have also Spaces in that World, by reason that all Things therein are substantial, as in the natural World they are material: of which more will be said in the Lemma concerning Creation, at the Conclusion of this Chapter. From what hath been observed then, it may be easy to conceive, that Spaces and Times are the Limits and Terminations of all and every Thing in both Worlds, and consequently that Men, as well as Angels and Spirits, are finite, not only with regard to their Bodies, but also with regard to their Souls. From all which Considerations we may come to this Conclusion, that God is Infinite, that is, not finite, inasmuch as He, being the Creator, Former, and Maker of the Universe, limited and bounded all Things; and this he did by means of his Sun, in the Centre whereof He dwelleth; which Sun consisteth of the Divine Essence, that proceedeth from God as a spherical

Emanation; and there and thence is the Beginning of Finiteness; but its Progression extendeth to the last and lowest Effects in the natural World. That God is Infinite in Himself by Reason of his being Uncreated, is obvious. But the Cause why what is infinite appears to Man to have no real Existence is, because Man is finite, and he thinketh according to what is finite; wherefore if that Finite, which adheres to his Thought, should be removed, he would imagine that Nothing could be left remaining; whereas the Truth is that God is infinitely All, and that Man respectively of himself is Nothing.

30. III. THAT GOD AFTER THE WORLD WAS MADE, IS IN SPACE WITHOUT SPACE, AND IN TIME WITHOUT TIME.

That God, and the Divine which proceedeth immediately from Him, is not in Space, notwithstanding he is Omnipresent, and with every Man upon Earth, and every Angel in Heaven, and every Spirit under Heaven, is a Truth that cannot be comprehended by an Idea merely natural, altho' it may in some degree by a spiritual Idea. The Reason why it cannot be comprehended by an Idea merely natural is, because in every such Idea there is some Notion of Space, inasmuch as every natural Idea is conceived from the Objects of this World, in all and every one of which, so far as they are visible, there is some Relation to Space; every Thing great and small, long, broad, and high therein hath Relation to Space; in a Word every Measure, Figure, and Form therein hath the same Relation. This Truth nevertheless may be comprehended by the natural Thought of Man, if so be he will only admit therein a Ray of spiritual Light. But previous thereto it may be necessary to consider what is meant by an Idea of spiritual Thought. Such an Idea deriveth nothing from Space, but is All from State. By State is to be understood whatsoever hath Relation to Love, to Life, to Wisdom, to the Affections, to Delights, and in general to whatsoever is good and true; but a spiritual Idea concerning such Things hath nothing in it that is common to Space; for it is superior thereto, and looketh down upon the Ideas of Space below it, as Heaven looketh down upon Earth. That God is present in Space without Space, and in Time without Time, is a Consequence of his being always the Same, from Eternity to Eternity, and therefore the same before the World was created that he was after its Creation; and in God, and in his Presence, there existed neither Spaces nor Times before Creation, but after it; wherefore He being the Same is in Space without Space, and in Time without Time. Hence it follows that Nature is separate from God, and yet God is omnipresent therein; in like manner as Life is present in every substantial
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and material Part of Man, altho' it doth not mix and unite therewith; or as Light is in the Eye, Sound in the Ear, Taste in the Tongue; or as the æthereal Fluid is in Earth, and Water, preserving the terraqueous Globe in its present Harmony, and impelling it in its Rotations; not to mention other Instances; in all which, supposing a Privation of the active Powers, the substantial and material Subjects would in a Moment fall to Pieces, or be destroyed; nay, even the human Mind, were not God continually present with it, in all its parts, would be dissolved like a Bubble in the Air; and both Spheres of the Brain, wherein it exerteth its first and principal Operations, would melt away like Froth, and thus leave the whole bodily System a Heap of Dust, or as a volatile Exhalation in the Atmosphere. Forasmuch as God is in all Time without Time, therefore in his Word he speaketh of what is past and to come, as of what is present; as in Isaiah, "*Unto us a Child is born, unto us a Son is given, and his Name is called Wonderful Counsellor,*" &c. ix. 6. and in David, "*I will preach the Law, whereof the Lord hath said unto me, Thou art my Son, this Day have I begotten thee.*" Psalm ii. 7. These Words are spoken of the Lord who was to come: wherefore also it is said again, "*A thousand Years in thy Sight are but as Yesterday.*" Psalm xc. 4. That God is every where present throughout the Universe, and yet that no Part or Property of the Universe is in Him, that is, Nothing which hath Relation to Space and Time, must appear evident to every observant and attentive Reader of God's Word from several other Passages; to mention only this in Jeremiah, "*Am I a God at Hand, saith the Lord, and not a God afar off? Can any bide himself in secret Places, that I shall not see him? Do not I fill Heaven and Earth, saith the Lord?*" ~~Psalm~~ xxiii. 23, 24.

31. IV. THAT THE INFINITY OF GOD, IN RELATION TO SPACES, IS CALLED IMMENSITY, AND IN RELATION TO TIMES, IS CALLED ETERNITY, AND THAT YET, NOTWITHSTANDING THESE RELATIONS, THERE IS NOTHING OF SPACE IN HIS IMMENSITY, AND NOTHING OF TIME IN HIS ETERNITY.

The Reason why the Infinity of God, in Relation to Spaces, is called Immensity is, because the Term Immense is predicated of whatsoever is Great and Large, and also of what is Extended, and herein of what is Spacious: but the Reason why the Infinity of God in Relation to Times is called Eternity is, because the Term Eternal is predicated of whatsoever is in endless Progression, and capable of Mensuration by Time: as for Example; the Relations of Space are predicated of the terraqueous Globe with its several Parts, and the Relations of Time are predicated of its Rotation, and Progression; the latter also constitute Times, and the former

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constitute Spaces; and they are represented under such Appearances, by the Senses, in the Perception of every reflecting Mind. But in God there is nothing of Space or Time, as was shewn above, and yet they have their Beginnings from God; whence it follows, that by Immensity is signified his Infinity in Relation to Spaces, and by Eternity is signified his Infinity in Relation to Times. In Heaven however, the Angels, by the Immensity of God, are led to a Perception of his Divinity with respect to his Esse, and by his Eternity, of his Divinity with respect to his Existere; as also by Immensity they have a Perception of the Divinity with respect to Love, and by Eternity of the Divinity with respect to Wisdom; the Reason is, because the Angels abstract Spaces and Times from their Idea of the Godhead, and this Abstraction leadeth immediately to such Perceptions. But forasmuch as human Thought is bounded by Ideas conceived from such Objects as have Relation to Space and Time, therefore it is impossible for Man to have any distinct Perception of the Immensity of God, before the Existence of Spaces, and of his Eternity before the Existence of Times; nay should he be desirous of such a Perception, he would feel to himself as if his Mind was falling into a Swoon; or like a Person in a Shipwreck just falling into the Water, or as one ready to be swallowed up alive by an Earthquake; and should he persist to penetrate deeper into such profound Speculations, he might easily be led into a Delirium, and thereby into a Denial of God. I myself was once convinced of this by Experience, whilst I was revolving in my Thoughts what God was from Eternity, and what he did before the Creation of the World, and whether he deliberated with himself about it's Creation, and whether such deliberative Thought was possible in a pure Vacuum, with other vain Conceits of a like Nature. But to prevent my falling into a Delirium by such Speculations, I was elevated by the Lord into the Sphere, and the Light wherein the interior Angels dwell, and there, when the Ideas of Space and Time, which had before limited my Conceptions, were a little removed, it was given me to comprehend, that the Eternity of God is not the Eternity of Time, and that since there was no Time before the Creation of the World, it was altogether an idle Folly to entertain any such Speculations about God. I was confirmed also in this further Truth, that forasmuch as the Divine from Eternity, (consequently abstracted from all Time) hath no Connection with Days, Years, and Ages, all such Portions of Time being before God as a single Instant, therefore the World was created by God, not in Time, but that Times were first introduced by God with Creation.

To the above I shall add this memorable Circumstance.—There appear at one Extremity of the spiritual World two Statues, in a monstrous human Form, with their Mouths wide open, and their Jaws dilated, by which

which such Persons imagine themselves to be devoured, who entertain vain and foolish Conceits about God in his eternal Existence; but they are only the Phantasms whereinto they cast Themselves, who speculate wildly, and unprofitably, about God, what he was and what he did, before the Creation of the World.

32. V. THAT ENLIGHTENED REASON MAY DISCOVER THE INFINITY OF GOD THE CREATOR, FROM VARIOUS CONSIDERATIONS ARISING FROM THE THINGS CREATED.

The following are a few of the many Considerations which evince the Infinity of God. I. That in the Universe of Creation there are not to be found two Things precisely the same; which Truth hath been discovered and confirmed by human Learning, aided by human Reason, in the Case of such Things as have a simultaneous Existence, or that exist at the same Period of Time, and nevertheless the substantial and material Parts of Creation, singly considered, are infinite in Number; it is equally true also in the Case of two Effects, produced at different Periods of Time, that they are never found precisely the same, as may be concluded from the Earth's Rotation, and the Inclination of her Axis to the plane of the Ecliptic, which occasion a continual Change of Seasons, and thereby a constant Succession of different Effects. The same Truth is confirmed also by considering the Faces of Mankind, no two of which are exactly alike, and the same, throughout the whole World, neither can be to all Eternity; and this infinite Variety could not possibly exist but from the Infinity of God. II. That the Mind of one Man is never found exactly like the Mind of another; whence comes the common Proverb, "*Many Men, many Minds*;" consequently the Will and Understanding in one is, never found exactly alike, and the same, as in another; hence also the Speech of different People varies, both with Regard to the Sound of their Voices, and the Thought which gives Birth thereto; as also their Actions, with Respect both to Gesture and Affection, so that they are never found precisely the same in two different Persons; from which infinite Variety the Infinity of God may be seen as in a Mirrour. III. That there is a Kind of Immensity and Eternity innate in all Seed, both of Animals and Vegetables; an Immensity, in that all Seed is capable of infinite Multiplication, and an Eternity, in that such Multiplication hath already continued without Interruption since the Creation of the World, and will continue to all Ages. As a Proof of the Truth of this Observation in the Animal Kingdom, let us take the Fish of the Sea, which, supposing them to Multiply according to the Abundance of their Seed, in twenty or fifty Years would so far fill the Place of the Ocean, that it would consist of Fish only, and thereby its

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Water would be so raised as to deluge and destroy the whole Face of the Earth ; but to prevent this, the Providence of God hath ordained that one Species of Fish should be Food for another. The case would be the same with the Seeds of Vegetables, which, supposing only the Product of a single Plant to be Sown yearly, within twenty or thirty Years would cover the Surface, not of one Earth only, but of several ; for there are some Shrubs, of which every single Seed yieldeth an hundred, and a thousand-fold Encrease ; and if a Calculation be made by multiplying the successive Product of each single Seed into twenty or thirty, the Experiment would evince the Truth of the Observation. In both Cases then, as well of Vegetables, as of Animals, the Immensity and Eternity of God may be discovered, which must of Necessity produce a Sort of general Image and Resemblance of Themselves in all Creatures. IV. The Infinity of God is also discoverable, by the Eye of enlightened Reason, from the Infinity, whereunto every Science, and thereby the Intelligence and Wisdom of every Man, may grow by Cultivation ; for both the one and the other are capable of Growth and Increase, like a Tree from its Seeds, or like Woods and Gardens from their Trees ; and it is impossible to assign their Limits ; the Memory of Man being as Ground to receive them, and the Understanding the Place where they bud and blossom, and the Will where they bring forth Fruit ; and these two Faculties, the Understanding and the Will, are of such a Nature, that they are capable of being cultivated and perfected during the Term of the present Life, and afterwards to all Eternity. V. The Infinity of God the Creator is also discoverable from the infinite Number of the fixt Stars, which are so many Suns, and consequently have so many Worlds revolving round them. That in the starry Heavens there are Globes of Earth, or Worlds with Men, Beasts, Birds and Vegetables living upon them, is shewn in a particular Treatise of mine, describing what was seen there. VI. The Infinity of God was made still more apparent to me from a View of the Angelic Heaven, and also of Hell ; and from the Consideration that they are both of them divided and subdivided into innumerable Societies, or Congregations, in an orderly Arrangement, according to all the Varieties of the Love of Good and Evil ; and that every one taketh his Place therein according to his Love ; for the whole Race of Men since the Creation of the World are there collected, and will be collected unto all Ages ; and although every Individual Person hath his particular Place or Habitation there, yet they are all so connected, that the whole Angelic Heaven representeth One Divine Man, and the universal Hell one Monstrous diabolic Form. From these two Places, and from an Infinity of Wonders in them, the Immensity, together with the Omnipotence of God, are rendered most conspicuous and apparent. VII. Who also cannot perceive,

ceive, by a little Elevation of his rational Faculties, that the Life which every Man is to live after Death to all Eternity can only be communicable from an eternal God? VIII. Moreover there is a Sort of Infinity in many Things, which fall under the Notice and Apprehension of the natural, and spiritual Light in Man. The natural Light, for Instance, discovereth that there are various Series in Geometrical Calculations capable of infinite Extension: and again, that amongst the three Degrees of Altitude there is a Progression towards Infinity, in that the first Degree, which is called Natural, can never be perfected and elevated so as to reach the Purity of the second Degree, which is called Spiritual; nor can this attain to the Perfection of the third, which is called Celestial. The Case is the same with Respect to the End, the Cause, and the Effect; that the Effect can never be perfected to become like its Cause, nor the Cause to become like its End. This may be illustrated by the Atmospheres, whereof there are three Degrees, the aerial Spirit (*Aura*) in the highest Degree, the *Æther* in the second, and the Air in the lowest; and no Quality of the Air can be exalted to the Perfection of any Quality of the *Æther*, nor any Quality of the *Æther*, to any Quality of aerial Spirit; and yet each is capable of an Elevation of its Perfections to Infinity. The spiritual Light in Man moreover discovereth, that natural Love, which is peculiar to a Beast, can never be elevated to the Nature of spiritual Love, whereof Man is capable by the Law of his Creation; so also with Respect to the natural Intelligence of a Beast, compared with the spiritual Intelligence of a Man: but these Truths, being at present unknown in the World, will be further explained in another Place. From the above then it is plain to perceive, that the Universals of Creation, are perpetual Types of the Infinity of God the Creator; but in what Manner Particulars are Copies of Universals, and represent also the Creator's Infinity, is an Abyss, and an Ocean, wherein the human Mind may, as it were, sail; but then it should be upon its Guard, lest any Storm, arising from the natural Man, should overset the Ship with its Masts and Sails, and dash in Pieces the Stern, where the natural Man standeth confiding only in himself.

33. VI. THAT EVERY CREATED THING IS FINITE, AND THAT INFINITE IS IN FINITE THINGS, AS IN ITS RECIPIENTS, AND IN MEN, AS IN ITS IMAGES.

The Reason why every created Thing is finite is, because all Things are from Jehovah God, by the Instrumentality of the Sun of the spiritual World, which proximately encompasses Him, and is of the Substance that proceedeth from Him, the Essence whereof is Love. Out of that Sun, by Means of its Heat and Light, the Universe was created from
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First to Last, or from its first Principles to its last Effects ; but an orderly Explanation of the Progress of Creation will come more properly in another Place, and shall be given in a future Part of this Work. It is only necessary here to observe that one Thing was formed from another, and that hence Degrees originated, whereof there are three in the spiritual World, and three corresponding to them in the natural World, and an equal Number in the passive Subjects, whereof the terraqueous Globe consisteth. But the Origin and Nature of those Degrees hath been fully explained in a Work wrote by me, entitled ANGELIC WISDOM, CONCERNING DIVINE LOVE, AND DIVINE WISDOM, published at Amsterdam, in the Year 1763 ; and in a small Tract respecting THE COMMUNICATIONS OF SOUL AND BODY, published at London in the Year 1769. The Effect of these Degrees is, that Things Posterior are the Recipients of Things Prior, and these again of Things Prior to them, and so in Order up to the Recipients of the Primitives, whereof the Sun of the Angelic Heaven consisteth ; and thus that finite Things are the Recipients of Infinite ; which coincideth also with the Wisdom of the Ancients, who held, that all Things are divisible to Infinity. It is the general Idea, that inasmuch as what is finite is not capable of containing what is infinite, therefore finite Things cannot be the Recipients of Infinite. But from what is said in MY WORKS on the Subject of Creation, it appears evident, that God first bounded his Infinity by the Substances emitted from Himself, whence the proximate Sphere of his Glory, which constituteth the Sun of the spiritual World, existeth ; and that afterwards, by the Instrumentality of that Sun, he perfected other ambient Spheres, even to the last, which consisteth of quiescent, or passive Subjects ; and that thus by Means of Degrees he bounded the World more and more. This Explanation is given for the Satisfaction of human Reason, which is not easy without a Perception of Causes.

34. That the Divine Infinite is in Men, as in its Images, appeareth from the Word, or Holy Scriptures, where it is written, "*And God said, let us make Man in our Image, after our Likeness ; so God created Man in his own Image ; in the Image of God created he him.*" Gen. i. 26, 27. From whence it follows, that Man is an organized Being recipient of God, and that he is an organized Being according to the Quality of Reception. The human Mind, from, and in Conformity to which a Man is a Man, is formed into three Regions according to three Degrees ; in the first Degree is the Celestial Region, in which are the Angels of the highest Heaven ; in the second Degree is the Spiritual Region, in which are the Angels of the middle Heaven ; and in the third Degree is the Natural Region, in which are the Angels of the lowest Heaven. The human Mind

Mind, organized according to these three Degrees, is a Receptacle of Divine Influx; but still Divine Influx gaineth Admission no further, than as Man prepareth a Way, and openeth a Door for its Reception; if this be done up to the highest, or celestial Degree, Man in that case becometh in Reality an Image of God, and after Death an Angel of the highest Heaven: but if he prepareth the Way, or openeth the Door, only to the Middle, or spiritual Degree, he then indeed becometh an Image of God, but less perfect, and after Death is an Angel of the middle Heaven; but if he prepareth the Way, or openeth the Door, only to the last, or natural Degree, in that case, supposing him to acknowledge a God, and to worship him in real Piety, he becometh an Image of God in the last Degree, and after Death is an Angel of the lowest Heaven. But supposing a Man neither to acknowledge a God, nor to worship him in real Piety, he then putteth off the Image of God, and becometh like any other Animal, except that he retaineth the Faculty of Intelligence, and Speech; and if he then closeth up the highest natural Degree, which correspondeth to the highest celestial, he becometh, with respect to Love, like a Beast of the Earth; but if he closeth the middle natural Degree, which correspondeth to the middle Spiritual, he becometh, with respect to Love, like a Fox, and with respect to intellectual Sight, like a Bird of the Evening; but if he also closeth up the last natural Degree, as to all spiritual Communication, he becometh like a wild Beast, with respect to Love, and with respect to the Understanding of Truth, like a Fish. The Divine Life, which acteth upon Man by Influx from the Sun of the Angelic Heaven, may be compared with the Light of the Sun of this World, and with its Influx upon a transparent Object; the Reception of that Life, in the highest Degree, may be compared with the Influx of Light into a Diamond; the Reception of it in the middle Degree, with the Influx of Light into a Chrystal; and the Reception of it in the last Degree, with the Influx of Light into Glass, or into a transparent Membrane; but supposing this last Degree to be closed, as to spiritual Communication, which is the Case when God is denied, and Satan worshipped; the Reception of Life from God may then be compared with the Influx of Light into opaque Substances, as rotten Wood, or mouldering Earth, or Dung, &c. for Man, in such a Case, becometh a spiritual Carcase.

35. To the above I shall add the following MEMORABLE RELATION. I was once in much Amazement at the great Numbers of Men, who ascribe Creation, and of consequence whatever is under the Sun, and above it, to the

the Operation of Nature; expressing the real Sentiments of their Hearts, concerning the visible Things of the World, by this Question, "What are these but the Works of Nature?" And when they are asked why they ascribe those Things to Nature, and not to God, when nevertheless they sometimes join in the general Confession that God hath created Nature, and consequently they might ascribe Creation to God, as well as to Nature, they generally return for Answer, with an internal Tone of Voice that is scarce audible, "What is God but Nature?" All such Persons, by reason of this Persuasion, concerning Nature as the Creator of the Universe, and in consequence of this Folly, which hath to them the Semblance of Wisdom, appear full of their own Importance; so that they regard all others, who acknowledge God to be the Creator of the Universe, as so many Ants, which creep along the Ground, and tread in a low and beaten Path; or as Butterflies which fly in the Air; ridiculing their Opinions as mere Dreams, and the Effects of a fanciful Imagination only, and deciding all by this Question, "Who hath ever seen God? and who doth not see Nature?" Whilst I was in much Amazement at the great Number of such People, I perceived an Angel standing beside me, who asked me, saying, What is the Subject of thy Meditation? and I replied, It is concerning the great Number of those, who fancy that Nature existeth of herself, and is thereby the Creator of the Universe; and the Angel said to me, all Hell consisteth of such Persons, and they are there called Satans, and Devils; Satans, if they have confirmed themselves in Favour of Nature to the Denial of God; and Devils, if they have lived abandondly, and have thereby rejected all Acknowledgment of God from their Hearts: But come with me, and I will conduct thee to the Retreats of the Studious, which are in the South-west Quarter, where such Persons inhabit, being not yet separated to their infernal Abodes; and being in the Spirit he took me by the Hand, and conducted me; and I saw several small Houses, wherein were Places set apart for Study, and one in the Middle, which was like a Palace to the Rest; it was built of a pitchy Kind of Stone covered with a Sort of thin glazed Plates, that seemed to sparkle with Gold and Silver, like the Stones called Selenites, which were formerly used instead of Glafs; and here and there were interspersed bright glittering Shells. To this House we approached, and knocked at the Door, which was presently opened by One who desired us to walk in, and bid us welcome: he then ran to his Study, and fetched four Books, and said, these Books are the Wisdom, which is at this Day the Admiration of many Kingdoms; this Book, or this Wisdom, is the Admiration of many in France; this of many in Germany; this of some in Holland; and this of some in England: He further said, I will cause these four Books to cast forth a bright
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Light before your Eyes, as a Proof of their Excellency, if ye wish to see it; and immediately he poured forth, and dispersed the Glory of his own Reputation around, and the Books instantly shone, as it were, with the Light thereof; but this Light vanished at once before our Eyes. We then asked him what he was now writing? And he replied, that he was now about to bring forth from his Treasures, and publish to the World, Matters of most exquisite Wisdom, which would be comprized under these general Heads, I. *Whether Nature be derived from Life, or Life be derived from Nature.* II. *Whether the Centre be derived from the Expanse, or the Expanse from the Centre.* III. *Concerning the Centre and the Expanse of Nature and of Life.* Having spoken these Words, he sat down in a Chair at his Table, whilst we walked about in his Study, which was large and spacious: He had a Candle upon his Table, because the Light of the Sun never shone in that Room, but only the faint Light of the Moon; and what appeared wonderful to me, the Candle seemed to be carried all around the Room, and to illuminate it; but for Want of being snuffed it gave very little Light. Whilst he was writing we observed Images, in various Forms, flying from the Table towards the Walls, which viewed by the faint Light of the Moon appeared like beautiful Indian Birds; but on opening the Door, to the clear Light of the Sun, they appeared like those Birds of the Evening, which have Wings like Net-work; for they were Resemblances of Truth made Fallacies by being confirmed, and which he had ingeniously connected together in a regular Series. After attending some Time to this Sight, we approached the Table, and asked him what he was then writing? He replied, Concerning the first general Head, **WHETHER NATURE BE DERIVED FROM LIFE, OR LIFE BE DERIVED FROM NATURE**; and on this Question he said, that he could confirm either Side, and cause it to be true; but inasmuch as there was something lay concealed within, which excited his Fears, therefore he durst only confirm the Side, that Nature is derived from Life, and not the other, that Life is derived from Nature. We then civilly requested him to tell us, what lay concealed within, that excited his Fears? He replied, he was afraid lest he should be called a Naturalist, and so an Atheist, by the Clergy, and a Man of unsound Judgment by the Laity; the former seeing only with the Eyes of others who have confirmed Truth, and the latter believing with a blind Credulity. But being then no longer able to repress a Sort of indignant Zeal in Favour of the Truth, we thus accosted him, saying, Friend, you are much deceived; your Wisdom, which is only an ingenious Talent for Writing, hath seduced you; and the Glare of Reputation hath tempted you to confirm what is contrary to your real Sentiments; do not you know that the human Mind is capable of being elevated above sensual Things, which are

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Things received into the Thoughts, by the bodily Senses; and that when it is so elevated, it sees the Things that are of Life above, and the Things that are of Nature beneath? What else is Life but Love and Wisdom? And what else is Nature but their Recipient, whereby they may produce their Effects, or Uses? Can these possibly be one in any other Sense, than as Principal and Instrumental are one? Can Light be one with the Eye, or Sound with the Ear? Whence come the Sensations of those Things but from Life, and their Forms but from Nature? What is the human Body but an Organ of Life? Are not the general and particular Parts thereof organically formed for the Purpose of bringing into Effect what the Love wills, and what the Understanding thinks? Are not the Organs of the Body from Nature? and Love and Thought from Life? and are not the former entirely distinct from the latter? Raise but the Eye of your Understanding a little higher, and you will perceive that it is the Property of Life to be affected, and to think; and that to be affected, belongeth to Love, and to think belongeth to Wisdom, and both belong to Life; for, as was observed, Love and Wisdom are Life. If you raise your intelligent Powers still a little higher, you will perceive, that Love and Wisdom cannot exist, unless they have their Origin somewhere or other, and that their Origin is Love Itself, and Wisdom itself, and consequently Life Itself; and these are God, from whom Nature is derived. Afterwards we conversed with him about his second Question, WHETHER THE CENTRE BE DERIVED FROM THE EXPANSE, OR THE EXPANSE FROM THE CENTRE; and we asked him for what End he canvassed this Question? He replied, for the Sake of determining the Centre and Expanse of Nature and of Life, and thereby the Origin of each; and when we questioned him about his Sentiments on the Subject, he answered, as in the former Case, that he could confirm either Side, but for Fear of suffering in his Reputation, he chose to confirm the Side, that the Expanse is derived from the Centre; although I know, said he, that Something existed before the Sun, which was dispersed every where in the Expanse; and that this was collected of itself into Order, that is, into a Centre. But here again we addressed him from the Overflowing of an indignant Zeal, and said, Friend, you are beside Yourself: on hearing which Words, he drew his Chair aside from the Table, and looked bashfully at us, and then listened to our Discourse, but with a Smile upon his Countenance; whilst we thus proceeded; "What is a surer Proof of Madness, than to say that the Centre is derived from the Expanse? By your Centre we understand the Sun, and by your Expanse the Universe; and so according to you, that the Universe existed without the Sun; but doth not the Sun constitute Nature, and all its Properties, which depend solely on the Light and Heat proceeding from the

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the Sun through the Atmospheres? Are not the Atmospheres, and all Things that exist on the Earth, as Surfaces, and the Sun as their Centre; What are they all without the Sun, or how could they subsist a single Moment in the Sun's Absence? Consequently, what were all those Things before the Sun, or how could they exist prior to his Existence? And is not Subsistence perpetual Existence? Since therefore all the Parts of Nature derive their Subsistence from the Sun, they must of consequence derive also their Existence from the same Origin: Every one sees, and is convinced of this Truth by the Testimony of his own Eyes. Doth not that which is posterior derive its Subsistence from what is prior, as it deriveth thence its Existence? And supposing the Surface to be prior, and the Centre to be posterior, would not the Prior, in such a Case, derive Subsistence from the Posterior, which yet is contrary to the Laws of Order? For how can Things posterior produce Things prior, or Things exterior produce Things interior, or Things crasser produce Things purer? Consequently, how can Surfaces, which constitute an Expanse, produce a Centre? And who doth not perceive that this is contrary to the Laws of Nature? We have adduced these Arguments, from a rational Analysis, to prove that the Expanse deriveth its Existence from the Centre, and not the Centre from the Expanse; notwithstanding that every sensible and considerate Man must be convinced of this Truth without the Help of such Arguments. You have asserted that the Expanse collected itself into a Centre; and was it thus only a Work of Chance that such wonderful and stupendous Order existeth, where we see one Thing made for the Sake of another, and all, and every Thing for the Sake of Man, and his eternal Life? Is it possible that Nature, from any Principle of Love, or by any Principle of Wisdom, should regard Ends, provide Causes, and thus produce Effects, to the Intent that such Things might exist in their Order? And can she make Angels of Men, and Heaven of Angels, and give eternal Life to the Inhabitants of Heaven? Ponder, and consider these Things well, and your Idea about Nature as existing of herself will soon perish. We afterwards questioned him about his former and present Sentiments, concerning his third Enquiry, relating to THE CENTRE, AND THE EXPANSE, OF NATURE AND OF LIFE; whether he was of Opinion that the Centre and Expanse of Life is the same with the Centre and Expanse of Nature? He replied, that he was in Doubt about it; and that he formerly was of Opinion that the interior Activity of Nature was Life, and that Love and Wisdom, the two essential Constituents of the Life of Man, were thence derived; and that the Sun's Fire, by the Instrumentality of Heat and Light, through the Mediums of the Atmospheres, produced it; but that now, from what he had heard about the Life of Man after Death,

he began to waver in his Sentiments, and that in consequence of such Wavering, his Mind was sometimes carried upwards, and sometimes downwards; and that when it was carried upwards, he acknowledged the Existence of a Centre, of which before he had no knowledge; but when downwards, that he saw the Centre which he believed to be the only one that existed; and he perceived that Life is derived from the Centre, of which he before had no Knowledge, and that Nature is from the Centre, which he before thought to be the only one that existed; and that both Centres had their respective Expanfes around them. This, we told him, was right and well, if he would only consider the Centre and Expanfe of Nature as derived from the Centre and Expanfe of Life, and not contrariwise. Then we instructed him concerning the Sun above the angelic Heaven, which is pure Love, and of a fiery Appearance like the Sun of the World, and that from the Heat proceeding from that Sun, Angels and Men derive Will and Love, and from its Light, Understanding and Wisdom; and that all Things derived from that Sun are called spiritual, and all Things proceeding from the World's Sun are the Continents or Recipients of Life, and are called natural: And further, that the Expanfe of the Centre of Life is called **THE SPIRITUAL WORLD**, which subsisteth from its Sun; and that the Expanfe of the Centre of Nature is called **THE NATURAL WORLD**, which subsisteth from its Sun. Now since Spaces and Times are not predicable of Love and Wisdom, but States are predicated instead thereof, it follows, that the Expanfe around the Sun of the angelic Heaven is not an Extense, and yet still it is in the Extense of the natural Sun, and present with all living Subjects therein, according to its Reception; and its Reception is according to Forms and States. But then he enquired, whence the Fire of the Sun of the World, or of Nature, was derived? We replied, that it is derived from the Sun of the Angelic Heaven, which is not Fire, but Divine Love, proximately proceeding from God, who is in the Midst of it; and because he seemed to wonder hereat, we proceeded thus to prove it: Love in its Essence is spiritual Fire; hence Fire, in the Word, or Holy Scriptures, according to its spiritual Sense, signifieth Love; which is the Reason why the Priests, when officiating in the Temple, pray, that heavenly Fire may fill their Hearts, by which they mean heavenly Love. The Fire on the Altar, and in the Candlestick of the Tabernacle, amongst the Children of Israel, represented nothing but Divine Love. The Heat of the Blood, or the vital Heat of Men, and of all Animals in general, hath no other Origin than from the Love, which constitutes their Life; and hence it is, that Man is heated, grows warm, and is set on Fire, whilst his Love is kindled into Zeal, or excited to Anger and Indignation. From this Consideration then of spiritual Heat, which is Love, producing
natural

natural Heat in Men, even to the kindling and inflaming their Faces and Limbs, it may appear, that the Fire of the natural Sun hath derived its Existence from no other Origin, than from the Fire of the spiritual Sun, which is Divine Love. Now since the Expanse hath its Birth from the Centre, and not the Centre from the Expanse, as we observed above; and since the Centre of Life, which is the Sun of the angelic Heaven, is Divine Love proximately proceeding from God, who is in the Middle of that Sun; and inasmuch as the Expanse of that Centre, which is the spiritual World, is derived thence, and the Sun of the lower World had its Existence from that Sun, and its Expanse, which is called the natural World, is derived from it, it is evident that the Universe was created by God. With these Words we took our Leave, and he attended us out of his Study, and talked with us concerning Heaven and Hell, and the Divine Government, with new Sagacity of Genius.

Of the DIVINE ESSENCE; WHICH IS DIVINE LOVE, AND DIVINE WISDOM.

36. **W**E have made a Distinction between the Esse of God, and his Essence, by reason of the Distinction between the Infinity of God, and his Love; Infinity being a Term applicable to the Esse of God, and Love to the Essence of God; for the Esse of God, as was observed above, is of more universal Import than the Essence of God, and in like manner, Infinity is of more universal Import than Love; wherefore Infinite is an Adjective, or Term added to the Essentials and Attributes of God, which are all called infinite; as we say of the Divine Love, that it is infinite, and of the Divine Wisdom, that it is infinite, and in like manner of the Divine Power. Not that the Esse of God is pre-existent to his Essence, but because it entereth into it as something adjoined to, cohering with, determining, forming, and at the same Time exalting it. But we will arrange this Subject, as we have done the foregoing, into separate Articles, according to the following Order. I. *That God is Love Itself, and Wisdom Itself, and that these two constitute His Essence.* II. *That God is Good Itself, and Truth Itself, because Good is of Love, and Truth is of Wisdom.* III. *That Love Itself, and Wisdom Itself, are Life Itself, which is Life in Itself.* IV. *That Love and Wisdom in God make one.* V. *That the Essence of Love is to Love others without, or out of Itself, to desire to be one with them, and to make them happy from Itself.* VI. *That these Properties of the Divine Love were the Cause of the Creation of the Universe, and are the Cause*

Cause of its Preservation. But each Article will require a particular Consideration.

37. I. THAT GOD IS LOVE ITSELF, AND WISDOM ITSELF, AND THAT THESE TWO CONSTITUTE HIS ESSENCE.

That Love and Wisdom are the two Essentials, to which all the Infinites that are in God, and that proceed from God, have Relation, was a Truth known to the earliest Ages of the World; but succeeding Generations, as they withdrew their Minds from Heaven, and immersed them in worldly and corporeal Things, could not discern that Truth; for they began to grow unacquainted with the Nature of Love, as to its Essence, and consequently of Wisdom, as to its Essence; not knowing, that Love abstracted from Form cannot exist; and that in, and by Form it effecteth its Operations. Now since God is the real, and only, and thereby the first Substance and Form, whose Essence is Love and Wisdom; and since by Him all Things were made, which are made, it follows, that he created the Universe, with all its Parts both general and particular, out of Love, by means of Wisdom, and that consequently Divine Love, in Union with Divine Wisdom, is in all and every created Subject. Love also is not only the Essence which formeth all Things, but which likewise uniteth, and connecteth them, and so preserveth them, when formed, in Harmony, and Order. These Truths are capable of receiving Illustration from numberless Things in Nature; as for Instance, from the HEAT and LIGHT, proceeding from the Sun, which are the two Essentials, and Universals, whereby all Things upon Earth, both in general and in particular, exist and subsist; and which have their Existence in Nature, by Reason of their Correspondence with Divine Love and Divine Wisdom; for the Heat, which proceedeth from the Sun of the spiritual World, in its Essence, is Love, and the Light derived thence, in its Essence is Wisdom. They may be illustrated also by the two Essentials, and Universals, whereby human Minds exist and subsist, which are THE WILL, and THE UNDERSTANDING; for of these two every Man's Mind consisteth, and they are, and operate in all its Parts, both in general and in particular; the Reason whereof is, because the Will is the Recipient, and Habitation of Love, and the Understanding of Wisdom; wherefore they two correspond to Divine Love and Divine Wisdom, from whence they derive their Origin. Moreover the same Truths may be illustrated by the two Essentials, and Universals, whereby human Bodies exist and subsist, which are THE HEART AND LUNGS, or the Systole and Diastole of the Heart, and the Respiration of the Lungs; which it is well known, operate in all Parts of the human Body, both generally and particularly; the Reason is, because the

the Heart correspondeth to Love, and the Lungs to Wisdom; which Correspondence is fully demonstrated in the Work intituled ANGELIC WISDOM, CONCERNING DIVINE LOVE, AND DIVINE WISDOM, published at Amsterdam. That Love, as the Bridegroom, and Husband produceth or begeth all Forms, but still by Wisdom as the Bride, and Wife, may be proved by numberless Testimonies, both in the spiritual, and the natural World; Here however we shall only make this Observation, that the whole angelic Heaven is arranged into its Form, and preserved therein, from the Divine Love operating by the Divine Wisdom. Where Men deduce the Creation of the World from any other Source, than from the Divine Love, operating by Divine Wisdom, and do not know that these two constitute the Divine Essence, they descend from intellectual Vision to material, and embrace Nature as the Creator of the Universe, and thence conceive Chimeras, and bring forth Phantoms; their Thoughts are Fallacies, and their Reasonings from them terminate in the Formation of Eggs, that are pregnant with Birds of Night: Such Men cannot properly be denominated Minds, but rather Eyes and Ears without Understanding, or Thoughts without a Soul: They talk of Colours, as existing without Light; and of Trees, as produced without Seed; and of all created Subjects as formed without a Sun; inasmuch as they put Derivatives in the Place of Primitives, and Effects in the Place of Causes; and thus turn every Thing upside down, and lay the Powers of Reason asleep, whereby they see as in a Dream.

38. II. THAT GOD IS GOOD ITSELF, AND TRUTH ITSELF, BECAUSE GOOD IS OF LOVE, AND TRUTH IS OF WISDOM.

It is universally acknowledged that all Things have Relation to Good and Truth, which is a plain Token that all Things derived their Existence from Love and Wisdom; for every Thing that proceeds from Love is called Good, inasmuch as Good is something perceivable, and the Delight whereby Love manifests itself is every one's Good; but every Thing that proceedeth from Wisdom is called true, inasmuch as Wisdom consisteth solely of what is true, and affecteth its Subjects with the Pleasantness of Light, which Pleasantness, during the Perception of it, is called Truth derived from Good; (*Verum ex Bono*) wherefore Love is the Complex of all Goodnesses, and Wisdom is the Complex of all Truths; but both the former and the latter are from God, who is Love Itself, and thence Good Itself, and Wisdom itself, and thence Truth itself. Hence come the two Essentials in the Church, which are called Charity and Faith, whereof all Things belonging to the Church, both in general and in particular, consist;

sist; and which ought to be in all, and every Thing relating thereto; the Reason is, because all the Goods constituent of the Church have Relation to Charity, and are called Charity; and all its Truths have Relation to Faith, and are called Faith. The Delights of Love, which are also the Delights of Charity, cause what is Good to be called good; and the Pleasantnesses of Wisdom, which are also the Pleasantnesses of Faith, cause what is true to be called true; for their Delights and Pleasantnesses constitute their Life; and without Life thence derived, Goods and Truths are like Things inanimate, and are also barren and unfruitful. But the Delights of Love are of two Kinds, as are also the Pleasantnesses which appear to be of Wisdom; there are Delights of the Love of Good, and Delights of the Love of Evil, and consequently there are the Pleasantnesses of the Faith of Truth, and the Pleasantnesses of the Faith of the False; both those Kinds of Love-Delight, from the Sensibilities they excite in the Subjects wherein they dwell, are called good; and the Pleasantnesses of Faith, of each Kind, so far as they are perceivable, are also called good, but because they exist only in the Understanding, they come under no other real Predicament than that of the True. Nevertheless these two Kinds of Delight and Pleasantnesses, are in direct Opposition to each other, for the Good of one Love is really good, whilst the appearing Good of the other Love is evil; as also the Truth of one Faith is true, whilst the appearing Truth of the other Faith is nothing but Falsity. But the Love, whose Delight is essentially good, is like the Sun's Heat, fructifying, vivifying, and operating upon fruitful Ground, and on useful Plants, and upon Crops of Corn; and wheresoever it operates, it produces as it were a Paradise, a Garden of the Lord, and an Image of the Land of Canaan; and the Pleasantness of its Truth is like the Light coming from the Sun in the Spring of the Year, and as the Influx of Light into a Vessel of Chrystal, in which are beautiful Flowers, and which when opened breathes forth a sweet Perfume: But the Delight of the Love of Evil is like the Sun's Heat, when it parches, withers, and operates upon barren Ground, and upon noxious Plants, such as Thorns and Brambles; and wheresoever it operates, it produces a Defart of Arabia, wherein are Serpents, Hydras, and venomous Animals; and the Pleasantness of its False is like Light coming from the Sun in Winter, and as the Influx of Light into a Bottle, wherein are Worms swimming in Vinegar, and creeping Things of a noisome Smell. It is to be observed that every particular Good createth itself a Form by means of Truths, and also cloatheth itself therewith, and thus distinguisheth itself from every other Good; and likewise that the Goods of one Stock or Family, wrap themselves up

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into (e) Fasciculi, or distinct Bundles, as Fibres are in each Muscle of the Body, and at the same Time cloath them, and thereby distinguish them from others. That Formations of this Kind are effected, is evident from the general and particular Parts of the human Body; and that the like Formations obtain in the human Mind is alike evident, by reason of the invariable Correspondence, which all the Parts of the Mind have with all the Parts of the Body. Hence it follows, that the human Mind is an organized Form, consisting of spiritual Substances within, and of natural Substances without, and lastly of material Substances; of spiritual Substances within, like what exist in Heaven, where the Love-Delights of the Mind are good; but within of spiritual Substances, like what exist in Hell, where the Love-Delights of the Mind are evil; and Evils in the latter Case, are bound into Fasciculi by Falses, as in the former Case, Goods are bound into Fasciculi by Truths. The Lord alludes to such a Binding up of Goods and Evils, where he says, "*That the Tares must be bound in Bundles to be burnt, and likewise all Things that offend.*" Matt. xiii. 30, 40, 41. John xv. 6.

39. III. THAT GOD, BY REASON OF HIS BEING LOVE ITSELF, AND WISDOM ITSELF, IS ALSO LIFE ITSELF, WHICH IS LIFE IN HIMSELF.

It is written in John, "*The Word was with God, and the Word was God; in Him was Life, and the Life was the Light of Men.*" Chap. i. 1, 4. By God is there signified the Divine Love, and by the Word the Divine Wisdom; and Divine Wisdom properly is Life, and Life properly is the Light which proceedeth from the Sun of the spiritual World, in the Midst whereof is Jehovah God. Divine Love formeth Life, as Fire formeth Light. There are two Things in Fire, a Burning and a shining Quality; from its burning Quality Heat proceedeth, and from its shining Quality Light

(e) The Beauty and Propriety of the Author's Reasoning in this Place, will be lost upon those who are unacquainted with the Anatomy and Formation of the human Body. It is here to be remarked, that the Author frequently illustrateth spiritual Subjects, by Reference to the Construction and Formation both of the whole, and of the several Parts of the Body of Man. The Reason is, because the Whole of the several Parts of the Body, as the Author sheweth in other Parts of his Works, have a spiritual Correspondence, and are therefore the exact Types and Representatives of spiritual Things. Thus the Heart correspondeth in general with the Love-Principle in Man, the Lungs to the Principle of Wisdom, the Reins to purifying Truth, the Loins to conjugal Love, &c. In the Passage before us, he is endeavouring to shew that the Goods of one Stock or Family, in the Mind, form themselves into distinct Fasciculi, or Bundles, by means of Truth, whereby they are separated from others, although at the same Time, they are so connected as to make one single Mind with them. This is exactly the Case in the human Body, where every Part is distinguished, and hath a Separation from the Rest, by means of its distinct Vessels, Coats and Nerves, and yet it is so connected with the Rest, as to make in Conjunction with them, one Body.

Light proceedeth, In like manner there are two Things in Love, one, to which the burning Quality of Fire correspondeth, which is a something that most intimately affecteth the Will of Man; and another, to which the shining Quality of Fire correspondeth; which is a Something that most intimately affecteth the Understanding of Man. Hence Man deriveth Love and Understanding; for, as was observed above, from the Sun of the spiritual World there proceedeth Heat, which in its Essence is Love, and Light, which in its Essence is Wisdom; and those two enter by Influx into all and every created Thing, affecting them most interiorly; and with Men they enter into the Will, and Understanding, which were created to be the Recipients of the Influx, the Will to be the Recipient of Love, and the Understanding to be the Recipient of Wisdom. Hence it appears that the Life of Man dwells in the Understanding, and that its Quality is according to the Quality of his Wisdom, and that it receiveth Modification from the Love in the Will.

40. It is also written in John, "*As the Father hath Life in Himself, so hath He given to the Son to have Life in Himself.*" Chap. v. 26. Whereby is signified, that as the Divine Self, which was from Eternity, liveth in Itself, so also the Humanity, which it assumed in Time, liveth in Itself. Life in Itself is the real, and only Life, by Dependence on which all Angels and Men live. Human Reason may see a Confirmation of this in the Light that proceedeth from the Sun of the natural World, inasmuch as it is not creatable, but the Forms that receive it are created; for the Eyes are its recipient Forms, and the Influx of Light from the Sun causeth them to see. The Case is just the same with the Life, which, as was observed, is Light proceeding from the Sun of the spiritual World; it is not creatable, but hath a continual Influx into the human Understanding, which it enlivens in Proportion to its Illumination: Consequently, since Light, Life and Wisdom are one, Wisdom is not creatable, nor Faith, nor Truth, nor Love, nor Charity, nor Good; but the Forms that receive them are created; and human and angelic Minds are such Forms. Let every one therefore be cautious how he giveth into this Persuasion, that he deriveth Life from Himself, or that his Wisdom, his Faith, his Love, his Perception of Truth, his Good-will, or his good Deeds are from Himself; for in Proportion as any one giveth into such a Persuasion, in the same Proportion he sinketh his Mind down from Heaven towards Earth, and from a spiritual Being becometh natural, sensual and corporeal; inasmuch as he closeth up the superior Regions of his Mind, and thereby becometh blind as to all Things that relate to God, and Heaven, and the Church; and then whatsoever he may by chance think, and reason, and
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peak about them, all is done in Foolishness, because all is done in Darkness, notwithstanding the Confidence which he at the same Time indulges, that all is done in Wisdom; for when the higher Regions of the Mind are closed, where the true Light of Life dwells, the inferior Region is opened, into which the dim Light of (*f*) this World only is admitted; and this Light, when separated from the Light of the superior Regions, is a deceitful Light, in which Falses appear to be Truths, and Truths to be Falses, and Reasoning from Falses appears to be Wisdom, and from Truths to be Madness; and in this Case a Man imagines that he hath the Quick-sightedness of an Eagle, although in respect to the Realities of Wisdom, he seeth no more than a Bat at Noon-Day.

41. IV. THAT LOVE AND WISDOM IN GOD MAKE ONE. The Wisdom of the Church teacheth, that every Good of Love and Charity is from God, and in like manner every Truth of Wisdom and Faith; and that this is really the Case, human Reason also may perceive, if it be only acquainted that the Origin of Love and Wisdom is from the Sun of the spiritual World, in the Midst of which is Jehovah God; or, what is the same Thing, from Jehovah God by the Instrumentality of the Sun, which is diffused all around Him. For the Heat proceeding from that Sun, in its Essence, is Love, and the Light proceeding thence, in its Essence, is Wisdom; hence it is clear as Day-light that Love and Wisdom in that Origin are one, and consequently they are one in God, from whom the Origin of that Sun is derived. This may be also illustrated by the Sun of the natural World, which is pure Fire; inasmuch as Heat proceedeth from its fiery Principle, and Light from the Splendor of that Fire, and so both are one in their Origin. But that they are divided in the Course of their Proceeding, or going forth, is manifest from their recipient Subjects, some of which receive a greater Share of Heat, and some a greater Share of Light. This is particularly the Case with Men; in them the Light of Life, which is Intelligence, and the Heat of Life, which is Love, are divided; the Reason whereof is, because Man is to be reformed, and regenerated, and this could not be effected, unless the Light

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(*f*) By the Light of this World, which the Author here speaks of, is meant, not only the Light of the Sun, the Moon, or the Stars, but the Light of worldly Sciences, and mere human Learning, human Knowledge, Reasoning, and the like. This Light, when separated from the Divine Light, or the Light of God's Word, which the Author calls the Light of the superior Regions of the Mind, is a mere *Ignis Fatuus*, deceiving the Soul with Appearances of Wisdom and Intelligence, that are as foreign to the Truth, as the Ideas of a Man concerning the visible Creation, when seen only by the glimmering Light of a Meteor, must differ from the Ideas he would form of the same Objects, when seen by the Light of the Mid-day Sun.

of Life, which is Intelligence, should instruct him what he ought to will, and to love. It is to be observed however, that God is continually operating to effect the Conjunction of Love and Wisdom in Man, but that Man, unless he looketh up to God, and believeth on Him, is continually operating to effect their Division. Wherefore, in Proportion as these two Things, the Good of Love or of Charity, and the True of Wisdom or Faith, are conjoined in Man, so far as he becometh an Image of God, and is elevated towards Heaven, and into Heaven, where Angels dwell; and on the contrary, in Proportion as those two Things are divided by Man, so far he becometh an Image of Lucifer and the Dragon, and is thrown down from Heaven to Earth, and afterwards under the Earth into Hell. From the Conjunction of those two Principles, the State of Man becometh like the State of a Tree in the Time of Spring, when Heat and Light are equally conjoined, in consequence whereof it bringeth forth Buds, and Blossoms, and Fruit; but on the other Hand, from the Division of those two, the State of Man becometh like that of a Tree in the Time of Winter, when Heat is separated from Light, in consequence whereof it is stripped and left bare of all its Leaves and Verdure. When spiritual Heat, which is Love, separateth itself from spiritual Light, which is Wisdom, or, what is the same Thing, when Charity separates itself from Faith, Man becometh like sour, or rotten Earth, which is the Nest of Worms, or if it beareth any Shrubs, the Leaves thereof are covered with Lice, and are consumed; for the Allurements of the Love of Evil, which in themselves are mere Concupiscencies, are continually bursting forth, when the Understanding, instead of curbing and subduing them, loveth, pampereth and cherisheth them. In a Word, to divide Love and Wisdom, or Charity and Faith, which God is continually endeavouring to join together, is comparatively like depriving the human Face of its Ruddiness, whereby it becometh pale as Death, or like leaving the Ruddiness alone without any Mixture of the fair White, in which case the Countenance would look like a fiery Torch; or such Division is like losing the Marriage Tie between Husband and Wife, and thereby making the Wife an Harlot, and the Husband an Adulterer; for Love or Charity may be considered as Husband, and Wisdom or Faith as Wife, and when they are separated, spiritual Whoredom and Adultery ensue, which are the Falsification of Truth and the Adulteration of Good.

42. It is further to be remarked, that there are three Degrees of Love and Wisdom, and three Degrees of Life thence derived; and that the human Mind is formed into Regions according to these Degrees; and that Life in the highest Region is in the highest Degree, in the second Region

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in an inferior Degree, and in the last Region in the lowest Degree. These Regions are successively opened in Man; the last Region, where Life is in the lowest Degree, is opened during the Stages of his Infancy and Childhood, and this is effected by means of Sciences; the second Region, where Life is in a higher Degree, is opened during the Stages of Childhood and Youth, and this is effected by means of Thoughts, or Reflections derived from Sciences; and the highest Region, where Life is in the highest Degree, is opened during the Stages of Youth and Manhood, and so on in succeeding Stages, and this is effected by the Perceptions of Truths both moral and spiritual. It is further to be observed, that Perfection of Life doth not consist in Thought, but in the Perception of Truth by the Light of Truth, whence the Differences of Life amongst Men may be ascertained; for there are some who, immediately upon hearing Truth, perceive that it is Truth, and these are represented in the spiritual World by Eagles; there are others, who do not distinguish Truth by Perception, but arrive at a Persuasion thereof by a Series of Proofs and probable Arguments, and these are represented by singing Birds; there are some again who believe a Thing to be true, because it was asserted by an Authority they can depend upon, and these are represented by Birds of the Pye Kind; and lastly, there are some, who have neither Inclination, nor Capacity to perceive Truth, but only to perceive the False; the Reason whereof is, because they are in the Light of Infatuation, in which Light Falsity appeareth like Truth, and Truth, either like something above them hid in a dark Cloud, or like a Meteor, or like ~~the~~ Falsity itself; and the Thoughts of such are represented by Birds of Night, and their Discourse by Screech-Owls; and those amongst them, who have obstinately confirmed their Falsities, cannot bear to hear Truths, but as soon as any Truth striketh the Drum of their Ears, they repel it with the utmost Aversion, just as the Stomach, when loaded with bilious Matter, is sick at the Sight of Food.

43. V. THAT THE ESSENCE OF LOVE, IS TO LOVE OTHERS OUT OF, OR, WITHOUT ITSELF, TO DESIRE TO BE ONE WITH THEM, AND TO MAKE THEM HAPPY FROM ITSELF.

There are two Particulars which constitute the Essence of God, viz. Love and Wisdom; but there are three which constitute the Essence of his Love, viz. to love others out of, or without Himself, to desire to be one with them, and to make them happy from Himself; the same three Particulars also constitute the Essence of his Wisdom, inasmuch as Love and Wisdom in God make One, as was shewn above; but it is the Property of Love to will those Things, and of Wisdom to produce them. THE FIRST ESSENTIAL to love others, out of, or without Himself, is acknowledged

knowledged to be in God, by Reason of his Love towards the whole Race of Mankind; and on their Account God loveth all Things which he hath created, because they are Means to promote the End of that Love; for whosoever loveth the End, loveth also the Means necessary to promote it. All Persons and all Things in the Universe are without, or out of God, because they are finite, and God is infinite. The Love of God reacheth and extendeth itself, not only to good Persons and good Things, but also to evil Persons and evil Things; of consequence, not only to those Persons and Things which are in Heaven, but also to those Persons and Things which are in Hell; and thereby not only to Michael and Gabriel, but also to the Devil and Satan; for God is every where, and from Eternity to Eternity, the Same; he saith also himself, "*That he maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust.*" Matt. v. 45. But the Reason why evil Persons and evil Things are still evil, ariseth from the Subjects and Objects themselves, that they do not receive the Love of God according to its true Quality, and inmost Influx, but according to their own Qualities, or States, just as the Thorn and Nettle receive the Heat of the Sun and the Rain of Heaven. THE SECOND ESSENTIAL OF GOD'S LOVE, *to desire to be One with others*, is confessed also from his Conjunction with the angelic Heaven, with the Church upon Earth, with every Individual therein, and with every Good and Truth, that entereth into the Constitution of Man, and the Church; for Love, in its own Nature, is Nothing but an Endeavour towards Conjunction. Wherefore, that this essential Endeavour of his Love might take Effect, God created Man in his Image and Likeness, that so he might have Conjunction with him. That the Divine Love hath a continual Tendency towards Conjunction appeareth from the Word of the Lord, expressing his Desire, "*That they may be One, He in them, and they in Him; and that the Love of God may be in them.*" John xvii. 21, 22, 23, 26. THE THIRD ESSENTIAL OF GOD'S LOVE, *to make others happy from Itself*, is confessed from that eternal Life of Blessedness, Delight and Happiness without End, which he giveth to those who receive his Love in Themselves, for God, as he is Love Itself, is also Blessedness Itself; and as all Love gives forth an Emanation of Delight, so the Divine Love gives forth an Emanation of Blessing, Joy, and Happiness Itself, to all Eternity, whereby God maketh Angels happy from Himself, and Men also after Death; and this is effected by Conjunction with them.

44. That such is the Nature of the Divine Love, is discoverable from the Sphere of its Emanation, which pervades the Universe, and affects every one according to his State. This Sphere more especially affecteth Parents,
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inspiring them with a tender Love towards their Children, *who are out of, or without them*, and with a Desire *to be One with them, and to make them happy from Themselves*. It affecteth also the evil, as well as the good; and not only Men, but likewise Beasts, and Birds of every Kind; for what is the Object of a Mother's Thoughts, when she brings forth her Child, but as it were to unite herself with it, and to provide for its Good? or what is a Bird's Concern, when she hath hatched her Young, but to cherish them under her Wings, and with every Mark of Endearment to feed and nourish them? And that even Vipers and Snakes love their Offspring is a Truth generally known, and acknowledged. This universal Sphere of the Divine Love affecteth, in a particular Manner, those who receive the Love of God in Themselves; as all those do, who believe on God, and love their Neighbour; and Charity with such is the Image of that Love. Even what is called Friendship amongst Men of the World, puts on the Semblance of that Love, in the Tokens of Hospitality, of Endearment, of mutual Affection, and friendly Salutation, whereby every one seemeth to prefer his Friend before Himself. This Love is also the Cause, and only Origin, of all Sympathies, and Tendencies of homogeneous and similar Substances towards an Union with each other. Nay, the same Divine Sphere also operates upon the inanimate Parts of Creation, as Trees and Plants; but this it doth by the Instrumentality of the natural Sun, and its Heat and Light; for the Heat, entering by an external Way, uniteth itself with them, and causeth them to bud, and to blossom, and to bear Fruit, which Operations may be called their State of Bliss; and this is effected by the Sun's Heat, inasmuch as that correspondeth with spiritual Heat, which is Love. There are Representations of the Operation of this Love exhibited also in various Subjects of the mineral Kingdom, the Types whereof are discoverable in the Uses, and consequent Values, whereunto each is exalted.

45. From this Description of Divine Love may be seen, by Contrast, the Quality of the Essence of diabolical Love; for diabolical Love is the Love of Self, which is indeed called Love, but when considered in its true Nature, is Hatred; for it loveth none out of, or beside Itself; nor doth it desire to be united with them for their Benefit, but only for its own; its inmost Affection is a continual Lust to rule over all, and to possess the Property of all, and at last to be worshipped as a God. This is the Reason why the Inhabitants of Hell do not acknowledge a God, but worship those as gods who are most powerful; and so they have inferior and superior, or lesser and greater Deities, according to the Extent of their Power; and inasmuch as every one hath the same Lust of Dominion in his Heart,

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therefore he burneth with Hatred against his President-god, and against those who are under his Authority, whom he regards as the vilest of Slaves, although he is courteous and civil towards them, so long as they adore him; but his Rage against others is ungovernable, and even his Servants and Clients are hated by him at Heart; for the Love of Self is like the Love subsisting amongst Robbers, who shew all Marks of mutual Affection, during the Perpetration of their Villanies, but afterwards are ready to murder one another for the Sake of a larger Share of the Booty. It is in consequence of this Love, that the various Lusts thereof appear in Hell, at a Distance, like various Kinds of wild Beasts; some like Foxes and Leopards; some like Wolves and Tygers; and some like Crocodiles and venomous Serpents; and that the Desarts where they live consist solely of huge Heaps of Stone, or of barren Sand, with Bogs interspersed, full of croaking Frogs; and that dismal Birds fly, and make a mournful Skreeking over their miserable Abodes. These are the Ochim, Tziim, and Jjim, mentioned in the Prophecies of the Old Testament, where the Love of Dominion arising from the Love of Self is spoken of. See Isaiah xiii. 21. Jerem. l. 39. Psalm lxxiv. 15.

46. VI. THAT THESE PROPERTIES OF THE DIVINE LOVE WERE THE CAUSE OF THE CREATION OF THE UNIVERSE, AND ARE ALSO THE CAUSE OF ITS PRESERVATION.

That these three essential Properties of the Divine Love were the Cause of Creation, may be clearly seen by an attentive Examination of them. As for Example; that the FIRST, viz. *to love others out of, or without Itself*, operated as such a Cause, is evident from the Universe, in that it is without, or out of God, as the natural World is without, or out of the Sun; and therefore God can extend his Love thereto, and exercise it therein, and so be Himself at Rest; we read also, that when God had created the Heavens, and the Earth, he rested on the seventh Day, which from that Circumstance became the Sabbath Day, Gen. ii. 2, 3. That THE SECOND, viz. *to desire to be One with others*, operated as such a Cause, is evident from the Creation of Man in the Image and Likeness of God; by which is signified, that Man was made a Form to receive Love and Wisdom from God, that so God might unite Himself with him, and for his Sake with all and every Thing in the Universe, which are nothing but means to promote such Union; for Conjunction with the final Cause, implieth also a Conjunction with middle Causes. That all Things were created for the Sake of Man, is evident also from the Book of Genesis, Chap. i. 28, 29, 30. That the THIRD, viz. *to make others happy from Itself*, operateth as such a Cause, is evident from the Angelic Heaven, which is provided for every Man who receiveth

receiveth the Love of God, and where all are made happy from God alone. The Reason why these three essential Properties of the Love of God are also the Cause of the Preservation of the Universe is, because Preservation is perpetual Creation, as Subsistence is perpetual Existence; and the Divine Love from Eternity to Eternity is the same; consequently, whatever Quality it had at the Creation of the World, the same it still possesseth, and exerciseth in the World created.

47. From a right Attention to the above Observations, it must be very evident that the Universe is a consistent and coherent Work from first to last, or from its Principles to their Effects, inasmuch as it is a Work containing Ends, Causes and Effects in an indissoluble Connexion: And since in all Love there is an End intended, and in all Wisdom the Promotion of an End by middle Causes, proceeding thereby to Effects, which are Uses, it follows of consequence, that the Universe is a Work containing Divine Love, Divine Wisdom and Uses, and thereby a Work altogether coherent from its Principles to their Effects. That the Universe consisteth of perpetual Uses, produced by Wisdom, and begun by Love, must be evident to every wise Man, who hath only a general Idea of the Creation of the Universe, and regards its particular Parts according to that Idea; for Particulars adapt themselves to their general Design, and the general Design giveth to Particulars their Arrangement in such a Form as may make them best conspire to the general Good. But this will be more fully illustrated hereafter,



48. To the above I shall add this MEMORABLE RELATION. I was conversing on a Time with two Angels, one from the eastern Part of Heaven, and the other from the western; who perceiving me engaged in Meditation about Love, and the Secrets of Wisdom relating thereto, asked me, saying, Art thou acquainted at all with the Sports of Wisdom (*Ludis Sapientiae*) in our World? I replied, not as yet; and they said, there are of several Kinds, and all those who love Truths with spiritual Affection, or for the Sake of Truths, and because they are the Means of attaining unto Wisdom, meet together according to an appointed Notice, and canvas, and determine such Questions as require deeper Consideration than common. Being in the Spirit, they took me by the Hand, saying, Come with us, and thou shalt see and hear; for this is the appointed Day of Meeting. They then led me across a Plain, to a little Hill, and behold, at the Foot of the Hill there was an Avenue of Palm Trees continued to the Top, which we entered, and ascended,

ascended, and on the Top, or Summit of the Hill, there was a Grove; amongst the Trees whereof, on an elevated Plot of Ground, was formed a kind of Theatre, within which was a smooth Floor paved with various coloured Stones: All around it were placed Seats, in the Form of a Square, on which the Lovers of Wisdom were seated; and in the Midst of the Theatre was a Table, whereon lay a Paper sealed with a Seal. They that sat on the Seats invited us to sit down where there was Room; but I replied, I was conducted hither by two Angels, to see, and to hear, and not to sit down. The two Angels then walked towards the Table that was placed in the Middle of the Floor, and read, in the Presence of those that sat down, the Secrets of Wisdom which were written on the Paper, and which were now to be canvassed and discussed. They were written by Angels of the third Heaven, and sent there by them; and were couched in the three following Questions, *FIRST, What is the Image of God, and what the Likeness of God, wherein Man was created? SECONDLY, What is the Reason why Man is not born in the (g) Science of any Love, when nevertheless Beasts and Birds, from the highest to the lowest, are born in the Sciences of all their Loves? THIRDLY, What is signified by the Tree of Life, and what by the Tree of the Knowledge of Good and Evil, and what by eating thereof?* Underneath was added the following, "*Collect your Opinions on the three Questions into one Decision, and write it on a fresh Paper, and replace it upon this Table, and we shall see it; and if your Decision then appears upon Examination to be just, and equitable, ye shall each of you receive the Prize of Wisdom.*" When the two Angels had read the Contents of the Paper, they retired into their respective Heavens. And immediately they that sat upon the Seats began to consider, and canvas the deep Questions which were proposed to them; and they delivered their Sentiments in Order; they who sat towards the North spake first, afterwards those towards the West, next those towards the South, and lastly those towards the East; and they began with the first Subject of Enquiry, viz. **WHAT IS THE IMAGE OF GOD, AND WHAT THE LIKENESS OF GOD, WHEREIN MAN WAS CREATED?** But before they proceeded, these Words were read, in the Presence of them all, out of the Book of Genesis, "*God said, let Us make Man in our Image, after OUR LIKENESS; so God created Man in HIS*
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(g) The Ground and Reason of the proposed Enquiry is, How it cometh to pass that Man, as well as ~~some~~ Animals, doth not receive at his Birth an instinctive Science, or Knowledge, of all such Things as concern his well-being, whether it relate to his Body or his Soul, but must be taught such Science, or Knowledge from others, without whose Assistance, aided by his own Industry and Application, he would never be able to attain it. The Enquiry is of the utmost Moment, and the Determination here made upon it deserves the serious Regard of the pious Reader, as it tends to open and explain the Economy of Providence with respect to Man, in a new Light of adorable Goodness and Wisdom.

OWN IMAGE, in THE LIKENESS OF GOD, *created he him.* Gen. i. In THE Day that God created Man, in THE LIKENESS OF GOD, *made he him.* Gen. v. 1.

They who sat towards the NORTH declared their Sentiments first, saying, that the Image of God, and the Likeness of God, are two Lives breathed into Man by God, viz. the Life of the Will, and the Life of the Understanding; for it is written, *Jehovah God breathed into the Nostrils of Adam the Breath of LIVES, and Man became a living Soul,* Gen. ii. 7. By which Words seems to be signified, that there was breathed into him the Will of Good, and the Perception of Truth, and thus a Soul of Lives; and forasmuch as Life was breathed into him by God, Image and Likeness signify Integrity derived from Love and Wisdom, and from Justice and Judgment in him. They who sat towards the WEST favoured this Opinion, adding however, that the State of Integrity, which was breathed into Adam by God, is continually breathed into every other Man since; but that it is in Man, as in a Recipient, and Man, as he is a Recipient, is an Image and Likeness of God. The third in order, who sat towards the SOUTH, next declared their Sentiments, in the following Words: The Image of God, and the Likeness of God are two distinct Things, but yet united in Man by Creation; and it appears to us, by a Sort of interior Perception, that the Image of God may be lost by Man, but not the Likeness of God; this seems to be distantly pointed at by Adam's retaining the Likeness of God, after that he had lost the Image of God; for it is said after the Curse, "*Behold the Man is become as one of us, to know Good and Evil.*" Gen. iii. 22. And afterwards he is called the Likeness of God, and not the Image of God, Gen. v. 1. But we will leave to our Friends, who sit towards the East, and are thereby in a higher Degree of Light, to determine, what is properly meant by an Image of God, and what properly by a Likeness of God. And then after a short Silence, they that sat towards the EAST rose up from their Seats, and looked up to the Lord, and afterwards sat down again upon their Seats, and thus began; An Image of God is a Recipient of God, and inasmuch as God is Love Itself, and Wisdom Itself, an Image of God is the Reception of Love and Wisdom from God, and a Likeness of God is a perfect Likeness, and full Appearance, as if Love and Wisdom were in Man, and consequently as if they were altogether his own; for a Man hath no other Sensation in this Case, than that he loveth, and is wise of Himself, or that he willeth Good, and understandeth Truth of Himself; when nevertheless Nothing of all this is from Himself, but from God; God alone loveth and is wise of Himself, because he is Love Itself, and Wisdom Itself; the Likeness or Appearance, that Love and Wisdom, or Good and Truth, are in Man as his

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own, causeth Man to be Man, and is his Capacity of being joined with God, and thereby of living to all Eternity; from whence it follows, that Man is Man by Virtue of this Privilege, that he can will Good, and understand Truth, altogether as from himself, and yet know, and believe, that he hath this Power from God; for as he knoweth and believeth this, God stampeth his Image in Man, which could not be done supposing Man to believe that his Love and Wisdom were from Himself, and not from God. When they had spoken these Words, being inspired from the Love of Truth with fresh Zeal, they thus continued their Discourse; How is it possible for Man to receive any Portion of Love and Wisdom, so as to retain it, and re-produce it, unless he feeleth it, in Appearance, as his own? And how can Conjunction with God, by means of Love and Wisdom, be effected, unless there be something of a (b) Reciprocation of Conjunction on the Part of Man, that he should love God, and do the Things that are of God, as from Himself, and yet believe that he hath the Power to do so from God; besides, how can Man live eternally, unless he be connected with the eternal God? consequently, how can Man be a Man unless he hath that Likeness in him? To these Words all gave their Assent, and said, let us make our Decision according to the Tenor of them; and they agreed in the following Resolutions, viz. That Man is a Recipient of God, and a Recipient of God is an Image of God; and inasmuch

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(b) The Doctrine concerning a Reciprocation of Action in order to effect Conjunction, will be more fully explained, and more strongly insisted on, in other Parts of the following Work, where spoken to by the Author. We shall only beg Leave here to observe, that it is a Doctrine most extensively instructive, and which therefore demands the serious Consideration of every pious Reader. The Sense of the Author herein is this, that God is ever ready and disposed to join himself with Man, and thereby to bless and save him; but this Purpose of God cannot be effected, unless Man also joineth himself with God. It is not enough for Salvation that God should be in Man by his Action, but Man must be also in God by a Kind of Re-action. And this is the true Meaning of our Lord's Prayer, where he saith, *I in them, and they in me*; plainly intimating by these Words, that something more is necessary for Men's Salvation than that he should be in them; they must also be in Him by a reciprocal Tendency towards him on their Part. It is true indeed that all Man's Power to act is from God; but then it is equally true that that Power is given him by God, in order that he should make use of it; and to make use of it aright, is to apply it to the Purpose of joining himself with God by doing, as of Himself, all Things necessary for such Conjunction, at the same Time ascribing the Power he hath unto God as the only Giver of it. From this Doctrine well digested many dangerous Errors may be discovered respecting Divine Grace, Free-will, human Liberty, &c. and the All-Activity of the Deity be made perfectly reconcilable with the Activity of Man. For the ALL of God is hereby preserved inviolate, and at the same Time, every Obligation is laid upon the Creature to be humble, watchful, faithful, and obedient; and whilst he acknowledgeth that all Salvation is from Divine Grace, he will here see the indispensable Necessity, and at the same Time the Practicability of working out his own Salvation with Fear and Trembling. Thus the Root of Despondency and of Presumption, of a timorous Solitude, and a supine Heedlessness will be at once cut off.

As God is Love Itself, and Wisdom Itself, Man is a Recipient of them both; and a Recipient becometh an Image of God in Proportion to the Degree of Reception: And further, that Man is a Likeness of God by Virtue of a Sensation in Himself, whereby the Things which are from God appear to be in him as his own; but that nevertheless, from that Likeness he becometh an Image of God only so far, as he acknowledgeth that Love and Wisdom, or Goodness and Truth, are not in him as his own, and consequently not from him, but only in God, and consequently from God.

After this they entered upon the next Subject of Debate, WHY MAN IS NOT BORN IN THE SCIENCE OF ANY LOVE, WHEN NEVERTHELESS BOTH BEASTS AND BIRDS, FROM THE HIGHEST TO THE LOWEST, ARE BORN IN THE SCIENCES OF ALL THEIR LOVES. They first confirmed the Truth of the Proposition by various Considerations; as in the Case of Man, that he is born to no Science, not even that of conjugal Love; and they enquired, and were informed by attentive Examiners, that an Infant hath no connate Knowledge concerning its Mother's Breast, but is taught it by frequent Applications thereto on the Part of the Mother, or the Nurse, and that it knoweth only how to suck, having learnt to do so by continual Suction in its Mother's Womb; and that afterwards it knoweth not how to walk, or to form its Voice to any articulate Pronunciation, not even to express the Affections of Love, as the Beasts do; moreover it is unacquainted with what is salutary for it in the Way of Food, (which yet the Beasts know very well) insomuch that it will catch at any Thing that it can lay its Hands upon, and apply it to its Mouth, whether it be clean or unclean. The Examiners further declared, that without Instruction, Man is an utter Stranger to every Thing that relates to the Commerce between the Sexes, and that neither Virgins, nor young Men, have any knowledge thereof, until they are instructed by others. In short, Man is born a mere corporeal Being, like a Worm, and continues so for ever, unless he learn Knowledge, Understanding and Wisdom from other People. After this they gave abundant Proofs, that ~~the~~ Animals, from the highest to the lowest, both the Beasts of the Earth, and the Fowls of the Air, and creeping Things, and Fishes, and Insects, are born in and to the Knowledge of all the Sciences, relating to the various Kinds of Love that form their Life; as to the Knowledge of every thing concerning Nourishment, Habitation, the Commerce between the Sexes, the Propagation of their Kind, and the Education of their Young; and this they confirmed by many extraordinary Facts which they recollected to have seen, or heard, or read of, in the natural World, where they once lived, and in which not only representative, but real Animals existed. When the Truth of the Proposition was thus proved, they applied all the Powers of their Minds to search out, and discover, the Reasons, which

which might serve to explain and unfold this Myſtery; and they all agreed that the Divine Wiſdom muſt neceſſarily have contrived and ordained all theſe Things, to the End that Man might be Man, and Beaſt Beaſt; and thus, that the Imperfection of Man at his Nativity is his Perfection, and the Perfection of Brutes at their Nativity is their Imperfection.

They on the NORTH began then to declare firſt their Sentiments, and ſaid, that Man is born without the Knowledge of Sciences, to the End that he may receive them all; whereas, ſuppoſing him born in the Knowledge thereof, he would not be in a Capacity to receive any, except thoſe, to the Knowledge of which he was born; and the Conſequence would be, that he could not appropriate any to himſelf. This they illuſtrated by a Compariſon of Man, when he is firſt born, with Ground in which no Seed hath been ſown, but which is ſtill in a Capacity of receiving all Kinds of Seed, and of bringing them to Maturity and Perfection; whereas Brutes are like Ground already ſown, and covered with Graſs, and other Herbs, which receives no other Seed than what has been ſown in it already, or if it receiveth any other, it choaketh it in the Birth, and cannot bring it to Maturity. Hence it is, that the Growth of Man requires many Years for its Completion, during which Time he may be cultivated like the Ground, and bring forth, as it were, all Kinds of Grain, and Flowers, and Trees; whereas a Beaſt arriveth at the Perfection of his Growth in a few Years, during which Time no Power of Cultivation can raiſe up or produce any thing elſe but what was connate, or born with him. They on the WEST next declared their Sentiments to the following Purport; Man, ſaid they, is not Science by Birth, like a Beaſt, but by Birth is only Faculty, and Inclination; Faculty to know, and Inclination to love; and not only to love the Things which relate to himſelf and the World, but alſo the Things which relate to God and Heaven; conſequentially, Man by Birth is a mere Organization, which hath but a faint Perception of Life by the external Senſes, and none at all by the internal, to the Intent that it may by degrees attain unto Life, and become a Man, firſt a natural Man, afterwards a rational Man, and laſtly a ſpiritual Man; and this could not be the Caſe, ſuppoſing him, like the Beaſts, to receive all Kinds of Science and Love by Birth; for the Implantation of Sciences, and Affections of Love by Birth, ſets Boundaries to their Progreſſion; whereas the Implantation of Faculties and Inclinations only, ſets no ſuch Boundaries; wherefore Man hath a Capacity of approaching towards Perfection in Science, in Intelligence and in Wiſdom to all Eternity. They on the SOUTH next took up the Debate, and ſpoke as follows; it is impoſſible for Man to derive any Science from Himſelf, but he may learn it from others; inasmuch as no Science is connate or born with him; and becauſe he can derive no Science from Himſelf,

self, neither can he derive from himself any Love, since there can be no Love where there is no Science; Love and Science being inseparable Companions, which admit of no Division, any more than the Will and the Understanding, or Affection and Thought, or Essence and Form; wherefore in Proportion as Man learneth Science from others, in the same Proportion Love joineth itself thereto as a Companion: The universal Love thus joining itself is the Love of Science, and in Process of Time the Love of Intelligence and Wisdom; and these Loves are implanted in Man alone, and not in Brutes, and are received by Influx from God. We agree with our Friends from the WEST, that Man is not born in any Love, and consequently not in any Science; but that he is born only with an Inclination to love, and thereby with a Faculty to receive Sciences, not from Himself, but from others, that is, through others; we use the Term *through others*; because neither did those others receive any Thing from Themselves, but all originally from God. We agree likewise with our Friends from the North, that Man, at his first Birth, is like the Ground, wherein no Seeds are sown, but which is capable of receiving all Sorts, both good and bad; and hence he derived his Name from the Ground, and ADAM was so called from Adama, which signifies Earth. We are further of Opinion, that Beasts are born to all Kinds of natural Love, and consequently to such Sciences as correspond with them, but still they neither derive Knowledge, nor Thought, nor Understanding, nor Wisdom, from those Sciences, but are directed to them by their different kinds of natural Love, as a blind Man is guided along the Streets by a Dog, they also being blind as to intellectual Sight; or rather they may be compared with People walking in their Sleep, who are actuated by the Impulse of blind Science, during the sleepy State of their Understandings. They on the EASTERN Side next declared their Sentiments, and said, We assent to all that our Brethren have spoken, and are of Opinion with them, that Man knoweth Nothing of Himself, but only from and by others, to the Intent that he may perceive and acknowledge, that all Science, and Understanding, and Wisdom are from God; and that he cannot otherwise be born and begotten of God, and become an Image and Likeness of him; for the Image of God is formed by an Acknowledgment and Belief, that every Good of Love and Charity, and every Truth of Wisdom and Faith, was, and is received from God, and not at all from a Man's Self; and the Likeness of God is formed by the Sensation of such Blessings existing in Man, apparently from Himself; which Sensation he hath in consequence of not being born to Science, but Learning it afterwards; for what a Man learneth, that appears to be derived from Himself; and this apparent Sensation is communicated to Man by God, and is the distinguishing Character between Man and Beast; since by Virtue of willing, thinking, loving, know-

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ing, understanding, and improving in Wisdom, as from Himself, a Man learneth Sciences, and exalteth them to Intelligence, and by good Uses to Wisdom, whereby God joineth Man to himself, and Man joineth himself to God; which Conjunctions could not possibly have been effected, unless it had been previously appointed by God, that Man should be born in total Ignorance. When they had spoken these Words, it was the Desire of all present, that a Decision should be made from the Arguments which had been urged; and the following was agreed upon, "That Man is born to no Science, to the Intent that he may arrive at all, and advance to Understanding, and thereby to Wisdom; and that he is born to no Love, to the Intent that he may arrive at all Love, by a prudent and intelligent Application of the Sciences; and thus may advance, by Love towards his Neighbour, unto Love towards God, and thereby be joined with God, and by that means become a true Man, and live eternally."

After this they took up the Paper, and read the third Subject of Enquiry, viz. WHAT IS SIGNIFIED BY THE TREE OF LIFE, WHAT BY THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, AND WHAT BY EATING THEREOF; and they all requested, that the wise Spirits from the East would explain this Mystery, inasmuch as it required a more than common Depth of Understanding to fathom it, which none were possessed of but the Eastern Spirits, who are in flaming Light, that is, in the Wisdom of Love, which Wisdom is signified by the Garden of Eden, wherein those two Trees were planted; and they replied, "We will declare our Opinion; but seeing that all Wisdom is from God, and Nothing from Man's own Self, therefore we will speak from Him, or from his Inspiration, and yet of Ourselves, as of Ourselves; they then declared their Sentiments to this Effect.—Tree signifieth Man, and its Fruit the Good of Life; whence by the Tree of Life is signified Man deriving Life from God; and since Love and Wisdom, and Charity and Faith, or Goodness and Truth, constitute the Life of God in Man, by the Tree of Life is signified Man receiving those Things by Influx from God, and therewith eternal Life. The same is signified by the Tree of Life, whose Fruit is promised in the Revelations, Chap. ii. 7, and xxii. 2, 14. By the Tree of the Knowledge of Good and Evil, is signified Man believing that he deriveth Life from Himself, and not from God; consequently, that Love and Wisdom, Charity and Faith, that is, Goodness and Truth, are in him as his own, and not God's; to which Belief he is inclined from the Similitude and Appearance that all his Thoughts and Inclinations, his Words and Actions are from Himself; and since by such a Belief a Man is persuaded to think himself a God, therefore the Serpent said, "*God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil.*"

Evil. Gen. iii. 5. By eating of those Trees is signified Reception, and Appropriation; by Eating of the Tree of Life the Reception of Eternal Life, and by Eating of the Tree of the Knowledge of Good and Evil the Reception of Damnation. By the Serpent is meant the Devil, with respect to Self-love, and the Pride of his own Understanding; which Love is the Keeper of that Tree, and all Men, who are in the Pride of their own Understandings from the Influence of that Love, are such Trees. It is a dreadful Error therefore to suppose that Adam was wise and good of himself, and that this was his State of Integrity, seeing that Adam, on Account of such Belief, was cursed; for this is signified by his Eating of the Tree of the Knowledge of Good and Evil; wherefore he instantly fell from his State of Integrity, which State consisted in the Belief that his Wisdom, and Power to do Good were from God, and not at all from Himself; for this is signified by Eating of the Tree of Life. The Lord alone, when he was in the World, had Wisdom, and the Power to do Good from himself, inasmuch as the Divine Itself was in Him, and his, from his Nativity; wherefore he became also by his own proper Power a Redeemer, and Saviour. From all these Arguments they concluded upon this final Decision, "That by the Tree of Life, and by the Tree of the Knowledge of Good and Evil, and by Eating thereof, is meant, that Man's true Life is God in him, in which case he is in Possession of Heaven, and eternal Life; and that Man's true Death is the Persuasion and Belief, that even his Life is from Himself, and not from God, for that from thence is Hell, and eternal Death, which is Damnation."

After this they inspected the Paper that was left by the Angels upon the Table, and they saw written underneath, **MAKE ONE GENERAL DECISION ON THE THREE QUESTIONS**; whereupon they compared them together, and perceived that the three were connected in one regular Series, and that the general Decision was this, "That Man was created to receive Love and Wisdom from God, and yet in all Likeness, or Appearance, as from Himself, which was for the Sake of Reception and Conjunction; and that on this Account Man is not born to any Love, nor to any Science, nor even to any Power of loving, and growing wise from Himself; wherefore if he acknowledgeth every Good of Love, and every Truth of Wisdom to be from God, he then becometh a living Man; but if he ascribeth them to himself, he then becometh a dead Man." This Decision they wrote upon a fresh Paper, and placed it on the Table; and lo! on a sudden, the Angels appeared present in a bright Cloud, and took the Paper away with them into Heaven; and after it was read there, they that sat upon the Seats were saluted thence with these Words, Well, Well, Well. And instantly there appeared a single Angel, as it were flying down out of Heaven, who had the

the Likeness of two Wings about his Feet, and two about his Temples, bringing with him the (i) Prizes, consisting of long flowing-Robes, Hats, and Wreaths of Laurel; and he lighted on the Ground, and presented those on the North with Robes of the Colour of Fire; those on the West with Robes of a purple Colour; those on the South with Hats, whose Borders were ornamented with Bindings of Gold, and precious Stones, and which on the left Side upwards were set with Diamonds cut in the Forms of Flowers; but those on the East he presented with Wreaths of Laurel, interspersed with Rubies, and Sapphires. Then all of them, adorned with their respective Prizes, left the Place, and departed Home with Joy.

Of the OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD.

49. **W**E have already treated of THE DIVINE LOVE, and DIVINE WISDOM, and shewn, that they two constitute THE DIVINE ESSENCE; we come now to treat of the OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE of God, inasmuch as these Three proceed from the Divine Love, and Divine Wisdom, in much the same Manner, as the Power and Presence of the Sun in this World, and in all its Parts, proceed from its Heat and Light: Heat also proceeding from the Sun of the spiritual World, in the Midst whereof is Jehovah God, in its Essence is Divine Love, and Light proceeding thence in its Essence is Divine Wisdom; from whence it appears, that as Infinity, Immenfity, and Eternity appertain to the DIVINE ESSE, so Omnipotence, Omniscience, and Omnipresence appertain to the DIVINE ESSENCE. But whereas these three Universal Predicables of the Divine Essence have not hitherto been understood, by Reason that their Progression according to their respective Courses, which are the Laws of Order, was unknown, therefore it will be expedient to present them in a clear Point of View, under the following separate Articles. I. *That Omnipotence, Omniscience, and Omnipresence, are the Effect of the Divine Wisdom derived from the Divine Love.* II. *That the* Omni-

(i) The wise and pious Reader will not be offended to see the Angels here bestowing such trifling Gifts, as might seem rather to flatter Vanity, than to be the Reward of Wisdom. For he will consider not so much the Gift, as the Will of the Giver. The best Things and best Intentions are capable of being perverted by Misinterpretation. We have been used to consider such Rewards as Incitements to, and Gratifications of Vanity; and so we come to fancy that they cannot be applied to any other Purpose; but we ought to consider that they may be bestowed in Wisdom as Encouragements to a generous Emulation, and in that Light we shall see the Propriety of their coming from the Hands of Angels.

Omnipotence, Omniscience, and Omnipresence of God cannot be known, until it be known what is meant by Order, and until these its Properties be ascertained, viz. that God is Order, and that He introduced Order into the Universe, and into all the Parts thereof, at the Creation. III. That the Omnipotence of God in the Universe, and in all its Parts, proceedeth and operateth according to the Laws of his own Order. IV. That God is omniscient, that is, perceiveth, seeth, and knoweth all, and every Thing, even to what is most minute, that is done according to Order, and by that Means also whatsoever is done contrary to Order. V. That God is Omnipresent in all the Gradations of his own Order, from first to last. VI. That Man was created a Form of Divine Order. VII. That Man hath only such a Measure of Power, against the Evil of the False, from the Divine Omnipotence, and only such a Measure of Wisdom, respecting Goodness and Truth, from the Divine Omniscience, and is only so far in God, by Virtue of the Divine Omnipresence, as he liveth according to Divine Order. But each Article will require a particular Explication.

50. I. THAT OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE, ARE THE EFFECT OF THE DIVINE WISDOM DERIVED FROM THE DIVINE LOVE.

That Omnipotence, Omniscience, and Omnipresence are the Effect of the Divine Wisdom derived from the Divine Love, but not of the Divine Love by means of the Divine Wisdom, is a Secret from Heaven, which hath never yet been clearly revealed to any human Understanding, inasmuch as it hath never yet been known what Love is in its Essence, and what Wisdom is in its Essence; and still less what is the Law of the Influx of one into the other; and that according to that Law Love entereth by an universal and particular Influx into Wisdom, and resideth therein, like a King in his own Kingdom, or like a Master in his own House, relinquishing to Judgment all the Authority of Justice, or what amounts to the same, relinquishing to Wisdom all the Authority of Love; for Justice hath Respect to Love, and Judgment hath Respect to Wisdom. But this Mystery will be set in a clearer Light presently; in the mean time it may suffice to acknowledge this general Truth, that God is Omnipotent, Omniscient, and Omnipresent, by Virtue of the Wisdom of his Love, which is signified also by these Words in John, "*In the Beginning was the Word, and the Word was with God, and the Word was God. All Things were made by him, and without him was not any Thing made that was made. In Him was Life, and the Life was the Light of Men; and the World was made by Him; and the Word was made Flesh.*" Chap i. 1, 3, 4, 10, 14. By the Word is there signified Divine Truth, or what amounts to the same,

Divine Wisdom; wherefore he is also called Life and Light, both which are Nothing but Wisdom.

51. Forasmuch as Justice, in the Word, or Holy Scriptures, is predicated of Love, and Judgment of Wisdom, therefore we shall here adduce some Passages from thence, to prove, that God's Government in the World is maintained, and carried on by means of them both. The Passages are these which follow, "JUSTICE AND JUDGMENT are the Support of thy Throne," Psalm lxxxix. 15. *Let him that glorieth glory in this, that I am the Lord, who exercise JUDGMENT AND JUSTICE in the Earth,* Jerem. ix. 23. *Let Jehovah be exalted, because he hath filled the Earth with JUDGMENT AND JUSTICE.* Isaiah xxxiii. 5. *Let JUDGMENT run down as Water, AND JUSTICE as a mighty Stream,* Amos v. 24. *Thy JUSTICE, O Lord, is like the Mountains of God, thy JUDGMENTS are like the great Deep,* Psalm xxxvi. 7. *JEHOVAH shall bring forth his JUSTICE, as the Light, and his JUDGMENT as the Noon-day,* Psalm xxxvii. 6. *JEHOVAH shall judge his People in JUSTICE, and his Poor in JUDGMENT,* Psalm lxxii. 2. *When I shall have learned the JUDGMENTS of thy JUSTICE; seven Times in the Day I praise thee, because of the JUDGMENTS of thy JUSTICE,* Psalm cxix. 7, 164. *I will betroth me unto thee in JUSTICE AND JUDGMENT,* Hosea ii. 19. *Zion shall be redeemed in JUSTICE, and her Converts in JUDGMENT,* Isaiah i. 27. *He shall sit upon the Throne of David, and upon his Kingdom, to establish it in JUDGMENT AND JUSTICE,* Isaiah ix. 7. *I will raise unto David a righteous Branch, who shall reign as a King, and shall do JUDGMENT AND JUSTICE in the Earth,* Jerem. xxiii. 5. Chap xxxiii. 15. and in other Places, that Men ought to do Justice and Judgment, as in Isaiah i. 21. Chap. v. 16. lviii. 2. Jerem. iv. 1. Chap. xxii. 3, 13, 15. Ezech. xviii. 5. Chap. xxxiii. 14, 16, 19. Amos vi. 12. Micah vii. 9. Deut. xxxiii. 21. John xvi. 8, 10, 11.

52. II. THAT THE OMNIPOTENCE, OMNISCIENCE AND OMNIPRESENCE OF GOD CANNOT BE KNOWN, UNTIL IT BE KNOWN WHAT IS MEANT BY ORDER, AND UNTIL THESE ITS PROPERTIES BE ASCERTAINED, VIZ. THAT GOD IS ORDER, AND THAT HE INTRODUCED ORDER INTO THE UNIVERSE, AND INTO ALL THE PARTS THEREOF, AT THE CREATION.

The Number and the Nature of those monstrous and mistaken Opinions, which have crept into the Minds of Men, and have thence been propagated in the Church through the Heads of the Founders of every new Sect, in consequence of not understanding the Order, wherein God hath created the Universe, and all its Parts, may be seen from the bare relation of them in the following Pages. But previous thereto we will here explain the
Meaning

Meaning of Order by a Kind of general Definition of the Term; *Order is the Quality of the Disposition, Determination, and Activity of the Parts, Substances, or Entities, which constitute the Form, and thereby the State, or Condition of a Thing; the Perfection whereof is produced by Wisdom operating from Love, or the Imperfection whereof is occasioned by perverse Reason operating from Lust.* In this Definition Mention is made of Substance, Form, and State; and by Substance we at the same Time mean Form, inasmuch as every Substance is a Form, and the Quality of a Form is its State or Condition, whose Perfection or Imperfection results from Order. But as this is metaphysical Reasoning it will of Necessity appear dark and obscure, until it be illustrated by References to particular Cases, which will be mentioned hereafter.

53. God is Order by Reason that he is real Substance, and real Form; Substance, inasmuch as all Things that subsist derived their Existence originally, and do continue to derive it from Him; and Form, inasmuch as all the Quality of Substances did originally, and doth still arise from Him; and Quality can only be derived from Form. Now forasmuch as God is the real, only, and first Substance and Form, and at the same Time the real, and only Love, and the real and only Wisdom, and inasmuch as Wisdom operating from Love constitutes Form, and the State and Quality thereof is according to the Order prevailing therein, it necessarily follows that God is Order Itself, and consequently, that he introduced Order, both into the Universe, and into all its Parts; and that he introduced the most perfect Order, since whatsoever he created was very good, as it is written in the Book of Genesis. We shall shew in its proper Place, that Evils had Birth together with Hell, consequently after Creation. But at present we shall proceed to Speculations which are of easier Admission into the Understanding, and which enlighten it with a clearer, and milder Light.

54. The Nature and Quality of the Order, wherein the Universe is created, would require a Volume for a full Explanation; but a Kind of imperfect Sketch thereof may be seen hereafter in the Lemma concerning Creation. It is to be observed, that both the general and particular Parts of the Universe, to the Intent they may subsist by themselves, are created according to their respective Orders, each formed upon such a Principle, as to unite with the common Order of the Universe, so that each particular Order may subsist in the general Order, and thereby may be all united in one. As for Example; Man is created according to his Order, and likewise every particular Part of Man according to its Order, as the Head and the Body according to their Orders; the Heart, the Lungs, the Liver, the Pancreas, the

the Stomach, according to their Orders; every Organ of Motion, which is called a Muscle, according to its Order; and every Organ of Sense, as the Eye, the Ear, the Tongue, according to its Order: nay, there is not the smallest Artery, or Fibre in the Body, which is not formed according to its Order; and yet these innumerable Parts are connected with the general Order of the Whole, and so inserted therein, that altogether they constitute one. The Case is similar in all other Instances, the bare Mention of which will therefore suffice; every Beast of the Earth, every Bird of the Air, every Fish of the Sea, every Worm, and creeping Thing, even to the minutest Insect, are each created according to their respective Orders; in like manner, every Tree, Shrub, and Herb, are created according to their Orders; and lastly, every Stone, and Mineral, even to the smallest Grain of Sand, are created according to their Orders.

55. Who doth not see, that there is neither Empire, Kingdom, Dukedom, Commonwealth, State, or private Family, but what are established by their particular Laws, which constitute the Order, and thereby the Form of each Government? The Laws of Justice in all of them have the first Place, political Laws the second, and oeconomic Laws the third; which on comparison with the human Frame, will answer respectively to these several Parts; the Laws of Justice to the Head, political Laws to the Body, and oeconomic Laws to the Dress; wherefore the latter, like Cloaths, may be changed at Pleasure. As to what concerns the Order, according to which God hath established his Church, it is this, that he should be all in all, both generally and particularly therein; and that the Laws of Order should be practised by every Man towards his Neighbour. The Laws of this Order are as many, and various, as the Truths contained in the Word, or Holy Scriptures; the Laws which relate to God forming the Head of the Church, those relating to a Man's Neighbour forming the Body, and ceremonial Laws forming as it were the Dress; for unless these latter contained and preserved the former in their Order, it would be as if the Body were stripped naked, and exposed to the Summer's Heat, and the Winter's Cold; or as if a Temple should be bared of its Walls and Roof, whereby the Altar, the Pulpit, and other holy Parts within, would be exposed to the Violence of every Storm and Tempest.

56. III. THAT THE OMNIPOTENCE OF GOD IN THE UNIVERSE, AND IN ALL ITS PARTS, PROCEEDETH, AND OPERATETH, ACCORDING TO THE LAWS OF HIS OWN ORDER.

God is omnipotent, inasmuch as he hath all Power from himself, and the Power of all other Beings is derived from Him. His Power and Will are one;

one; and since he willet Nothing but what is Good, therefore he can do Nothing but what is Good. In the spiritual World none can act contrary to his own Will, or Inclination, which Necessity they derive in that World from God, whose Power and Will are one. God also is Goodness Itself, and therefore whilst he doeth Good, he is in Himself, and to go out of Himself is a Thing impossible. Hence it appeareth that his Omnipotence proceedeth, and operateth, within the Sphere of the Extension of Good, which is infinite; for this Sphere from its inmost Centre filleth the Universe, and all, and every Thing therein, and from that inmost Centre governeth the Things that are without, so far as they enter into Conjunction with it according to their respective Orders; and where they do not enter into such Conjunction, this Sphere nevertheless supports them, and labours with all Might to support them to an Order that is in Concord with that universal Order, wherein God is in his Omnipotence, and according to which he acteth; and where this cannot be effected, they are cast out from Him; but yet still supported from that inmost Centre in their State of Rejection. It is evident from hence that the Divine Omnipotence cannot so go out of Itself, as to enter into Contact with any thing that is Evil, or in the least promote Evil from Itself, inasmuch as Evil turneth itself away, and of consequence is entirely separate from God, and cast into Hell, between which and Heaven, where God dwelleth, there is a great Gulph fixed. From these few Considerations we may judge of the Extravagance of their Folly who teach, or who even believe, or suppose, that God can condemn, curse, cast into Hell, or predestinate the Soul of any Person to eternal Death; or that he can avenge Injuries, be angry, and punish; for he cannot even turn away his Face from any one, or regard him with the least Severity of Countenance, these and the like Acts being contrary to his Essence, and consequently contrary to Himself.

57. It is a prevailing Opinion at this Day, that the Omnipotence of God is like the absolute Power of an earthly Monarch, who can execute his own Will as he listeth, absolve and condemn whomsoever he pleaseth, make the innocent guilty, declare the faithless faithful, exalt the unworthy, and undeserving, above the deserving and the worthy, and under the slightest Pretences deprive his Subjects of their Estates, and condemn them to Death, with other Acts of the same arbitrary Nature. From this infatuated Opinion, Faith, and Doctrine, respecting the Divine Omnipotence, have arisen as many Falsities, Fallacies, and Chimeras in the Church, as there are different Movements, Articulations, and Generations of Faith therein; and as many more may still arise, as would equal the Number of Drops in a large Lake of Water, or the Serpents that creep from their Holes, and regale on
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a sunny Day in the Deserts of Arabia. What Occasion for more Words than these two, OMNIPOTENCE and FAITH; and then to spread Conjectures, Fables, and Trifles, before the Eyes of the Vulgar, accommodated to their bodily Senses, and so to turn Reason out of Doors? But when Reason is so turned out, in what doth the Thought of Man excel that of the Bird which flieth over his Head? or what, in such a Case, is all spiritual Influence, which is Man's distinguishing Property above the Beasts, but like the Stench in the Dens of Beasts, that is agreeable to the Brute Inhabitants, but must ever be disagreeable to Man, unless he be of a brutal Nature? Supposing the Divine Omnipotence extended alike to do Evil, and to do Good, what other Difference would there be between God and the Devil, but like that subsisting between two Monarchs, one of whom is a King, and at the same Time a Tyrant, and the other a Tyrant, whose Power is controuled, so that he cannot be called a King? Or how would they differ more than two Shepherds, one of which may by Permission play the Part both of a Sheep, and a Leopard, towards his Flock, whilst the other, though he be well inclined to do Mischief, yet is not permitted? Who cannot discern that Good and Evil are Opposites, and that supposing God, by Virtue of his Omnipotence, to be capable of willing, and doing, both one, and the other, he would in Fact be able to will and to do Nothing at all, and consequently would have no Power, much less Omnipotence? It would happen in such a Case, as if two Wheels, that had a contrary Motion, should act upon each other; the Consequence of which opposite Actions would be, that they would both stop, and remain altogether at Rest; or as if a Ship, and a violent Current wherein it was sailing, should have contrary Directions; so that the Ship must inevitably be either carried away and lost, or else must rest at Anchor; or as if a Man had two Wills that were at Variance together, whereof one must necessarily be at Rest, whilst the other was in Action; or supposing both to be in Action at once, the Man's Mind must become a Prey to Giddiness or Delirium.

§8. If the Omnipotence of God, according to the prevailing Belief of the Times, be allowed to have absolute Power towards the effecting both Good and Evil, would it not be possible, nay, would it not be easy for God to exalt the whole Kingdom of Hell into Heaven, to change Devils and Satanical Spirits into Angels, and to purge every Sinner upon Earth in a Moment from his Sins, and to renew, to sanctify, to regenerate, and to make him a Child of Grace instead of a Child of Wrath, that is, to justify him merely by the Application and Imputation of the Righteousness of his Son? But God, by Virtue of his Omnipotence, cannot effect such Things, because they are contrary to the Laws of his own Order established

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in the Universe, and at the same Time contrary to the Laws of Order prescribed to every particular Man, which require a mutual Tendency to Conjunction on both Sides, before God and Man can be joined together, as will be seen more clearly in the Progress of this Work. From this infatuated Opinion, and Belief respecting the Omnipotence of God, it would follow, that God hath the Power to change the Nature of a Goat in any Person into the Nature of a Sheep, and at his own good Pleasure to remove him from his left Hand to his right: or that he could, at his Will, transmute Dragon-like Spirits into Michael-like Angels; or give an Eagle's Sight to one who was intellectually blind as a Mole; or, in short, make a Man a Dove, who was before like an Owl; all which Things are out of God's Power to effect, inasmuch as they are contrary to the Laws of his own Order, notwithstanding his continual Inclination and Endeavour to effect them. If the Power of God was thus absolute, he would never have permitted Adam to obey the Serpent, and eat the Fruit of the Tree of the Knowledge of Good and Evil; neither would he have suffered Cain to murder his Brother: nor David to number the People; nor Solomon to erect Temples to Idols; nor the Kings of Judah and Israel to profane the Temple, as they so often did; nay, had his Power been able to effect it, he would certainly have saved the whole Race of Mankind, without Exception, through the Redemption wrought by his Son, and would have rooted out all the Powers of Darkness in Hell. The Gentiles of old ascribed such absolute Omnipotence to their Gods, and Goddesses, which gave Birth to all the fabulous Stories related of them; as to the Story of Deucalion, and Pyrrha, how the Stones they threw behind them became Men; and to that of Apollo, how he changed Daphne into a Laurel; and to Diana's turning a Huntsman into a Stag; and to another of their Gods metamorphosing the Virgins of Parnassus into Magpies. A similar Belief prevaileth at this Day respecting the Divine Omnipotence, which hath given Birth to so many fanatical and heretical Opinions, in every Country where there is any Religion.

59. IV. THAT GOD IS OMNISCIENT, THAT IS, PERCEIVETH, SEETH, AND KNOWETH, ALL, AND EVERY THING, EVEN TO WHAT IS MOST MINUTE, THAT IS DONE ACCORDING TO ORDER, AND BY THAT MEANS ALSO WHATSOEVER IS DONE CONTRARY TO ORDER.

That God is Omniscient, that is, perceiveth, seeth, and knoweth all Things, is a Consequence of his being Wisdom Itself, and Light Itself; and it is Wisdom Itself which perceiveth all Things, and Light Itself which seeth all Things. That God is Wisdom Itself was shewn above, and that he is Light Itself is owing to his being the Sun of the Angelic Heaven,

Heaven, which illuminates the Understandings of all Angels and of all Men; for as the Eye is enlightened by the Light of the natural Sun, so the Understanding is enlightened by the Light of the spiritual Sun; nor is it only enlightened, but it is also filled with Intelligence in Proportion to the Love wherewith it receiveth it, inasmuch as that Light in its Essence is Wisdom; wherefore David saith, *THAT GOD DWELLETH IN INACCESSIBLE LIGHT*; and it is written in the Revelations, *That in the new Jerusalem they need no Candle, because the Lord God giveth them Light*; and in John, *That the Word, which was with God, and which was God, is the Light that enlighteneth every Man who cometh into the World*; by the Word is signified the Divine Wisdom. Hence it is, that the Angels enjoy a Brightness of Light in Proportion as they are perfected in Wisdom.

60. That God perceiveth, seeth, and knoweth all Things, even to what is most minute, is a Consequence of the Nature of Order, which deriveth its Universality from Things most particular; for Particulars considered collectively are termed an Universal, as Parts considered collectively are called a Whole; and the Universal, together with all its most particular Parts, is consistent, and coherent, like one single Work; so that no one Part can be touched, and affected, but all the Rest have some Perception thereof. It is owing to this Quality of Order, obtaining in the Universe, that a like Quality obtaineth in every Part of Creation, as may appear from particular Cases in Things before our Eyes. The human Body, for Instance, consisteth of general, and particular Parts; and the general Parts include Particulars in them, and are so neatly and fitly connected with them, that they have a mutual Dependence upon each other; this Effect is owing to every Member being inclosed in a common Coat or Covering, which insinuateth itself into all the particular Parts of which the Member is composed, for the Purpose of producing Unity of Action in every Duty and Service. As for Example, the Coat, or Covering of every Muscle entereth into every particular moving Fibre, and supplies them with a Covering from Itself; in like manner the Coats of the Liver, of the Pancreas, and of the Spleen, enter into all the particular Parts within: So the Pleura, entereth into the inner Parts of the Lungs; and so also the Pericardium into all and every particular Part of the Heart; and in general, the Peritonæum, by Anastomoses, or Inosculation, into the Coats of all the Viscera; the like obtaineth in the Meninges of the Brain, which by means of small Threads emitted from them, enter into all the glandular Substances underneath, and through them into all the Fibres, and through the Fibres into all Parts of the Body; which is the Reason why the Head, by means of the Brain, governeth the whole Body, with all its Parts, as its Subjects.

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These Cases are adduced from the visible Parts of Creation, to give thereby some Idea how God perceiveth, seeth, and knoweth all Things, even the most minute, that are done according to Order.

61. That God, from the Things which are according to Order, perceiveth, knoweth, and seeth all, and every Thing that is done contrary to Order, is a Consequence of God's not supporting Man in Evil, but detaining him from Evil, and in that Case striving against, and not complying with him. From this continual Striving, Struggling, Resistance, Repugnance, and Re-action, of the Evil, and the False, against his own Goodness and Truth, that is against Himself, God perceiveth both their Quantity and Quality. This is a Consequence of his Omnipresence, and Omniscience, in all, and every Part of his own Order; just as an Ear that is well-tuned, and formed to Harmony, can distinctly perceive the Quantity and Quality of Discord arising from what is unharmonious, and dissonant; or as the Senses of a Man in the full Enjoyment of Pleasure have a quick Perception of what is unpleasant; or as the Eye, attentive to a beautiful Object, hath a more exquisite Discernment thereof, when it is contrasted with Ugliness; for this Reason it is usual with Painters to place a deformed Figure near to that Beauty, which they are desirous to set off to Advantage. The Case is exactly the same with Goodness and Truth, for during the contrary Action of Evil and Falsity, the Perception thereof is rendered more distinct by such Opposition. For whosoever is under the Influence of Goodness, can perceive Evil; and whosoever is under the Influence of Truth, can perceive Falsity, the Reason whereof is, because Goodness is in the Heat of Heaven, and Truth in the Light thereof; whereas Evil is in the Cold of Hell, and ~~the~~ Falsity in its Darkness; and this may appear in a clearer Light from this Circumstance, that the Angels of Heaven can see whatsoever is doing in Hell, and also what Monsters are therein; but the Spirits of Hell cannot, on the other hand, have the least Discernment of what is doing in Heaven, nor can they see the Angels that dwell there, any more than if they had no Eyes, or were to look upon mere Air and Ether. They whose Understandings enjoy the Light that shines from Wisdom, are like Men standing at Noon-day on the Top of a Mountain, who have a distinct View of all Things below; and they who enjoy still higher Light, may be compared with Persons looking through a Telescope, who see all Things about them, and below them, as if they were close upon them; but they who see by the fallacious Light of Hell, arising from the Confirmation of Falsities, are like Men standing upon the same Mountain at Midnight, with Lanterns in their Hands, who see no Objects but what are near at hand, and those indistinctly as to their Shapes, and confusedly

fully as to their Colours. Where Men enjoy any Degree of the Light of Truth, and yet live in Evil of Life, they see Truths, during the Intervals of Delight arising from the Love of Evil, just as a Bat seeth Linen hanging in a Garden, to which it flies as to a Place of Retreat and Safety; and afterwards, with respect to the Perceptions of Truth, they become like Birds of Night, and lastly like Owls; and when this is the Case, they may be compared with a Chimney-Sweeper sticking fast in a smoaking Chimney, who, when he raises his Eyes upwards, seeth the Sky through the Smoke, but when he looketh downwards, seeth the Fire from whence that Smoke proceedeth.

62. It is to be observed, that the Perception of Opposites differs from the Perception of Relatives; for Opposites are Things that are external, and contrary to the Things that are internal; and an Opposite hath Birth from the Cessation of Existence in some one Thing, and the Rising up of another at that Time with a Tendency contrary to what the former Existence had, acting as a Wheel against a Wheel, or as a Stream against a Stream. But Relatives have respect to the Disposal of a Variety and Multiplicity of Things in suitable and agreeable Order; as of precious Stones of different Colours in the Stomacher of a Queen, or of different-coloured Flowers in an ornamental Garland. Relatives therefore exist in each Opposite, both in the Good, and the Evil, in the True, and the False, consequently both in Heaven and in Hell; but the Relatives in Hell are all opposite to the Relatives in Heaven. Now since God perceiveth, and seeth, and thereby is acquainted with all the Relatives in Heaven, by Virtue of the Order in which He Himself is, and in consequence thereof perceiveth, seeth, and is acquainted with all the opposite Relatives in Hell, as was shewn above, it is evident that God is Omniscient in Hell, as well as in Heaven, and also amongst Men upon Earth; and that he thus perceiveth, seeth, and is acquainted with their Evils and Falses, by Virtue of the Goodness, and Truth, in which he Himself is, and which in their Essence are Himself: for it is written, "*If I climb up into Heaven, thou art there; if I go down to Hell thou art there also.*" Psalm cxxxix. 8. And in another Place, "*Though they dig into Hell, thence shall mine Hand take them,*" Amos ix. 2. 3.

63. V. THAT GOD IS OMNIPRESENT IN ALL THE GRADATIONS OF HIS OWN ORDER, FROM FIRST TO LAST.

The Omnipresence of God in all the Gradations of his own Order, from first to last, is effected by Means of Heat and Light from the Sun of the spiritual World, in the Midst of which he dwelleth; by the Instrumenta-

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sity of this Sun Order was first established, and there is a continual Efflux of Heat and Light issuing thence, which pervade every Part of the Universe, from first to last, producing Life in all its Degrees, as it is variously received by Men, by Animals, and by all the Vegetables that grow on the Face of the Earth. This Heat and Light enter by Influx into all, and every Part of Creation, causing each Subject therein to live and grow according to the Order impressed on each at the Creation; and inasmuch as God is not extended, and yet filleth every Extense of the Universe, therefore he is Omnipresent. That God is in all Space without Space, and in all Time without Time, and that consequently the Universe, as to Essence, and Order, is the Fulness of God, was shewn above; hence then it follows, that by his Omnipresence he perceiveth all Things, by his Omniscience he foreseeth, and provideth for all Things, and by his Omnipotence he effecteth all Things; whereby it is plain, that Omnipresence, Omniscience, and Omnipotence are One, or that one supposeth another, so that they cannot admit of Separation.

64. The Divine Omnipresence may be illustrated by the marvellous Presence of Angels and Spirits in the spiritual World; in which World, as there is no Space, but only the Appearance of Space, one Angel or Spirit may, in an Instant, be made present with another, supposing only that they are in the same Affection with regard to Love, and thereby think alike; for these two Circumstances constitute the Appearance of Space. That such is the Nature of Presence in the spiritual World, was made plain to me from this Consideration, that there I could see Africans and Indians very near me, although they are so many Miles distant here on Earth; nay, that I could be made present with the Inhabitants of other Planets in our System, and also with the Inhabitants of Planets that are in other Worlds, and revolve about other Suns. By Virtue of such Presence, not of Place, but of the Appearance of Place, I have conversed with Apostles, departed Popes, Emperors and Kings, with the late Reformers of the Church, Luther, Calvin, and Melancthon, and with others from distant Countries. Such then being the Nature of Presence enjoyed by Angels and Spirits, what Limits can be set to the Divine Presence in the Universe? The Cause why Angels and Spirits enjoy such Presence is, because every Affection of Love, and thence every Thought of the Understanding, is in Space without Space, and in Time without Time; for every one hath the Power to think of a Brother, Relation or Friend in the Indies, and thereby to bring him, as it were, present to his View; in like manner from a Recollection of him he may be affected with Love towards him. These Considerations then, which are familiar to every Man, will serve in some Measure

sure to illustrate the Divine Omnipresence; and the Subject is capable of receiving still further Light from the Power of human Thought and Reflection, which can make Things as it were present before our Eyes that we barely recollect to have seen at some distant Time and Place. Nay, material Vision hath in some Degree a like Power of removing the Distance of Bodies, and making them present with us; for were there no intermediate Bodies to be the Measure of Distance, the Eye would not perceive that any Distance existed, and consequently would see remote Objects as if they were close at Hand. The Sun itself would appear near to the Eye, and even within it, supposing that no intervening Objects discovered its Remoteness, as the Writers on the Subject of Vision have shewn. Man's intellectual and material Vision have each this Power of removing Distance, and promoting the Presence of Bodies, in consequence of the Spirit within using the outward Eye to see through; but other Animals have not the like Power, because they do not enjoy spiritual Vision. From these Considerations then it is very evident, that God is Omnipresent in all the Gradations of his own Order from first to last; and that he is also Omnipresent in Hell, was shewn in the foregoing Article.

65. VI. THAT MAN WAS CREATED A FORM OF DIVINE ORDER.

That Man was created a Form of Divine Order is a Consequence of his being created an Image, and Likeness of God; wherefore since God is Order Itself, Man was created an Image and Likeness of Order. There are two Causes of the Existence, and Subsistence of Order, viz. Divine Love, and Divine Wisdom; and Man was created a Recipient of them both; consequently he was created in the Order according to which they both operate in the Universe, and particularly, in that, according to which they operate in the Angelic Heaven; for by Virtue of such Operation that whole Heaven is a Form of Divine Order in its largest Portraiture, and appears in the Sight of God as a single Man; there is also a plenary Correspondence between that Heaven and Man, insomuch that there is not a single Society in that Heaven which doth not correspond with some Member, Part, or Organ in Man. It is therefore common to say in Heaven that such a Society is either in the Province of the Liver, or the Pancreas, or the Spleen, or the Stomach, or the Eye, or the Ear, or the Tongue, and so forth; the Angels also know in what District, or Jurisdiction, of any Part of Man they dwell. The Truth of this hath been evinced to me by ocular Demonstration; for I have seen a Society of Angels, consisting of several Thousands, which appeared as a single Man; whence it was evident to me, that Heaven in the Complex is an Image of God, and an Image of God is a Form of Divine Order.

66. It is to be observed that all Things, which proceed from the Sun of the spiritual World, have some Resemblance of Man; and that consequently, whatsoever Things exist in that World have a general Tendency to the human Form, of which in their inmost Essences they are most expressive; whence all the visible Objects in that World are Representatives of Man. Animals of all Kinds appear therein, which are Likenesses of the Affections of Love, and of the Thoughts thence enkindled in the Bosoms of Angels; in like manner there are Shrubberies, Flower-Gardens, and green Fields, in each of which the Angels are enabled to discover, what particular Affection this or that Object representeth: And what is very wonderful, when their inmost Sight is opened, they know their own Image in each Object, which is a consequent Effect of this Truth, that the real Man in every one is his own peculiar Love, and peculiar Wisdom arising from that Love; and inasmuch as the Affections, and the Thoughts thence derived, are various and manifold in each particular Man, and some of them represent the Affection of one Animal, and some of another, therefore the Images of their Affections are thus expressed; but more will be said on this Subject in the Article hereafter concerning Creation. From these Considerations it is also evident, that the End of Creation was the Formation of an Angelic Heaven out of the human Kind; and consequently the End was Man, in whom God may dwell, as in his Recipient; which is the true Ground of the Reason why Man was created a Form of Divine Order.

67. God before Creation was Love Itself, and Wisdom Itself, in their respective Tendencies to effect Uses; for Love and Wisdom without Use, are mere volatile Existences in the Mind, which do really take wing, and fly away, unless they be fixed firm in Uses; and may be compared in that Case with Birds, which take their Flight over an extensive Ocean; but at last fall down through Fatigue, and perish in the Waters. Hence it appears, that the Universe was created by God for the Existence of Uses, on which Account it may with Propriety be called a Theatre of Uses; and since Man is the principal End of Creation, it follows of consequence, that all, and every thing was created for the Sake of Man, and therefore that the Properties of Order, both in general, and in particular, were conferred upon him, and centered in him, to the Intent that God by him might effect the chiefest and primary Uses. Love and Wisdom, without their third Attendant, Use, may be likened to the Sun's Heat, and Light, which unless they operated upon Men, Animals and Vegetables, would be mere shadowy Things, but which acquire a Substance, and Reality, by such Influx, and its Operation. There are three Things which follow each other in an orderly Connection, End, Cause, and Effect; and it

is well known in the learned World, that the End is Nothing, unless it regardeth the efficient Cause, and that the End together with this Cause are Nothing, unless they produce the Effect; the End and the Cause may indeed be abstractedly contemplated in the Mind, but still it should be with a View towards producing some Effect, which the End designeth, and the Cause promoteth. The Case is similar with Regard to Love, Wisdom, and Use; it is Use which Love intendeth, and produceth by Wisdom; and when Use is produced, Love and Wisdom acquire then a real Existence, and make for themselves an Abode, and Habitation therein, where they are at rest as in their own proper House. So also it is with Man, in whom the Love and Wisdom of God abide, whilst he promoteth Uses; and for the Sake of this End, viz. the Promotion of Divine Uses, he was created an Image, and Likeness, that is, a Form of Divine Order.

68. VII. THAT MAN HATH ONLY SUCH A MEASURE OF POWER AGAINST EVIL, AND FALSITY FROM THE DIVINE OMNIPOTENCE, AND ONLY SUCH A MEASURE OF WISDOM RESPECTING GOODNESS, AND TRUTH, FROM THE DIVINE OMNISCIENCE, AND IS ONLY SO FAR IN GOD BY VIRTUE OF THE DIVINE OMNIPRESENCE, AS HE LIVETH ACCORDING TO DIVINE ORDER.

That Man hath Power against Evils, and Falsities from the Divine Omnipotence, only in Proportion as he liveth according to Divine Order, is owing to this, that none can resist Evils, and the Falsities thence originating, but God alone; for all Evils, and Falsities thence originating, are from Hell, and are connected therein as one single Body, just as all the Varieties of Goodness and Truth are connected in Heaven; for, as was observed above, the universal Heaven appeareth before God as a single Man, and on the other Hand, the universal Hell as a single gigantic Monster; wherefore to oppose one single Evil, or one single Falsity originating from Evil, is to oppose that monstrous Form, ~~of~~ Hell, which none can do but God, by Virtue of his Omnipotence; from whence it is evident, that unless Man seeketh Aid in the Omnipotent God, he hath no more Power of himself against Evil, and Falsity, than a Fish hath against the Ocean, or a Flea hath against a Whale, or a Grain of Sand hath to oppose a falling Mountain; nay, a locust might more easily withstand an Elephant, and a Fly a Camel, than Man in such a Case might withstand Hell. Moreover Man hath still less Power against Evil, and the Falsity thence originating, by Reason that he is born in Evil, and Evil hath no Power to act against itself. Hence it follows, that except Man liveth according to Order, that is, except he acknowledgeth a God, his Omnipotence, and his Protection thereby against Hell; and except he further, on his Part also, fight
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against Evil in himself, (for this likewise is a Law of Order as well as the former) he must of Necessity sink down into Hell, be overwhelmed therein, and be tossed and driven by the Storms of various Evils, one after another, like a small Boat in a tempestuous Sea.

69. The Cause why Man hath no Wisdom respecting Goodness, and Truth, from the Divine Omniscience, but in proportion as he liveth according to Divine Order, is, because all Love of Goodness, and all Wisdom of Truth, or all the Good of Love, and all the True of Wisdom, are from God. This is agreeable to the Confession of every Church in Christendom; whence it follows, that Man cannot be under the interior Influence of any Truth of Wisdom, but from God, who is Omniscient, that is, hath infinite Wisdom. The human Mind is divided into three distinct Degrees, like the Angelic Heaven; and hence may be elevated to a degree higher and higher, or depressed to a Degree lower and lower; but in proportion as it is elevated to the higher Degrees, in the same proportion it is exalted to Wisdom, because it hath a proportionable Admission into the Light of Heaven, which Admission can only be effected by God; and so far as it is elevated into that Light, so far it becometh a Man; but so far as it is depressed to the lower Degrees, so far it sinketh into the false Light of Hell, and becometh not a Man, but a Beast. It is for this Reason that Man standeth erect upon his Feet, and looketh upwards with his Face towards the Firmament, and can raise his Eye even to behold the Zenith; whereas a Beast standeth on his Feet in a Posture parallel with the Ground, to which every Feature of his Face is inclined, so that it is with Difficulty he can raise his Countenance upwards to behold the Heavens. The Man who raiseth his Mind towards God, and acknowledgeth every Truth of Wisdom to proceed from Him, and at the same time liveth according to Order, is like one standing on a high Tower, who seeth a populous City below, and can discern what is doing in the Streets thereof; but the Man who confirmeth himself in a Belief, that every Truth of Wisdom is derived from his own natural Light; and consequently from Himself, is like one confined in a Cavern under that Tower, who through it's Clefts looketh towards the same City, but can discern Nothing therein saving the Wall of some one House, and how the Bricks of which it is built are cemented together. Moreover the Man who draweth Wisdom from God, it's true Source, is like a Bird flying aloft, which hath a comprehensive View of whatever is contained in the Gardens, Woods, and Villages beneath, and directeth its Flight to whatever it wanteth for Use and Service; but the Man who draweth Wisdom from Himself without a Belief that it is from God, is like a Hornet flying close along the Ground, which lights upon the first Dunghill in its Way, and regales itself

itself in its Stench and Filthiness. Every Man, so long as he liveth upon Earth, walketh in a Midway between Heaven and Hell, and consequently is in an Equilibrium, whereby he hath a Freedom of Will either to look upward towards God, or downward towards Hell; if he looketh upward towards God, he acknowledgeth that all Wisdom is from God, and as to his Spirit hath actual Communion with Angels in Heaven; but if he looketh downward, as every one doth who is under the Influence of Falsities originating from Evil, he hath then, as to his Spirit, actual Fellowship with Devils in Hell.

70. The Cause why Man, by Virtue of the Divine Omnipresence, is only so far in God, as he liveth according to Order, is, because God is Omnipresent, and wherever he is in his own Divine Order, there he is as in Himself, inasmuch as He is Order itself, as was shewn above. Now since Man was created a Form of Divine Order, God is in him; and so far as Man liveth according to Divine Order, God is in him after a full and plenary manner; supposing however that he doth not live according to Divine Order, in that case God is still in him, but then he is only in the highest Regions of the Soul, whereby he gives a Capacity of understanding what is True, and of willing what is Good, that is, he gives Capacity to understand, and Inclination to love; but in proportion as a Man liveth contrary to Order, in the same proportion he closeth up the inferior Regions of his Mind, or Spirit, whereby he preventeth God from descending, and filling those inferior Regions with his Presence, the Consequence whereof is, that God is in him, but he is not in God. It is therefore a general Maxim in Heaven, that God is in every Man, whether he be evil or good, but that Man is not in God, unless he liveth according to Order; for thus the Lord expresseth his Desire, not only that He should be in Man, but that Man should be in Him, "*Abide in me, and I in you,*" John xv. 4. That Man is in God, by Virtue of a Life according to Order, is a Consequence of the Divine Omnipresence throughout the Universe, and all its component Parts, in their inmost Essences, these existing in, and according to Order; but where there is a Contrariety to Order, as is the case with those Things alone that have an Existence external, and out of their inmost Essences, there God is Omnipresent by Virtue of a continual Struggle and Endeavour to restore them to Order; wherefore in proportion as a Man suffereth himself to be restored to Order, in the same proportion God is Omnipresent in the Whole, and every Part of him, and consequently God is so far in him, and he in God. The Absence of God from Man is as impossible to be supposed, as the Absence of the Sun, by Virtue of Heat and Light, from the Earth; earthly Objects however do
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not enjoy the Sun's Virtue, but so far as they are recipient of his proceeding Heat and Light, as is the case in Spring and Summer. This Reasoning may be thus applied to the Omnipresence of God, that a Man is only so far under the Influence of spiritual Heat, and spiritual Light at the same time, that is, under the Influence of the Good of Love, and the Truths of Wisdom, as he liveth in, and according to Order. Spiritual Heat and Light however differ from natural Heat and Light in this respect, that natural Heat departeth from the Earth, and it's Objects, during Winter, and the Light departeth during Night, in consequence of the Earth's Rotations round it's own Axis, and round the Sun; whereas spiritual Heat and spiritual Light are subject to no such Vicissitudes, God being present with every one by the Instrumentality of his Sun, which undergoeth no Changes, as the Sun of this World apparently doth. There is indeed a Turning away from that Sun on Man's Part, just as the Earth turneth from it's Sun; and when Man turneth himself away from the Truths of Wisdom, he is like the Earth in the Night turned from it's Sun, and when from the good Influences of Love, he is like the Earth turned from it's Sun in Winter. Such is the Correspondence between Effects and Uses derived from the Sun of the spiritual World, and Effects and Uses derived from the Sun of the natural World.

71. I shall here subjoin three MEMORABLE RELATIONS.—First. Being in the Spiritual World, on a Time, I heard a Noise like the Roaring of the Sea under my Feet, and on my enquiring what it was, a Person informed me that it was a Disturbance raised by a Crowd of People, in the lower Parts of the Earth, which lie immediately over Hell; and presently the Ground, which formed a kind of Roof over their Heads, opened asunder, and lo! through the Opening there flew forth Birds of Night, in several Flocks, which spread themselves on my left Hand; and immediately after them rose out Locusts, which leaped on the Grass, and made a Desert wherever they came; and in a little while I heard alternately a Sort of mournful Note uttered by the Birds of Night, and a confused Clamour on another Side, as if it issued from Spectres in the Woods. After this I saw beautiful Birds descending out of Heaven, which spread themselves on my right Hand; they were remarkable for the Lustre of their Wings which shone like Gold, interspersed with Streaks and Spots, as of Silver, and some of them had Crests on their Heads in the Form of Crowns. Whilst I was looking and wondering at these Sight, suddenly there arose a Spirit from

the lower Part of the Earth, where the Disturbance was; who had the Art to transform himself into an Angel of Light; and he cried with a loud Voice, "Where is the Man who speaketh, and writeth, concerning the Order by which the Omnipotent God hath bound himself with regard to Man? for we have heard his Tenets in our lower World." When he had uttered these Words, and was emerged from the Opening beneath, he came running towards me, across a paved Way, and instantly assuming the Appearance of an Angel of Heaven, he thus addressed me in a feigned Tone of Voice, "Art thou the Man who thinkest and speakest concerning Order? if so, tell me briefly what is meant by Order, and what are it's chief Properties." I replied, I will acquaint thee with some of it's general Laws, but I cannot enter into Particulars, because thou art not able to comprehend them; and I said, I. That God is Order itself. II. That he created Man from Order, in Order, and for Order. III. That he created his rational Mind according to the Order of the whole spiritual World, and his Body according to the Order of the whole natural World, on which Account Man was called by the Ancients, Heaven in Miniature, and Earth in Miniature (*Micro Uranos* and *Microcosmos*). IV. That hence it is a Law of Order, that Man should submit his Microcosm, or little natural World, to be governed by his Micro-Uranos, or little spiritual World. V. That a consequent Law of Order is, that it is Man's Duty to initiate himself into Faith by Truths derived from the Word of God, and into Charity by good Works, and thus to reform, and regenerate himself. VI. That it is a Law of Order, that Man should purify himself from Sins by his own Labour, and Power, and not stand idle under a Conceit of his Inability to do so, in a vain Expectation that God will wipe away his Sins in an Instant. VII. It is a further Law of Order, that Man should love God with all his Soul, and with all his Heart, and his Neighbour as himself, and not wait, and expect, that such Love should be immediately inserted by God into his Soul, and his Heart, as Bread is put into his Mouth by him that sells it; with many other Particulars to the same Purport. When that Satanic Spirit heard these Words, in a mild and gentle Tone of Voice, which he had the Artifice to assume, he thus replied, "What is this that thou assestest? Must Man of his own Ability introduce himself into Order by the Practice of it's Laws? Dost thou not know that Man is not under Law, but under Grace, and that all is of free Gift, and that he can take nothing of himself except it be given him from above, and that in regard to spiritual Things he hath no more Ability to act of himself than the Pillar of Salt had into which Lot's Wife was turned, or than Dagon the Idol of the Philistines in Ekron, and consequently, that it is impossible for Man to effect his own Justification by Faith and Charity,

Charity, as it ought to be effected?" In Reply to these Questions, I only said,—It is a further Law of Order, that Man by his own Labour, and Power, should procure Faith, by Means of Truths collected from the Word of God, but yet should believe that he hath not a Grain of Faith from himself, but all from God; and further, that Man, by his own Labour, and Power, should justify himself, but yet with this full Belief, that he hath not a Jot of Justification from himself, but all from God. Is it not commanded, that Man should believe in God, and love him with all his Strength, and his Neighbour as himself; and how could these Duties have been commanded by God, unless Man had the Power to obey, and practise them? When the Satanic Spirit heard this, his Countenance changed, and his Complexion, which was at first fair, became by degrees swarthy, and black; and then addressing me in this his own proper Character, he said, "Thou speakest Paradoxes upon Paradoxes;" and instantly he sunk down to his own Place, and disappeared. The Birds on my left Hand, together with the Spectres, then uttered strange, unusual Cries, and immediately cast themselves into the Sea, which is there called *Suph*, or the red Sea, whither the Locusts followed them; so the Air was purged, the Earth rid of those fierce Creatures, and the Tumult below ceased, and all became tranquil and serene.

72. THE SECOND MEMORABLE RELATION. I once heard an uncommon Muttering at a great Distance, and being in the Spirit, I followed the Direction of the Noise, until I arrived at the Place whence it proceeded; where I found a Company of Spirits disputing together about IMPUTATION and PREDESTINATION; they were Hollanders and Englishmen, with a few from other Countries intermixed; and these latter cried out, at the Conclusion of every Argument, *Admirable! Admirable!* The Subject of Dispute was, why God doth not impute the Merits, and Righteousness of his Son to all, and every Person created, and afterwards redeemed by him; and the Tenor of their Argument was to this Effect; "Is not God Omnipotent? And cannot he therefore, if he pleases, change Lucifer, the Dragon, and all that are called the Goats on his left Hand, into Archangels? For is he not Omnipotent? Why doth he permit the Iniquity, and Impiety of the Devil, to triumph over his Son's Righteousness, and over the Piety of his own true Servants? What is more easy than for God to bestow Faith, and thereby Salvation, upon all? Would not the pronouncing a single Word be sufficient for such a Purpose? If all then are not saved, doth not he act contrary to his own Declaration, that he wisheth not the Death of a Sinner, but that all should have everlasting Life? Declare to us therefore, from whom proceedeth, and in whom resteth the Cause of
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Damnation to those who perish." A certain Hollander then, who maintained the Predestinarian and Supralapsarian Doctrine, replied, "Is it not in the Disposal, and good Pleasure of Omnipotence to make his Vessels as he liketh? And shall the Clay find Fault with the Potter, because he hath not made it a Vessel of Honour?" And another said, "The Salvation of every one is in the Hand of God, as a Balance in the Hand of him that useth it." There were standing at a little Distance, certain Spirits distinguished for Simplicity of Faith, and Uprightness of Heart, some with their Eyes inflamed, some appearing to be stupified, some, as if they were intoxicated, and some, as in a State of Suffocation, by the preceding Discourse, and who muttered one to another, "What have we to do with these wild Extravagancies? These People are certainly infatuated with this their favourite Faith, that God imputeth the Righteousness of his Son, and sendeth his Holy Spirit to give the Pledges and Proofs of that Righteousness, to whatsoever Persons, and at whatsoever Times he pleaseth; and that lest Man should claim any Merit to himself in the Work of Salvation, he must be like a Stone in the Business of Justification, and as a Stick with regard to spiritual Improvements." And immediately one of them made his Way into the Croud, and thus addressed them in a loud Voice, "O foolish People, how trifling and groundless are your Reasonings! Ye seem totally ignorant that the Omnipotent God is Order Itself, and that the Laws of Order are a thousand Times ten thousand, being equal in Number to the Truths contained in God's Word: and that God cannot possibly act contrary to them, because that would be to act contrary to Himself, and thereby not only contrary to Righteousness, but also contrary to his own Omnipotence." Whilst he was thus speaking, he saw on his right Hand, as it were, the Appearance of a Sheep, and a Lamb, and a Dove upon the Wing, and on his left Hand, a Goat, a Wolf, and a Vulture; and he said, "Do you suppose that God, by his Omnipotence, is able to turn that Goat into a Sheep, or that Wolf into a Lamb, or that Vulture into a Dove, or *vice versa*? No; for it is contrary to the Laws of his Order, whereof a single Tittle cannot fall to the Ground, as he himself hath declared; and how then can he impute the redeeming Righteousness of his Son to a Person who spurns at the Laws of that Righteousness? Or how can Righteousness commit Unrighteousness, by predestinating any to Hell, and casting them into that Fire, which the Devil alone kindleth and feedeth? O foolish and carnal People, your Faith hath seduced you, and become in your Hands like a Snare to catch Doves." On hearing these Words, a certain Magician ^{found} as it were a Snare, or Gin, after the Image of that Faith, and hung it in a Tree, saying, Observe, and see how I shall catch that Dove; and just as he spoke, a Hawk flew

flew towards the Snare, and entangled his Neck in it, and was taken; whilst the Dove, seeing the Hawk, flew past, and escaped; all that stood by were amazed at the Sight, and cried out, Behold in this sportive Image an Emblem of the Wages of Righteousness. (k)

73. The next Day there came to me several of the same Company, who favoured the Doctrine of Predestination, and Imputation; and they said, We are like Men drunken, not with Wine, but with the Discourse which we heard Yesterday about Omnipotence, and Order, and with the Conclusion which the Speaker deduced, that as Omnipotence is Divine, so likewise is Order; nay, that God himself is Order, and that there are as many Laws relating thereto, as there are Truths contained in God's Word, which amount not to Thousands only, but to a Thousand Times ten Thousand; and that God is bound to the Observance of his own Laws declared therein, and Man to his; but according to this Supposition what are we to understand by Divine Omnipotence? If it be tied up by Laws, it is no longer absolute; and is not the Power of God in such a Case inferior to that of an earthly Monarch, who can change the Laws of Justice at his Pleasure, and assume absolute Authority, like Octavius Augustus, or Nero? From the Moment we conceived Omnipotence to be bound by Laws, we became, as it were drunken, and are now ready to faint away, unless some Remedy be immediately applied; for it hath been our Custom, in Consequence of our Faith, to pray unto the Father, that he would be merciful unto us for the Sake of his Son; and we have been used to believe, that he can be merciful, and forgive Sins, to whomsoever he pleaseth, and save whom he desireth; and we durst not rob him of the smallest Prerogative of his Omnipotence; wherefore to bind God with the Chains of any of his own Laws, appeared to us a great Wickedness, because it seemed contradictory to his Omnipotence." When they had spoken these Words, they looked on me, and I on them, and observing their Surprize I said, I will entreat the Lord for you, and will thereby procure you a Remedy, by the Dispersion of your present Darknes; but at present I shall only illustrate the Subject by Examples, as follows, 'The Omnipotent God created the World by Virtue of the Order which is in Himself, consequently agreeable to the Order in which he Himself is, and according to which he ruleth; and he stamped on the Universe, and on all it's Parts. as on Man, on Beast, on Birds and Fishes, on Worms, on every Tree, and even on every Herb,

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(k) This Circumstance will not seem strange to the Reader, if he considers what was observed in Note (b), viz. That in the Spiritual World all Things, though real, are yet representative and significative, having a Correspondence with the Affections and Thoughts of the spiritual Inhabitants.

its own particular Order ; as for Instance ; the Laws of Order prescribed to, or stamped on Man are, that he should of himself learn Truths from God's Word, and weigh, and digest them, according to his best natural and rational Powers, and thus furnish himself with what may be called natural Faith ; in which case the Laws of Order on God's Part are, that he will approach, and fill those Truths so acquired with his own Divine Light, and thereby communicate a Divine Essence and Energy to Man's natural Faith, which of itself is only Science and Persuasion, and which can only become saving Faith by this Process. The Case is the same with respect to Charity, as will appear in these few Instances, that God according to his Laws cannot remit Sin to any Person, but in proportion as that Person, according to his Laws, ceaseth from Sin ; nor can God spiritually regenerate any Person, but in proportion as that Person, agreeably to his Laws, naturally regenerateth himself ; God is continually striving to regenerate, and thereby to save every Man, but he cannot effect his Purpose except Man prepareth himself to become a Recipient, and thus maketh the Way smooth for God's Approach, and openeth the Door for his Admission ; the Bridegroom cannot enter into the Chamber of a Virgin not betrothed to him in Marriage, for she shutteth the Door, and locketh herself in ; but when she becometh a Bride, she then giveth the Bridegroom the Key, and suffereth him to unlock the Door, and enter. God could not, with all his Omnipotence, have redeemed Mankind, unless he had Himself been made Man ; nor could he have made his Humanity Divine, unless it had been at first like the Humanity of an Infant, and afterwards like that of a Child, and lastly had fashioned itself to be a Recipient, and Habitation, into which it's Father might enter, as was effected by fulfilling all Things contained in the Holy Scriptures, that is, all the Laws of Order therein ; for in proportion as this was accomplished, the Humanity united itself to the Father, and the Father united Himself to the Humanity. But these are only a few Instances, adduced for your Satisfaction, and to convince you that Divine Omnipotence is within the Bounds of Order, and that it's Government, which is called Providence, is according to Order, and that it acteth continually, and eternally, in Obedience to the Laws of it's own Order, which it cannot contradict, nor change a single Tittle of, inasmuch as Order, together with all it's Laws, is unchangeable and self-dependent. When I had ended these Words, a radiant Light, of a golden Tinge, darted in through the Roof, and presented an Appearance of Cherubs flying in the Air, and the Brightness thereof illuminated the Temples of some present, on the (1) hinder Part of the Head, but not as yet
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(1) This was to denote that they did not yet see and perceive clearly the Things which had been spoken, altho' they had begun to conceive some faint Ideas concerning them. For the

on the fore Part; for they muttered to each other, saying, "We are still ignorant what Omnipotence is;" but I replied, It will be revealed to you, as soon as the foregoing Considerations shall be well digested, and shall thereby acquire some Degree of Illumination.

74. THE THIRD MEMORABLE RELATION. I once observed in the Spiritual World, a Concourse of People at a Distance, with Hats on their Heads; the Hats (*m*) of some were tied about with filken Girdles, and those were of the Ecclesiastic Order; the Hats of others had their Borders edged with Gold Lace, and those were of the Civil Order, all of them Men of deep Learning and Erudition; besides these, I observed others who wore a sort of Bonnets on their Heads, and these were illiterate Men, of no particular Order, or Profession. As I drew near, I heard them conversing together about the Unboundedness of the Divine Power, urging, that if it proceeded according to any appointed Laws of Order, it would not in such case be unlimited, but limited; and consequently would only be Power, but not Omnipotence; whereas how plain is it to see, that no Necessity of Law can compel Omnipotence to act after any one particular stated Manner, in preference to another! Certainly whilst we conceive Omnipotence to be determined by any particular Laws of Order, our pre-conceived Ideas thereof fall down, like a Hand bereft of the Staff on which it leaned. Several of them then, observing me approach, came running to me, and with some Earnestness exclaimed, "Art thou the Man who hast circumscribed God with Laws, as with Bonds? how rash, and unbecoming in thee to do so!" Besides, thou hast rent in pieces the Principles of our Faith, whereupon our Salvation is founded, the chief Articles of which are, the Righteousness of the Redeemer, the Omnipotence of God the Father, and the Operation of the Holy Ghost as an Appendix thereto, whose Efficacy is experienced in the absolute Impotence of human Nature with respect to Things spiritual, it being sufficient for Man to allow of a Fulness of Justification resulting to that Faith from the Divine Omnipotence; whereas we are informed that thou regardest such a Faith as vain, and groundless, because it containeth Nothing relative to Divine Order on the Part of Man." On hearing these Words I opened my Mouth, and said with a loud Voice, — "Learn ye the Laws of Divine Order, and after that disclose your Faith, and ye will see, as it were, a vast Desert,

Fore-part of the Head, according to our Author's Doctrine of Correspondencies, signifieth clear and distinct Perception; and the hinder Part, a Perception more clouded and obscure.

(*m*) That the Particulars of the Dress of Spirits, do correspond unto the Particulars of their several States, See No. 177, & *seq.* of the Treatise on Heaven and Hell.

Desert, and Leviathan therein, with a large and writhed Body, covered all around with Nets full of inextricable Knots; but do ye, as Alexander is reported to have done, when he saw the Gordian Knot, and drew his Sword, and cut it in Pieces, and thereby loosed it's Intanglements, and throwing it on the Ground trod it under his Feet." — As I uttered these Words the Congregation bit their Tongues, with an Intent to sharpen them for Scoffery and Abuse; but they were afraid to proceed, because they saw Heaven open above me, and heard from thence these Words, "Give Ear, with Moderation, whilst ye are taught the Nature of Order, according to whose Laws the Omnipotent God acteth." On this, I said,—God created the Universe from Himself, as from Order, in Order, and for Order; in like manner he created Man, in whom he fixed the Laws of his own Order, by Virtue whereof he became an Image and Likeness of God; the Sum and Substance of those Laws are, that Man should believe in God, and love his Neighbour; and in proportion as he practiseth those two Duties by his own natural Powers, in the same proportion he maketh himself a Recipient of the Divine Omnipotence, and God joineth Himself to him, and him to Himself, whereby Man's Faith becometh a living, and saving Faith, and his Actions become living and saving Charity. It is however to be observed, that God is perpetually present with Man, and is continually striving with, and acting upon him, and even toucheth his Free-will, but yet never forceth it; for if Man's Free-will should be forced, the Power of Man's Abiding in God would be thereby destroyed, and nothing would remain but the Abiding of God in Man; which latter Abiding is common to all Things, whether on Earth, or in Heaven, or in Hell; for it is hence that all Things derive their respective Principles of Power, of Will, and of Understanding. The reciprocal Abiding of Man in God is however only effected amongst those, who live according to the Laws of Order prescribed in God's Word; these are they who become his Images, and his Likenesses, and to these Paradise is given for a Possession, and the Fruit of the Tree of Life for Food; but all others assemble about the Tree of the Knowledge of Good, and Evil, and converse there with the Serpent, and eat of the Fruit of that Tree, and are afterwards expelled out of Paradise; nevertheless God doth not forsake them, but they forsake God.—These Words were understood and approved by those who wore Hats, but they who wore Bonnets denied, and contradicted, saying, "Is not Omnipotence hereby limited? and doth not a Limitation of Omnipotence imply a Contradiction?" But I replied,—It is no Contradiction to act omnipotently according to the Laws of Justice with Judgment, or according to the Laws inscribed on Love by Wisdom; but it is a Contradiction to suppose that God can act contrary to the Laws of his

his own Justice and Love, which would be to act from no Principle of Judgment and Wisdom; yet such a Contradiction is implied in this Faith of your's, that God can of mere Grace justify an unrighteous Person, and enrich him with all the Gifts of Salvation, and the Rewards of Life. But I will tell you in a few Words what the Omnipotence of God is; God by Virtue of his Omnipotence created the Universe, and at the same Time introduced Order into all and every Part thereof; God also by Virtue of his Omnipotence, preserveth the Universe, and watcheth perpetually over the Order established therein with all its Laws, and when any thing departeth from Order, he endeavoureth to bring it back, and restore it again to Order. Moreover by Virtue of his Omnipotence, God established the Church, and revealed the Laws of its Order in his Word; and when it lapsed from Order he effected its Restoration; and when it lapsed totally, he came into the World, and by means of the Humanity which he assumed, cloathed himself with Omnipotence, and so restored it again. God by his Omnipotence, and Omniscience together, examineth every one after Death, and prepareth the Righteous, or his Sheep, for their respective Places in Heaven, and formeth Heaven of them; but prepareth the Unrighteous, or the Goats, for their respective Places in Hell, and of them also formeth Hell; moreover he disposeth both Heaven, and Hell, into Societies, and Congregations, according to all the Varieties of Love which prevail in each, and which are in Heaven as many as the Stars in the Firmament; and he joineth the heavenly Societies in One, that they may be as a single Man in his Sight; in like manner he joineth together the Congregations in Hell, that they may be as a single infernal Form; and he separateth the latter from the former by a great Gulph, lest Hell should do Violence to Heaven, and lest Heaven should be an Occasion of Torment to Hell; for they who are in Hell suffer Torment in Proportion as they receive the Influx from Heaven. Unless God by his Omnipotence, was thus continually active both in Heaven, and Hell, the bestial Nature would enter, and take Possession of Men, so that no Laws of any Order would be effectual to restrain them, whereby Mankind would totally perish; this and the like would come to pass, unless God was Order, and Omnipotent in Order. On hearing these Words, they that wore Hats departed with their Hats under their Arms, praising God; for in the spiritual World the Intelligent wear Hats as a Covering for their Heads; but they who wore Bonnets gave God no Praise, because they were bald, and Baldness signifies Stupidity, and Dullness; wherefore the latter went away to the left Hand, and the former to the Right.

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Of the CREATION OF THE UNIVERSE.

75. **F**ORASMUCH as in this first Chapter we have treated of God the Creator, we shall also treat of the Creation of the Universe by Him, as in the following Chapter concerning the Lord the Redeemer, we shall also treat of Redemption. None however can form a just Idea concerning the Creation of the Universe, unless the Understanding be framed to Perception by some universal Knowledge first premised, such as the following. I. That there are two Worlds, a spiritual World, wherein are Angels and Spirits, and a natural World, wherein are Men. II. That in each World there is a Sun, and that the Sun of the spiritual World is pure Love from Jehovah God, who is in the Midst thereof; and that from that Sun proceed Heat and Light, and that the Heat thence proceeding in its Essence is Love, and that the Light thence proceeding in its Essence is Wisdom; and that these two affect the Will and Understanding of Man, the Heat his Will, and the Light his Understanding: But that the Sun of the natural World is pure Fire, and therefore that the Heat and Light thence proceeding are dead, and that they serve as Cloathing, and Aids, to spiritual Heat and Light, whereby they may be conveyed to Man. III. Further, that the Heat and Light proceeding from the Sun of the spiritual World, and consequently whatever existeth therein by their Means, are substantial, and are called spiritual, and that the Heat and Light proceeding from the Sun of the natural World, and consequently whatever existeth therein by their Means, are material, and are called natural. IV. That in each World there are three Degrees, which are called Degrees of Altitude, and consequently three Regions, according to which the three Angelic Heavens are arranged, and that there is a similar Arrangement in human Minds, which thereby correspond with the three angelic Heavens; and that other Things in each World have a like Arrangement. V. That there is a Correspondence between the Things that exist in the spiritual World, and those that exist in the natural World. VI. That there is an Order, in and according to which, all and every Thing in both Worlds was created. VII. That unless some just Idea be first obtained concerning these Knowledges, the human Mind may easily be betrayed through Ignorance, into an Idea of the Creation of the Universe by Nature, and allow Nature to be created by God, only in Compliance with the Authority of the Church; but because it knoweth not how this was effected, if it entereth upon a deeper Investigation of the Subject, it falleth into Naturalism, and a Denial of God. Since however a particular Explanation and Demonstration of those Knowledges,

ledges, would require a Volume to do them Justice; and since also they do not properly belong to a System of Theology, I shall content myself with laying before the Reader some MEMORABLE RELATIONS, which may help him to conceive some Idea of the Creation of the Universe by God, and after Conception may produce a Birth in him representative of such Creation.

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76. THE FIRST MEMORABLE RELATION.

On a certain Day I was engaged in Meditation concerning the Creation of the Universe, and being perceived by some angelic Spirits above me on the right Side, where those inhabit who have been accustomed to such Meditations, and Reflections, one of them descended, and invited me up to them; and immediately I was in the Spirit, and attended him; and on my Entrance into his Society, I was conducted to the Prince, in whose Palace I saw some hundreds of People assembled, and the Prince (*n*) amongst them. One of them then accosted me, and said, We have perceived in our Society that thou wast meditating about the Creation of the Universe, in which Meditation we also have sometimes been engaged; but we could never come to any certain Conclusion on the Subject, by reason that our Thoughts were perplexed with the Idea of a Chaos, as of a large Egg, from which the Universe, and all its Parts, were brought forth in their respective Orders; whereas we now perceive that so great a Universe could not possibly be produced in such a Manner; there was also another Idea riveted fast in our Minds, that all Things were created by God out of Nothing; and yet we now perceive that out of Nothing Nothing can be produced. From these two Ideas we have never been able so far to extricate our Minds, as to discover the Nature and Manner of Creation in any Degree of Clearness; wherefore we have called thee up from the Place where we observed thee, to desire that thou wouldest disclose to us thy Meditation on this Subject. Your desire, I replied, shall be granted; and I said, This Subject hath often engaged my Meditations, yet to no Purpose; but after that I was admitted by the Lord into your World, I perceived the Impossibility of coming to any just Conclusion about the Creation of the Universe, except it be first known that there are two Worlds, one inhabited by Angels, and the other by Men; and that Men after Death depart out of their

(*n*) That every Society of good Spirits is under the Administration of the most intelligent in it, who act merely from Principles of Love, and are therefrom in Authority. See No. 218, of the Treatise concerning Heaven and Hell.

? World into the other; and then also I saw that there were two Suns, one from which all spiritual Things proceed, and the other, from which all natural Things proceed; and that the Sun, from which all spiritual Things proceed, is pure Love from Jehovah God, who is in the Midst thereof, and that the Sun, from which all natural Things proceed, is pure elementary Fire. By a Knowledge of these Truths, when I was in a particular State of Illumination, I was enabled to perceive that the Universe was created by Jehovah God, through the Instrumentality of the Sun, in the Midst whereof he is; and since Love cannot exist but in Union with Wisdom, I saw that the Universe was created by Jehovah God, out of his Love, and by means of his Wisdom; and I was convinced of this by all and every Thing that I observed both in your World, and in that where I dwell when I am in the Body. But to explain the several Stages and Progressions, of Creation from its Beginning would take up too much of your Time; during however my State of Illumination, I perceived that by means of the Light and Heat, proceeding from the Sun of your World, spiritual Atmospheres were created, which are substantial in their Natures, and that one was derived from another; and they being three in Number, and consequently there being three Degrees of them, three Heavens were also formed, one for the Angels who are in the highest Degree of Love and Wisdom, another for Angels who are in the second Degree, and a third for Angels who are in the lowest Degree. But because this spiritual Universe could not exist without a natural Universe, wherein it might produce its Effects and Uses, I perceived that the Sun from which all natural Things proceed, was created at the same Time; and in like manner by means of his Heat and Light, three natural Atmospheres were produced, encompassing the former, as the Shell of a Nut doth the Kernel, or as the Bark of a Tree encompasseth the Wood; and lastly, by means of these Atmospheres the terraqueous Globe was formed, to be the Abode of Men, Beasts, Fish, and other Animals, and also to bear Trees, Shrubs, and Herbs, on its Surface, consisting of different Kinds of Earth, Minerals, and Stones. But this is only a very rude and general Sketch of Creation and its Progression, the Particulars whereof would require Volumes of Books to explain them; all Things however serve to prove, that God did not create the Universe out of Nothing, since, as you observed, out of Nothing Nothing can be produced, but he created it by the Instrumentality of the Sun of the Angelic Heaven, which is derived from his Esse, and consequently is pure Love in Union with Wisdom. That the Universe, whereby is meant both the spiritual and natural Worlds, was created out of the Divine Love by the Divine Wisdom, is clearly and plainly evidenced by all its Parts; and if ye will consider each Part in its Order, and Connection, by Virtue of the Light which illuminateth the

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Perceptions of your Understandings, ye will be enabled to see that it must be so. It is to be observed however, that Love and Wisdom, which are united in God, are not Love and Wisdom in any abstracted Sense of the Words, but they are in God as a Substance, for God is the real, the only, and consequently the first Substance, and Essence, which is and subsisteth in itself. That all and every Thing was created out of the Divine Love, by the Divine Wisdom, is signified by these Words in John, "*The Word was with God, and the Word was God; all Things were made by Him, and the World was made by Him.*" Chap. i. 1. 3. 10. God in this Passage signifies Divine Love, and the Word signifies Divine Truth, or Divine Wisdom; for which Reason the Word is also called Light, and by Light, when spoken of God, is signified Divine Wisdom. As I finished these Words, and was preparing to take my Leave, some small Rays of Light, descending through the Angelic Heavens from the spiritual Sun, entered their Eyes, and passed thence into the Interiors of their Minds; and by the Illumination of that Light they were disposed to favour all that I had said; afterwards they attended me to the outer Court of the Palace, and the Angel, who first introduced me, accompanied me to the House where he found me, and from thence reascended to his own Society.

77. THE SECOND MEMORABLE RELATION.

One Morning, as I awoke from Sleep, before it was broad Day-light, the Sky being very serene, I saw through the Window, whilst I was engaged in Meditation, as it were a Flash of Lightning, and presently I heard, as it were, a Clap of Thunder. Wondering whence this could be, I was informed from Heaven, that there were some Spirits not far from me, who were engaged in a sharp Debate concerning GOD AND NATURE, and that the Vibration of Light like Lightning, and the Clapping of the Air like Thunder, were Correspondencies, and consequent Appearances of the Conflict and Collision of Arguments, on one Side in Favour of God, and on the other in Favour of Nature. The Occasion of this spiritual Combat was as follows; there were some Satans in Hell, who expressed a Desire that they might be permitted to converse with the Angels of Light, for said they, we will clearly and fully prove that what they call God, the Creator of all Things, is nothing but Nature, consequently, that God is a Word without meaning, unless Nature be signified thereby; and because those Satans believed this to be true with all their Heart, and with all their Soul, and had a Desire to converse with the Angels of Heaven, they were permitted to ascend out of the Filth and Darkness of Hell, and to converse with two Angels at that Time descending out of Heaven. They were in the World of Spirits, which is in the Midst between Heaven and Hell;

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and the Satans, when they saw the Angels, ran towards them with all Speed, and cried out in an angry Tone of Voice, " Are ye the Angels, of Heaven, with whom we are permitted to engage in Debate concerning God and Nature? Ye are called wise, because ye acknowledge a God; but alas, how simple are ye! for who ever saw God, or who understandeth what God is, or who can conceive that God governeth, or is able to govern the Universe, and all Things contained therein? and who but the Vulgar, and common Herd of Mankind, acknowledge what they do not see, nor understand; moreover, what is more evident than that Nature is All in All? For is it not Nature alone which we see with our Eyes, which we hear with our Ears, which we smell with our Nostrils, which we taste with our Tongues, which we touch and feel with our Hands, and Bodies? And are not our bodily Senses the best Evidences of Truth? And according to their Evidence would not any one swear that this is the Truth? For is not Respiration, whereby the Body is kept alive, a plain Proof that we breathe nothing but Nature? Are not our Heads and yours, in Nature, and have we not from thence an Influx into the Thoughts, without which Influx it would be impossible to think at all? Not to mention other Considerations of the like Nature." When the Angels heard these Words, they replied, " This is your Method of arguing, because ye are mere Sensualists; for all that are in Hell have the Ideas of their Thoughts immersed in the bodily Senses, above which they have no Power to elevate them; wherefore we excuse your Ignorance, inasmuch as Evil of Life, and a false Faith in Consequence thereof, have closed up the Interiors of your Minds, so that ye are incapable of any Elevation above the Objects of Sense, unless whilst ye are removed from the Evils of Life, and the Falses of Faith; for a Satan can understand Truth, as well as an Angel, just at the Time it is proposed to him, but then he doth not retain it, by Reason of Evil, which obliterates Truth, and receives only the Impressions of the False. But we perceive that ye are now in such a State of Removal from Evil, and can therefore understand the Truth that we speak; wherefore attend to what we now declare unto you;" and they proceeded thus; " Ye have lived in the natural World, and have died there, and are now in the spiritual World; have ye known any thing till now concerning a Life after Death? Did ye not, till now, deny such a Life, and thereby degrade yourselves into Beasts? Had ye any knowledge heretofore of Heaven and Hell, or of the Light and Heat of this World, or of your being now no longer within Nature, but above it, inasmuch as this World, and whatsoever it contains is spiritual, and spiritual Things are in a Sphere above natural, so that not the least Part or Property of Nature, wherein ye have lived, can have Admission into this World? But ye, in
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Consequence of believing Nature to be a God, or a Goddeſs, believe alſo that the Light and Heat of this World are the ſame with the Light and Heat of the natural World; whereas they are totally different, natural Light being Darkneſs here, and natural Heat being Cold. Moreover, have ye hitherto had any Knowledge of the Sun of this World, from whence our Light and Heat proceed? Have ye underſtood that this Sun is pure Love, and that the Sun of the natural World is pure Fire? And that the Sun of the natural World, which is pure Fire, giveth Exiſtence and Subſiſtence to Nature, but that the Sun of Heaven, which is pure Love, giveth Exiſtence and Subſiſtence to real Life, which Life is Love united with Wiſdom? And that conſequently Nature, which ye make to be a God, or a Goddeſs, is abſolutely dead and lifeleſs? Under the Care of a proper Guard, ye may aſcend with us into Heaven, and we alſo, under the ſame Protection, can deſcend with you into Hell; and in Heaven are to be ſeen the moſt magnificent and ſplendid Objects, but in Hell the moſt filthy, and unclean; the Reaſon of which Difference is, becauſe all who are in Heaven worſhip God, and all who are in Hell worſhip Nature; and the magnificent and ſplendid Objects in Heaven are Correſpondencies, agreeable to the Affections of the Love of Goodneſs and Truth, but the filthy and unclean Objects in Hell are Correſpondencies agreeable to the Affections of the Love of Evil, and Falſity. Judge then from theſe Circumſtances whether God or Nature be All in All." To this the Satans replied, "In our preſent State we can conclude from what you have told us, that there is a God, but when the Delights of Evil take Poſſeſſion of our Minds, we then ſee nothing but Nature." During this Diſcourſe the two Angels and the Satans were at no great Diſtance from me, ſo that I could ſee, and hear them. And behold! I perceived ſeveral gathered round them, who in the natural World had been celebrated for their deep Learning; and I was ſurprized to obſerve that thoſe great Scholars at one Time ſtood near the Angels, and at another near the Satans, and that they favoured the Opinions of thoſe near whom they ſtood; and it was given me to underſtand, that the Changes of their Situations, were Changes in the State of their Minds, which ſometimes favoured one Side, and ſometimes the other. For with Regard to Faith they were like the (o) Vertumni. Moreover the Angels ſaid, We will declare to thee a great Myſtery; on our looking down upon Earth, and in examining thoſe who are moſt diſtinguiſhed for their Erudition, we have found ſix hundred out of a thouſand to be Favourers of Nature, and the reſt Favourers of God; and that theſe latter became Favourers of God in conſequence of having maintained frequently in

(o) The Ancients deſigned by this name ſuch perſons as ſided with any party, ſo for or againſt any matter, as juſt then ſuited their inclination.

in their Discourse, and not from any Conviction of their Understandings, but only from Hearsay, that Nature is derived from God; for frequent Discourse from the Memory, and Recollection, gives Birth to an Appearance of Faith, although the Subject of Discourse be not grounded in the Thoughts and Understanding. After this the Satans were entrusted to a proper Guard, and ascended with the two Angels into Heaven, where they saw Scenes of the utmost Magnificence and Splendor; and whilst they remained there under the Illumination of the Light of Heaven, they acknowledged the Being of a God, and that Nature was created to be subservient to the Life which is from God, and therefore that she is in herself dead, and hath no Power of action in herself, but is acted upon by the Life which is from God. Having seen, and perceived these Things they descended, and during their Descent, the Love of Evil returned, and closed their Understandings on the upper Part, and opened them on the lower; and immediately there appeared above them a small dark Cloud, with Lightning issuing forth, kindled from the Fire of Hell; and as soon as their Feet touched the Ground, it cleaved asunder beneath them, and they were swallowed up, and received amongst their own Societies.

78. THE THIRD MEMORABLE RELATION.

The Day following, an Angel came to me from another Society in Heaven, and said, "We have heard in our Heaven, that in Consequence of thy meditating about the Creation of the Universe, thou wast invited up into a Society in the Vicinity of our's, where thou gavest such an Account of the Creation, as was at that Time agreeable to their Sentiments, and hath since given them much Joy and Delight; I will now shew thee how Animals and Vegetables of every Kind are produced by God; and immediately he led me into a large green Field, and said, "Look around thee;" and I looked and saw Birds of most beautiful Colours, some flying, some perching on Trees, and some hopping on the Ground and feeding on the Flowers and Leaves of Plants; amongst the Birds I observed some Doves, and Swans. As these disappeared, I saw at a small Distance from me several Flocks of Sheep with their Lambs, and Flocks of Goats and Kids, and round about them I observed Herds of Cows with their Calves, and also of Camels and Mules, and in a neighbouring Grove, Stags with high branching Horns, and likewise Unicorns. When I had looked some time on these Objects, the Angel said, "Turn thy Face towards the East;" and I did so, and saw a Garden full of all Kinds of Fruit Trees, as Orange Trees, Citrons, Olives, Vines, Fig Trees, Pomgranates, and Shrubs of different Sorts laden with Berries. The Angel then said, "Look now towards the South;" and I did so, and saw Crops of various Kinds of Grain

as Wheat, Oats, Barley, and Beans, and round about them Hedges full of Roses, and other Flowers, of most beautiful, and variegated Colours. Towards the North were Groves planted thick with Chesnut Trees, Palm Trees, Elms, Plane Trees, and Trees of several other Kinds, all in the richest Foliage. When I had sufficiently attended to these Scenes, the Angel said, "All the Things which thou hast seen are Correspondencies, agreeable to the Affections of Love in the Angels who dwell in the neighbourhood." Then some of those Angels came and told us, with what particular Affections each particular Thing corresponded; and moreover, that not only those, but likewise every other visible Thing which they behold are Correspondencies, as their Houses, with the Furniture and Utensils contained in them, their Tables, their Food and Raiment, as also their Gold and Silver Coin, together with the Diamonds and other precious Stones, wherewith the married Women and Virgins in Heaven are adorned; we perceive, said they, from all such Things what is the Nature and Quality of each Person's Love and Wisdom; the Things that are in our Houses, and which serve us for necessary Uses, are constantly fixed there; but in the Eyes of such as wander from one Society to another, those Things are changed according to the Nature of their Communication. Thou hast been favoured with these Sight, to the Intent thou mightest see Creation in general exemplified in a particular Type; for God is Love Itself, and Wisdom Itself, and the Affections of his Love are infinite, as are also the Perceptions of his Wisdom; and all and every Thing that appears on the Face of the Earth are Correspondencies therewith; hence come Birds and Beasts, Trees and Shrubs, Corn, and all Sorts of Grain, with Herbs and Grass of every Kind; for God is not extended, but yet is every where in all Extense, and consequently in the Universe, from its first and purest Principles, to its last, and grossest Effects; and since he is Omnipresent, such Correspondencies agreeable to the Affections of his Love, and Wisdom, exist throughout all the natural World; but in our World, which is called the spiritual World, the like Correspondencies exist with all those who receive Affections and Perceptions from God; the only Difference is, that in our World such Things are created by God instantaneously, according to the Affections of the Angels, whereas in your World they were created in like Manner at the Beginning, but it was provided that they should be renewed successively by Propagation, from one another, and thus that Creation should be continued for ever. The Reason why Creation in our World is instantaneous, and in your's is continued by successive Propagations is, because the Atmospheres and Soils in our World are spiritual, and the Atmospheres and Soils in your World are natural; and natural Things were created to be a Cloathing for spiritual Things, as the Skin

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clotheth the Bodies of Men and other Animals, or as the Rind and Bark clothe the Trunks and Branches of Trees, or as the two Membranes, called the *pia* and *dura Mater*, clothe the Brain, or as the Coats clothe the Nerves, or the delicate Membranes the Fibres, &c. Hence it is that the Varieties of created Objects in your World are fixed, and have a constant yearly Renovation." The Angel added further, saying, "Go and tell what thou hast seen and heard to the Inhabitants of the World where thou dwellest, because heretofore they have lived in entire Ignorance of the spiritual World, without a Knowledge of which it is impossible for any one to know, or even to guess, that Creation is continual in our World, and that it proceeded in like manner in your World, whilst the Universe was created by God.

After this we conversed together on various Subjects, and at last about Hell, especially in regard to this Circumstance, that none of the pleasing Scenery of Heaven is to be seen there, but all Things in direct Opposition thereto, inasmuch as the Affections of Love in its Inhabitants, which are the Concupiscencies of Evil, are directly opposite to the Affections of Love that prevail in the Angels of Heaven. Wherefore amongst the Inhabitants of Hell, particularly in their Deserts, there appear Birds of Night, as Bats, and Owls; and likewise Wolves, Leopards, Tigers, Rats and Mice, with venomous Serpents of all kinds, as Dragons and Crocodiles; and where there is any Appearance of Grass, there grow Thorns, Thistles, Briars, and Brambles, and some poisonous Herbs, which at Times disappear, and then nothing is to be seen but huge Heaps of Stones, and large Fens full of croaking Frogs. These Things also are Correspondencies, but then, as was observed, they are Correspondencies agreeable to the Affections of Love in the Inhabitants, which are the Concupiscencies of Evil. Such Things however are not created by God, either in Hell, or in the natural World, where similar Things exist; for all Things that God ever did, or doth create, are good; but such Things had Birth in the natural World together with Hell, which derived its Existence originally from Men, who by turning away from God, became Devils and Satans after the Death of the Body. But because this dreadful Subject began to be disagreeable, we diverted our Thoughts from it, by the Recollection of what we had seen in Heaven.

79. THE FOURTH MEMORABLE RELATION.

Once, when I was in a spiritual State, reflecting on the Creation of the Universe, I was accosted by certain Philosophers from the Christian World, who in their Day had been particularly distinguished for their Talents and
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Wisdom; and they said, " We perceive that thy Thoughts are engaged about Creation; tell us thy Sentiments upon that Subject;" but I replied, " Let me first hear what are your Sentiments;" and one of them answered, " My Opinion is, that Creation originates from Nature, and consequently that Nature created herself, and that she hath existed from Eternity; for there never was, nor can be such a Thing as a Vacuum; and let me ask, what is it that we see with our Eyes, hear with our Ears, smell with our Nostrils, and receive into our Lungs by Respiration, except Nature, which being without us, must of Necessity also be within us?" Another of the Philosophers, on hearing this, said, " You talk of Nature, and make her the Creatress of the Universe, but as you are unacquainted with the manner of her Operation herein, I will explain it to you. She folded herself up into a kind of Vortexes, which dashed together, one against another, like Clouds in a high Wind, or like Houses overturned by an Earthquake; and in Consequence of such Collision, the denser Parts collected themselves into one Body, and these formed the Globe of Earth; and whilst the more fluid Parts separated themselves, and being also collected together formed the Seas; and the Parts still lighter by a further Separation became Air, and Æther; and lastly from the purest Particles of these the Sun was formed. Did you never observe that when Oil, Water, and Earth are mixed together, they separate of their own Accord, and arrange themselves in Order one above another?"—Another of the Philosophers, hearing this Account, said, " Your Opinions are merely imaginary; for how plain is it to see that all Things had their Birth originally from a Chaos, which with its Bulk filled the fourth Part of the Universe, and that Fire possessed the central Sphere of that Chaos, and Æther the Sphere next above the Fire, and gross Matter the external Sphere; and that in process of Time that Chaos burst asunder, and let out first the Fire, as from Mount *Ætna*, or *Vesuvius*, which gave Birth to the Sun; and after the Fire the Æther rushed forth, and became an Atmosphere; and lastly the Residue of gross Matter collected itself into a round Mass, and formed the Globe of Earth. With respect to the Stars, they are only Luminaries in the Expanse of the Universe, which had Birth from the Sun's Fire and Light; for the Sun was at first like an Ocean of Fire, and to prevent its burning the Earth, it separated from its Body several smaller Fires, which having Places assigned them in the Circumference of the Universe, completed the whole, and became what is called the Firmament." But there was standing amongst the Philosophers a certain Person, who said, " Ye are in a great Error; ye fancy yourselves very wise, and consider such as I am to be very simple and ignorant; yet in my Ignorance and Simplicity I have always believed, and do still believe, that the Universe was created by God; and

and inasmuch as Nature belongeth to the Universe, I believe also that universal Nature was created at the same Time; but if Nature had created herself, must she not necessarily have existed from Eternity? And what an Extravagance of Folly is there in such a Supposition!" Then one of the wise Men, so called, drew nearer and nearer to the Person who thus spake, and applied his left Ear to his Mouth, for his right Ear was stopped up as with Cotton, and he asked him what he had been saying, and the Person repeated it over again; then the other looked round to see whether any Ecclesiastic was near, and he perceived one standing at the right Hand of the Person who had been speaking, whereupon he replied, saying, "I also acknowledge that universal Nature is derived from God, but——" Here he paused, and then made off, whispering to his Companions, that the Presence of the Priest had extorted that Declaration from him; but, says he, "both you and I are well convinced that Nature is derived from Nature, and since Nature hereby is God, therefore I asserted that universal Nature is derived from God; but——" Here the Priest overhearing their Whisperings, said, "Your Wisdom, which is merely philosophical, hath deceived you, and closed the Interiors of your Minds, so that no Light from God, and his Heaven, can enter to enlighten you; for ye have utterly extinguished it;" and he said, "Consider, I pray you, and determine with yourselves concerning the Origin of your Souls, which are immortal, whether they are the Work of Nature, or whether they existed together, and at the same Time, in that great Chaos which ye talk of." Then the Philosopher went to his Companions, requesting them to assist him in this difficult Enquiry; and they presently agreed in this Conclusion, that the human Soul is mere *Æther*, and that Thought is nothing else but a Modification of *Æther* by Means of the Sun's Light, which *Æther* is derived from Nature. The Sum of their Argument was to the following Purpose; "How plain is it, said they, that Speech is framed by Means of Air!" And what is Thought but Speech framed in a purer Air, which is called *Æther*? Hence Thought and Speech are united, and make one; as is evident from a Consideration of the infantile State of Man, who is first taught to speak, and by Degrees to speak with himself, that is, to think; of consequence Thought is a mere Modification of *Æther*, and the Sound of the Voice in Speech is mere Modulation of *Æther*; from which Circumstances we are led to conclude, that the Soul, which is the Subject of Thought, is derived from Nature. These were the unanimous Sentiments of the whole Company, to which some added, by Way of Illustration, that human Souls had their Birth and Beginning at the Time of the *Æther's* emerging from the fore-mentioned Chaos, in Consequence whereof it divided itself into innumerable separate Forms, which being

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infused into Men, when they begin to think under the Influence of a purer Air, are called Souls. Another of the Company further said, " I allow that the separate Forms framed by the Æther in it's superior Region were innumerable, but still the Number of Men who have been born since the Creation of the World exceeds the Number of such Forms, and how then could those Forms be sufficient to frame so many Souls? Wherefore it is my Opinion that departed Souls, after a Revolution of many Ages, return into other Bodies, and begin a Course of Life similar to that which they once lived, according to the known Doctrine of the Metempsychosis, which many wise Men have maintained. Several other Conjectures of the same Kind were started by the rest of the Company, which being equally whimsical and groundless, I pass over in Silence. After a short Time the Priest returned; and immediately the Person, who before spoke of the Creation of the Universe by God, acquainted him with their Determinations concerning the human Soul; whereupon the Priest again addressed them, and said, " Ye have spoken agreeably to the Sentiments ye embraced whilst ye were in the natural World, not knowing that ye are no longer in that World, but in another, which is called the spiritual World, for all such Persons, as by their Arguments in Favour of Nature have acquired a sensual and corporeal Life, have no Knowledge of their Change of State when they die, but fancy themselves still in the same World wherein they were born, and educated. The Reason of this is, because in the natural World their Bodies were material, but here in the spiritual World their Bodies are substantial; and the substantial Man seeth himself and his Friends about him, just as the material Man doth; for substantial Existencies are the Primitives whence material Existencies are derived; and because ye think, see, smell, taste, and speak now, just as ye did in the natural World, therefore ye imagine that Nature is the same in both Worlds, when nevertheless the Nature of this World is as different from the Nature of the material World as substantial Existencies are different from material, or as what is spiritual is different from what is natural, or what is prior from what is posterior; and since the Nature of the World wherein ye once lived is comparatively dead, therefore ye also, by your Arguments in Favour of its Operations, are become dead also with Respect to such Things as relate to God, and Heaven, and the Church, and your own Souls. Notwithstanding, every Man, whether he be good or evil, is capable of being elevated, as to his intellectual Part, into the Light which the Angels of Heaven enjoy, and may then see that there is a God, and a Life after Death, and that the Soul of Man is not merely æthereal, and formed of natural Substances, but that it is spiritual, and consequently is to live for ever. The Understanding may be admitted into such

angelical Light, if so be the natural Loves be removed, which are derived from the World, and are in Conformity to a worldly Nature, and which are derived from the Body, and favour its Lusts, and Self-will." He had no sooner spoke, but those evil Loves were removed by the Lord, and they were permitted to converse with the Angels, and from their Conversation they then perceived that there is a God, and that they were alive after Death in another World; at which Discovery they blushed with Shame and Confusion, and cried out, "What Folly and Madness have we been guilty of!" But inasmuch as this was not the proper and fixed State of their Souls, and consequently in a few Moments became tiresome and disagreeable to them, therefore they turned away from the Priest, and would hear him no longer, and thus relapsed into their former Loves which were altogether natural, worldly, and bodily, and departed towards the left Hand from one Society to another, until they came to a Path which favoured of the Delights of their Loves; and they said, "let us follow this Path;" so they followed it, and descended, and came at length to a Society of Spirits, who had a Relish for the Delights of the same Loves; and forasmuch as their Delight was to do Evil, and they did Evil to many in the Way, therefore they were put in Prison, and became Demons; and then their Pleasure was turned into Pain, because they were refrained by Punishment, and the Dread thereof, from the Indulgence of their former Delights which constituted the Nature of their Spirits; and they enquired of those who were confined in the same Prison whether they were to remain there for ever; to which some replied, "We have now been here for several Ages, and must continue here to all Eternity, inasmuch as the Nature which we have contracted in the World cannot be changed, nor be expelled by Punishment; for although it be expelled for a Time, yet presently it returneth again with recruited Vigour."

80. THE FIFTH MEMORABLE RELATION.

A single Satan was once permitted to ascend out of Hell, together with a Woman, and to come to the House where I dwelt; as soon as I perceived them I closed the Window, with an Intent to converse with them as they stood out of Doors, and I asked the Satan whence he came? he replied, from a Society of Friends; and I asked whence the Woman came, and he gave me the same Answer. She was of the Tribe of Sirens, who have the Art to assume all Habits and Figures of Beauty and Ornament; at one Time they put on the Beauty of a Venus, at another the decent Countenance of a princely Virgin, at another they adorn themselves with Crowns and Robes like unto those Queens, walking in great State with
Wands

Wands of Silver in their Hands. All such are Harlots in the World of Spirits, and apply themselves to the Study of Phantasies, which they effect by means of sensual Imaginations, whilst the Ideas are closed against the Admission of interior Thought. I then asked the Satan whether the Woman was his Wife? He replied, "What is a Wife? Neither I, nor the Society to which I belong know the Meaning of the Word; she is my Harlot;" whereupon she inspired him with wanton Lust, and he kissed her, and cried out, "Ah! my Adonis!" But to be serious:—I asked the Satan what was his Employment? he answered, "My Employment is the Pursuit of Learning; dost thou not see the Laurel with which I am crowned?—but this his Harlot had formed by a magical Art, and placed privately on his Head:—and I said, Since thou comest from a Society distinguished for Men of Learning, tell me what thou and thy Companions believe concerning God? he replied, "Our God is the Universe, which we also call Nature, and which the more simple amongst us call Atmosphere, which they take to be Air, but the more wise call it *Æther*: God, Heaven, Angels, and the like, whereof various Stories are invented by various People in this World, are all empty Words and imaginary Things, derived from Meteor-like Appearances which float before the Eyes of many in this Place. Are not all Things which appear on the Face of the Earth created by the Sun? At his Approach in the Spring of the Year, are not all winged and creeping Insects produced? and are not Birds impelled to mutual Love and Prolification by Virtue of his Heat? and is it not owing to the same Cause that the Earth produceth Plants and Fruits from the Seeds which she receiveth in her Bosom? Is not the Universe therefore a God, and Nature a Goddess, who like the Wife of the Universe conceiveth, bringeth forth, educateth, and nourisheth her young Offspring?" I next asked him what he, and his Society believed concerning Religion? He replied, "Religion, amongst us that are raised by our Learning above the common Herd of Men, is considered only as a Charm for the Vulgar, which formeth as it were an Atmosphere about the sensitive, and imaginative Powers of their Minds, in which Atmosphere the Ideas of Piety take Wing, like Butterflies in the open Air, and their Faith, which connecteth those Ideas, as with a Chain, is like a Silk-worm in its silken Web, from which it flieth forth as the King of the Butterflies. For the illiterate Herd of Mankind, out of a strong Desire to fly, are in Love with Imaginations that are exalted above the Sensualities of the Body, and bodily Perceptions; and thus they make to themselves Wings, whereby they may rise from the Earth like Eagles, and boast themselves in the Sight of those below, saying, Behold how far we are above you! But we believe what we see, and love what we touch; whereupon he touched his Harlot,

angelical Light, if so be the natural Loves be removed, which are derived from the World, and are in Conformity to a worldly Nature, and which are derived from the Body, and favour its Lusts, and Self-will." He had no sooner spoke, but those evil Loves were removed by the Lord, and they were permitted to converse with the Angels, and from their Conversation they then perceived that there is a God, and that they were alive after Death in another World; at which Discovery they blushed with Shame and Confusion, and cried out, "What Folly and Madness have we been guilty of!" But inasmuch as this was not the proper and fixed State of their Souls, and consequently in a few Moments became tiresome and disagreeable to them, therefore they turned away from the Priest, and would hear him no longer, and thus relapsed into their former Loves which were altogether natural, worldly, and bodily, and departed towards the left Hand from one Society to another, until they came to a Path which favoured of the Delights of their Loves; and they said, "let us follow this Path;" so they followed it, and descended, and came at length to a Society of Spirits, who had a Relish for the Delights of the same Loves; and forasmuch as their Delight was to do Evil, and they did Evil to many in the Way, therefore they were put in Prison, and became Dæmons; and then their Pleasure was turned into Pain, because they were restrained by Punishment, and the Dread thereof, from the Indulgence of their former Delights which constituted the Nature of their Spirits; and they enquired of those who were confined in the same Prison whether they were to remain there for ever; to which some replied, "We have now been here for several Ages, and must continue here to all Eternity, inasmuch as the Nature which we have contracted in the World cannot be changed, nor be expelled by Punishment; for although it be expelled for a Time, yet presently it returneth again with recruited Vigour."

80. THE FIFTH MEMORABLE RELATION.

A single Satan was once permitted to ascend out of Hell, together with a Woman, and to come to the House where I dwelt; as soon as I perceived them I closed the Window, with an Intent to converse with them as they stood out of Doors, and I asked the Satan whence he came? he replied, from a Society of Friends; and I asked whence the Woman came, and he gave me the same Answer. She was of the Tribe of Sirens, who have the Art to assume all Habits and Figures of Beauty and Ornament; at one Time they put on the Beauty of a Venus, at another the decent Countenance of a princely Virgin, at another they adorn themselves with Crowns and Robes like unto those Queens, walking in great State with
Wands

Wands of Silver in their Hands. All such are Harlots in the World of Spirits, and apply themselves to the Study of Phantasies, which they effect by means of sensual Imaginations, whilst the Ideas are closed against the Admission of interior Thought. I then asked the Satan whether the Woman was his Wife? He replied, "What is a Wife? Neither I, nor the Society to which I belong know the Meaning of the Word; she is my Harlot;" whereupon she inspired him with wanton Lust, and he kissed her, and cried out, "Ah! my Adonis!" But to be serious:—I asked the Satan what was his Employment? he answered, "My Employment is the Pursuit of Learning; dost thou not see the Laurel with which I am crowned?—but this his Harlot had formed by a magical Art, and placed privately on his Head:—and I said, Since thou comest from a Society distinguished for Men of Learning, tell me what thou and thy Companions believe concerning God? he replied, "Our God is the Universe, which we also call Nature, and which the more simple amongst us call Atmosphere, which they take to be Air, but the more wise call it Æther: God, Heaven, Angels, and the like, whereof various Stories are invented by various People in this World, are all empty Words and imaginary Things, derived from Meteor-like Appearances which float before the Eyes of many in this Place. Are not all Things which appear on the Face of the Earth created by the Sun? At his Approach in the Spring of the Year, are not all winged and creeping Insects produced? and are not Birds impelled to mutual Love and Prolification by Virtue of his Heat? and is it not owing to the same Cause that the Earth produceth Plants and Fruits from the Seeds which she receiveth in her Bosom? Is not the Universe therefore a God, and Nature a Goddess, who like the Wife of the Universe conceiveth, bringeth forth, educateth, and nourisheth her young Offspring?" I next asked him what he, and his Society believed concerning Religion? He replied, "Religion, amongst us that are raised by our Learning above the common Herd of Men, is considered only as a Charm for the Vulgar, which formeth as it were an Atmosphere about the sensitive, and imaginative Powers of their Minds, in which Atmosphere the Ideas of Piety take Wing, like Butterflies in the open Air, and their Faith, which connecteth those Ideas, as with a Chain, is like a Silk-worm in its silken Web, from which it flieth forth as the King of the Butterflies. For the illiterate Herd of Mankind, out of a strong Desire to fly, are in Love with Imaginations that are exalted above the Sensualities of the Body, and bodily Perceptions; and thus they make to themselves Wings, whereby they may rise from the Earth like Eagles, and boast themselves in the Sight of those below, saying, Behold how far we are above you! But we believe what we see, and love what we touch; whereupon he touched his Harlot,

Harlot, and said, "I believe this, because I see, and touch it; as to those ridiculous Imaginations of which we have been speaking, we open the Windows of our Understandings to let them out, and expel them with the Blast of Ridicule." I then asked him what he, and his Companions believed concerning Heaven, and Hell? He replied with a Sneer, "What is Heaven but the ethereal Firmament in its Height? and what are the Angels there but like the Spots that revolve about the Sun? and what are Archangels but Comets with long Tails? and what is Hell but Bogs and Fens inhabited by Frogs and Crocodiles, which in Appearance are so many Devils? All other Ideas concerning Heaven and Hell are mere Tricks devised by some Prelate of the Church with a View to aggrandize his Reputation amongst an ignorant Multitude." The Satan delivered himself on these Subjects according to the Ideas which he had conceived in the natural World, not knowing that he was now living after Death, and forgetting what had been told him when he first entered into the spiritual World; wherefore when I further questioned him concerning the Life after Death, he replied, that it was an imaginary Existence, and that most probably some Effluvia, rising in an human Form from a dead Body laid in the Grave, or some fabulous Story of a Ghost, had given Rise to such an Imagination in Mens Minds. On hearing these Words I could no longer refrain from Laughter, but giving it vent I said, O Satan, thou hast surely lost thy Senses, as well as thy Understanding; for what art thou now? art not thou a Man in an human Form? dost not thou talk, see, hear, walk, &c? Recollect that thou hast lived in another World which thou hast now forgot, and that thou now livest after Death, and conversest as thou usest to do in the Body. Immediately then his Recollection returned to him, and he remembered his former Life upon Earth; whereat he was much ashamed, and cried out, "I have certainly lost my Senses; I have seen Heaven above, and heard the Angels conversing there, in Words and on Subjects inexpressible, as I was lately wandering near this Place; but I will now retain in my Mind what I then heard, that I may tell it to my Companions, whom I have left below, and perhaps they also will be ashamed like myself. Then he departed with a full Determination to acquaint them that they had lost their Senses; but as he descended, Forgetfulness took the Place of Recollection, and when he came amongst his Friends, he was as much out of his Wits as they were, and called all that I had said to him Folly and Infatuation. Such is the State of Thought and Speech amongst Satans after Death. They are called Satans, who have confirmed themselves in the Persuasion of Falses, and they are called Devils, who have confirmed themselves in Evils of Life.



CHAPTER THE SECOND.

Of the LORD THE REDEEMER.

81. **I**N the foregoing Chapter we have treated of God the Creator, and at the same Time of Creation; in this Chapter we shall treat of the Lord the Redeemer, and at the same Time of Redemption; and in the following Chapter of the Holy Ghost, and at the same Time of the Divine Operation. By the Lord the Redeemer we mean Jehovah in the Humanity; for that Jehovah Himself descended, and assumed the Humanity, for the Purposes of Redemption, will be proved in the following Pages. The Reason why we call him the Lord, and not Jehovah, is, because Jehovah in the Old Testament is called the Lord in the New, as may appear from the following Passages, *Hear, O Israel, Jehovah your God is one Jehovah; and thou shalt love Jehovah God with all thy Heart and with all thy Soul.* Deut. vi. 4, 5. Thus it is written in the Book of Moses; but in the Gospel by Mark it is thus expressed, *The Lord your God is one Lord; and thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul,* Chap. xii. 29, 30. Again Isaiah saith, *Prepare ye the Way of Jehovah, make straight in the Desert a Highway for our God,* Chap. xl. 3. Which is thus expressed in Luke, *Thou shalt go before the Face of the Lord, to prepare his Way,* Chap. i. 76. Which same Distinction is made in other Places. The Lord also enjoined his Disciples to call him Lord, and therefore he was so called by the Apostles in their Epistles, and afterwards by the Apostolic Church, as appears from the Creed received in that Church, which is called the Apostles' Creed. The Reason of this was, because the Jews durst not name the Word Jehovah on account of its Sanctity; and likewise by Jehovah is signified the Divine Esse, which was from Eternity; and the Humanity which he assumed in Time was not that Esse. What is meant by the Divine Esse, or Jehovah, was shewn in the foregoing Chapter, N^o. 18, to 26. and N^o. 27. to 35. For this Reason,

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Reason, both here, and in other Parts of this Work, by the Lord we mean Jehovah in his Humanity. Now since Knowledge concerning the Lord is far more excellent than all other Knowledges, which either the Church, or even Heaven itself is in Possession of, therefore we shall proceed in the Illustration thereof according to the following orderly Arrangement. I. *That Jehovah the Creator of the Universe descended, for the Purpose of redeeming and saving Mankind.* II. *That he descended as Divine Truth, which is the Word; nevertheless that he did not separate the Divine Good.* III. *That he assumed the Humanity according to Divine Order.* IV. *That the Humanity, by which he sent himself into the World, is the Son of God.* V. *That the Lord made himself Righteousness by Acts of Redemption.* VI. *That by the same Acts he united himself to the Father, and the Father united himself to Him; and that this also was effected according to Divine Order.* VII. *That thus God was made Man, and Man God, in One Person.* VIII. *That the Progress towards Union was his State of (p) Emptying himself, (Exinanitionis) and that the Union Itself is his State of Glorification.* IX. *That hereafter no Christian can be admitted into Heaven, unless he believeth on the Lord God and Saviour, and approacheth Him alone.* But we will explain each Article particularly.

82. I. THAT JEHOVAH GOD DESCENDED, AND ASSUMED THE HUMANITY, FOR THE PURPOSE OF REDEEMING AND SAVING MANKIND.

It is believed at this Day in all Christian Churches that God the Creator of the Universe begot a Son from Eternity, and that this Son descended, and assumed the Humanity, for the Purpose of redeeming and saving Mankind; but this is a great Error, and is overturned by its own Absurdity, if it be only considered that God is One, and that it is a more than fabulous Imposition on Reason to suppose, that one God should beget any Son from Eternity; and further, that God the Father, together with the Son and the Holy Ghost, each whereof singly and by himself is God, form but one God. This fabulous Account of the Deity totally vanisheth, like a Meteor in the Air, whilst it is demonstrated from the Word, or Holy Scriptures, that Jehovah God himself descended, and was made Man, and also a Redeemer. With respect to the first Part of this Proposition, that Jehovah

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(p) There is no other Expression in our Language, except this of *Emptying himself*, which will serve to denote what the Author here means by the Word *Exinanitio*. It implies something more than Humiliation, and is expressive of that State in which the Lord, as to his Humanity, made a full and absolute Surrender of himself to the Divinity, emptying himself of whatever he might hold or possess in the Humanity separate from the Divinity, so that God might be All in All therein, and that he might thus be filled with all the Fulness of the Father. The same Thing is expressed by the Prophet in these Words, "*He poured out his Soul unto Death.*"

God himself descended, and was made Man, it is evident from the following Passages, *Behold a Virgin shall conceive, and shall bring forth a Son, and his Name shall be called GOD WITH US*, *Isaiah vii. 14. Matt. i. 22, 23. Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful, Counsellor, the MIGHTY GOD, THE EVERLASTING FATHER, the Prince of Peace, Isaiah ix. 6. It shall be said in that Day, Lo this is OUR GOD, we have waited for him, and he will save us; this is Jehovah, we have waited for him; we will be glad, and rejoice in his Salvation, xxv. 9. The Voice of one crying in the Wilderness, prepare ye the Way of Jehovah, make straight in the Desert a Highway for OUR GOD, xl. 3. Behold The Lord Jehovah will come with strong Hand, and His Arm shall rule for Him: behold his Reward is with Him, and he shall feed his Flock like a Shepherd, xl. 10, 11. Thus saith Jehovah, Sing and rejoice O Daughter of Zion, for lo, I come, and I will dwell in the Midst of thee; and many Nations in that Day shall be joined to Jehovah, Zech. ii. 10, 11. I Jehovah have called thee in Righteousness, and will give thee for a Covenant of the People, I am Jehovah, that is my Name, and my Glory will I not give to another, Isaiah xlii. 6, 7, 8. Behold, the Days come, saith Jehovah, that I will raise unto David a righteous Branch; and a King shall reign, and prosper, and shall execute Judgment and Justice in the Earth, and this is his Name whereby he shall be called, Jehovah Our Righteousness, Jerem. xxiii. 5, 6. Chap. xxxiii. 15, 16. Besides many other Passages, where the Coming of the Lord is called THE DAY OF JEHOVAH, as in *Isaiah xlii. 6, 9, 13. Ezech. xxxi. 15. Joel i. 15. Chap. ii. 1, 2, 11. Zeph. i. 7, to 18. Zech. xiv. 1, 4, to 21. and in many other Places.* That Jehovah himself descended, and assumed the Humanity, is very evident from this Passage in *Luke, Then said Mary unto the Angel, how shall this be, Seeing I know not a Man? And the Angel answered, and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also That Holy Thing which shall be born of thee shall be called The Son of God, Chap. i. 34, 35. And in Matthew, Behold the Angel of the Lord appeared unto Joseph in a Dream, and said unto him, fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghost; and Joseph knew her not till she had brought forth her first born Son, and he called his Name Jesus, Chap. i. 20, 25. That by the Holy Ghost is signified the Divine, which proceedeth from Jehovah God will be seen in the third Chapter of this Work. Who doth not know that every Child receiveth his Soul and his Life from his Father, and that the Body is derived from the Soul? What then could be plainer expressed in Words than that the Lord received his Soul and his Life from Jehovah God? And since the Divinity cannot be divided, what can**

can be more evident than that the Divinity of the Father was the Lord's Soul and Life? Wherefore the Lord so often calleth Jehovah God his Father, and Jehovah God calleth Him his Son. What then can be more ridiculous than to say that the Soul of our Lord was derived from his Mother Mary, as both the Roman Catholic and Reformed Churches at this Day dream, being not yet awakened to the Light of God's Word?

83. The Idea of a Son born from Eternity, descending and assuming the Humanity, must of Necessity be found to be erroneous, and therefore must fall to the Ground, and vanish by a right Attention to those Passages in Holy Scripture, wherein Jehovah himself asserts, that He Himself is the Saviour and Redeemer of the World, as he doth in the following Places, "*Am not I Jehovah? And there is no God else beside me; a just God, and a Saviour, there is none beside Me, Isaiah xlv. 21, 22. I am Jehovah, and beside me there is no Saviour, xliii. 11. I am Jehovah thy God, thou shalt know no God but me, for there is no Saviour beside Me, Hos. xiii. 4. And all Flesh shall know that I Jehovah am thy Saviour, and thy Redeemer, Isaiah xlix. 26. xl. 16. As for Our Redeemer, the Lord of Hosts is his Name, xlvii. 4. Their Redeemer is strong, the Lord of Hosts is his Name, Jerem. l. 34. Jehovah my Strength, and my Redeemer, Psalm xix. 15. Thus saith Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God, Isaiah xlviii. 17. xliii. 14. xlix. 7. Thus saith Jehovah thy Redeemer, I am Jehovah, that maketh all Things by myself alone, xlv. 24. Thus saith Jehovah, the King of Israel, and his Redeemer, the Lord of Hosts, I am the First and the Last, and beside me there is no God, xlv. 6. Thou Jehovah art our Father, Our Redeemer, thy Name is from Everlasting, lxiii. 16. With everlasting Kindness will I have Mercy on thee, saith Jehovah thy Redeemer, liv. 8. Thou hast Redeemed me, O Lord God of Truth, Psalm xxxi. 6. Let Israel hope in Jehovah, for with Jehovah there is Mercy, and with him is plenteous Redemption, and he shall Redeem Israel from all his Sins, Psalm cxxx. 7, 8. The Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, He shall be called the God of the whole Earth," Isaiah liv. 5. From these and many other Passages it must be evident to every Man who hath the Use of his Eyes, and whose Mind is opened thereby, that God, who is One, descended, and was made Man, for the Purpose of effecting the Work of Redemption. For how plainly doth this appear, as in the Morning Light, by a right Attention to the Divine Expressions here quoted! Such Men however as walk in the Shadows of Darkness from a Persuasion in their Minds of the Birth of another God from Eternity, and of his Descent, and his redeeming Labours; such, I say, close their Eyes against the Light of those Divine Expressions,*

Expressions, and in that State consider how they may apply and pervert them to the Confirmation of their own Falses.

84. Several Causes exist, as will be shewn in the Course of the following Work, why God could not redeem Mankind, that is, deliver them from Damnation, and Hell, by any other Process than that of assuming the Humanity. For Redemption consisted in bringing the Hells into Subjection, and reducing the Heavens under the Establishment of Order, and by that means renewing the Church on Earth; and there was no other possible Method whereby the Omnipotence of God could effect these Purposes, than by assuming the Humanity; as there is no possibility for a Man to work without Hands, and Arms; wherefore the Humanity is called in the Word, or Holy Scripture, *the Arm of Jehovah*, Isaiah xl. 10. Chap. liii. 1. In like manner it is impossible for any one to enter into a fenced City, and destroy the Temples of the Idols that are therein, unless he be furnished with Powers suited to such a Design. It is also evident from the Word, or Holy Scripture, that God's Omnipotence in the Accomplishment of that Divine Work was an Effect of his Humanity. For God, who dwelleth in what is inmost and purest, could not possibly, by any other means, have conveyed himself to what is most external, and impure, such as the Hells are, and as Mankind were at that Time; comparatively as the Soul cannot act without a Body; or as it is impossible to conquer Enemies whilst they remain unseen; or whilst they cannot be approached and attacked with some Kind of Weapons, such as Spears, Shields, or Muskets. For God to effect Redemption without assuming the Humanity, would have been as impossible, as for a Man to subdue the Indies without Soldiers, and Shipping; or as it is impossible to make Trees grow by Heat and Light alone, without Air for the Conveyance thereof, and without Earth for their Production. Nay, it would have been as impossible as for a Man to catch Fish by casting Nets into the Air instead of the Water; for Jehovah, as he existeth in his pure Essence, cannot by all his Omnipotence approach unto any Devil in Hell, or any Devil on Earth, so as to curb his Fury, and subdue his Violence, unless he be in the last and lowest Spheres of Nature, as he is in the first and highest; and it is by Virtue of his Humanity that he existeth in the last and lowest Spheres; wherefore he is called in the Word, the First and the Last, the Alpha, and Omega, the Beginning and Ending.

85. II. THAT JEHOVAH GOD DESCENDED AS DIVINE TRUTH, WHICH IS THE WORD, NEVERTHELESS, THAT HE DID NOT SEPARATE THEREFROM THE DIVINE GOOD.

There are two Things which constitute the Essence of God, Divine Love, and Divine Wisdom, or what amounts to the same, Divine Good, and Divine Truth; this was proved above, N^o. 36, to 48. These two Constituents of the Divine Essence are also signified, in the Word, or holy Scripture, by JEHOVAH GOD; by Jehovah is signified Divine Love, or Divine Good, and by God Divine Wisdom, or Divine Truth; hence they are distinguished throughout the Word in a Variety of Ways, and sometimes Jehovah is named alone, sometimes God alone; for when the Divine Good is spoken of, there the Word Jehovah is used, but when the Divine Truth is spoken of, there the Word God is used, and when they are both spoken of, there both Terms Jehovah God are applied. That Jehovah God descended as Divine Truth, which is the Word, appeareth from this Passage in John, "*In the Beginning was the Word, and the Word was with God, and the Word was God; all Things were made by him, and without him was not any Thing made that was made,*" Chap. i. 1, 3. The Reason why Divine Truth is there signified by the Word is, because the Word, which is received in the Church, is Divine Truth Itself; for it was dictated by Jehovah himself, and whatever is dictated by Jehovah is Divine Truth in its Purity, and can be nothing else; but inasmuch as that Word passed through all the Heavens until it reached the lower World, therefore it was accommodated to the Angels in Heaven, and also to Men on Earth; hence there is in the Word a spiritual Sense, in which the Divine Truth shineth with its full Light, and also a natural Sense, in which the Divine Truth is respectively shadowed and obscure; wherefore the Divine Truth residing in this Word is what is signified by John; and this is further confirmed by this Consideration, that the Lord came into the World to fulfil the whole Word, for which Reason we so often read of his doing this and that Thing, that the Scripture might be fulfilled. Nor is aught else but Divine Truth understood by the Words Messiah or Christ, or by the Son of Man, or by the Holy Ghost the Comforter, whom the Lord sent after his Departure out of the World. We shall shew in the Chapter concerning the HOLY SCRIPTURE, that the Lord himself represented that Word, both in his Transformation before his three Disciples on the Mount, and also before John in the Revelations. That the Lord when he lived in the World, was Divine Truth is evident from his own Words, "*I am the Way, The Truth, and the Life,*" John xiv. 6. And from these of John, "*We know that the Son of God is come, and hath given us an Understanding to know The Truth, and we are in The Truth,* in his Son Jesus Christ; *this is the true God and eternal Life,*" 1st. Epist. Chap. v. 20, 21. It is still further evident from the Circumstance of his being called Light, as in these Passages, "*That was The true Light, which enlighteneth every Man that cometh into the*"

the World, John i. 4, 9. — Yet a little while and The Light is with you, Walk whilst ye have The Light, lest Darkneſs overtake you: So long as ye have The Light, believe in The Light, that ye may be the Children of the Light, John xii. 35, 36, 46. I am the Light of the World. ix, 5. Simeon ſaid, Mine Eyes have ſeen thy Salvation, A Light to lighten the Gentiles, Luke ii. 30, 31, 32. This is the Condemnation that Light is come into the World—he that doeth Truth cometh to the Light,” John iii. 19, 21. beſides many other Places, where by Light is meant Divine Truth.

86. The Reason why Jehovah God came into the World as Divine Truth was, that he might accompliſh the Work of Redemption, which conſiſted in bringing the Hells into Subjection, and in reducing the Heavens under the Eſtabliſhment of Order, and in a renewing of the Church by that Means. Divine Good alone hath no Power to effect theſe Purpoſes, but Divine Truth derived from Divine Good hath all Power to effect them; for Divine Good conſidered ſingly, and by itſelf, is like the round Hilt of a Sword, a Piece of blunt Wood, or a Bow without an Arrow; but Divine Truth derived from Divine Good is like a Sword ſharp-pointed, or like Wood cut out for a Spear, or like a Bow furniſhed with Arrows, which are of Uſe in the Day of Battle. Moreover by Swords, Spears, and Bows, in the Spiritual Senſe of the Word, are ſignified Truths adapted to ſpiritual Warfare, as may be ſeen in the Work entitled *Apocalypſis Revelata*, N^o 52, 299, 436; nor could the Evils and Falses, which have prevailed, and do continually prevail, throughout all Hell, be attacked, conquered, and kept in Subjection, by any other Weapon except the Divine Truth of God's Word; nor was there any other Means of founding, forming, and reducing to Order the new Heaven which was at that Time eſtabliſhed, or of raiſing up a new Church on Earth. It is to be obſerved too that all the Strength, Virtue, and Power of God is the Effect of Divine Truth derived from Divine Good. This was the Reason why Jehovah God deſcended as Divine Truth, which is the Word; on which account it is ſaid by David, “Gird thy Sword on thy Thigh, O thou moſt Mighty, aſcend in thy Majeſty, Ride upon the Word of Truth, and thy right Hand ſhall teach thee terrible Things; thine Arrows are very ſharp, and thine Enemies ſhall be ſubdued unto thee.” Pfalm xlv. 3, 4, 5. This is ſpoken of the Lord, and of his Combats with, and Victories over the Hells.

87. The Quality of Good when ſeparate from Truth, and of Truth when ſeparate from Good, appears manifeſtly from the State and Nature of Man; for all the Good that is in him hath its Reſidence in the Will, and

and all the Truth that is in him hath its Residence in the Understanding, and the Will, with the Good that is in it, hath no Power of Action, of Operation, of Speech, or of Thought, but by Means of the Understanding; all its Virtue and Strength is thereby produced into Effect, and consequently owe their efficacy to Truth, whereof the Understanding is the Receptacle and Habitation. The Case in this Respect is similar to the Operation of the (q) Heart and the Lungs in the Body; for the Heart, without the Respiration of the Lungs, is incapable of producing either Motion, or Sensation; whereas the Respiration of the Lungs derived from the Heart produceth both, as is evident in the Case of suffocated Persons, and such as have lain some time under Water, who cease to breathe, although the systolic Activity of the Heart continues; and it is well known that such Persons have neither Motion, nor Sensation. Similar to this is the Case of Embryos in the Womb of the Mother; and the Reason is, because the Heart correspondeth to the Will and its Goods, and the Lungs to the Understanding and its Truths. In the spiritual World the Power of Truth is particularly conspicuous; for a single Angel, who is under the Influence of Divine Truths from the Lord, although as to his Body he hath all the Feebleness of a little Child, yet he can put to Flight, pursue, and confine in the Caverns of Hell, a whole Troop of infernal Spirits, let them be as tall as the Anakims, or giants; and when they come out again from their Confinement, they dare not approach him. They who are under the Influence of Divine Truths from the Lord, are in the World of Spirits like Lions, although with Respect to bodily Strength they are like Lambs. Men on earth, who are under the Influence of Divine Truths from the Lord, have a like Power over Evils and Falses, and consequently over whole Legions of Devils, who considered in their true Essences are nothing else but Evils and Falses. The Reason why such Strength is inherent in Divine Truth is, because God is Goodness Itself, and Truth Itself, and created the Universe by Means of Divine Truth; and all the Laws of Order whereby he preserveth the Universe are Truths; wherefore it is written in John, "*that by the Word all Things were made, and without him was not any thing made that was made*, Chap. i. 3. 10. and in David, *By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.*" Psalm xxxiii. 6.

88. That God, notwithstanding he came down as Divine Truth, did not separate therefrom Divine Good, is evident from his Conception, concerning which it is written, that *the Power of the Highest overshadowed the*

(q) See note (c) No. 38.

the Virgin Mary, Luke i. 35. And by the Power of the Highest is signified the Divine Good. The same appears also from the Passages where he Himself declareth, *that the Father is in Him, and He in the Father; and that all Things which the Father hath are his; and that He and the Father are one;* with many other Expressions to the same Purpose, in all which by the Father is signified the Divine Good.

89. III. THAT GOD ASSUMED THE HUMANITY, ACCORDING TO HIS OWN DIVINE ORDER.

In the Section concerning the Divine Omnipotence, and Omniscience, it was shewn that God introduced Order, at the time of Creation, both into the Universe and all its component Parts; and that consequently the Omnipotence of God, in the Universe and all its Parts, proceedeth, and operateth according to the Laws of his own Order, concerning which Laws we have spoken above from N^o 49, to N^o 74. Now whereas God descended, and whereas He is Order itself, as was proved also in the same Place, it was a necessary Condition, in order to his becoming a true and real Man, that he should be conceived, be carried in the Womb, be born, be educated, be successively instructed in the Sciences, and thereby be introduced to Intelligence and Wisdom; wherefore with respect to the Humanity he was an Infant like other Infants, a Child like other Children, and so forth; with this Difference alone, that he more quickly, more fully, and more perfectly accomplished the different Stages of that Progression in Growth than others do. That he thus advanced according to Order, is evident from these Words of Luke, *And the Child Jesus grew, and waxed strong in Spirit, and increased in Wisdom and Stature, and in Favour with God and Man.* Chap. ii. 40, 52. That he advanced more quickly, more fully and more perfectly than others do, is evident from the Account of the same Evangelist concerning him, that *when he was twelve Years old, he sat and taught in the Temple, in the midst of the Doctors, and that all that heard him were astonished at his Understanding and Answers,* Chap. ii. 46, 47. and afterwards, Chap. iv. 16, to 22, 32. All this Process was accomplished, because Divine Order requireth that Man should prepare himself for the Reception of God; and in proportion as he so prepareth himself, God entereth into him, as into his House and Habitation; and that Preparation is effected by Means of Knowledges concerning God and the spiritual Things of the Church, and a consequent Intelligence and Wisdom; for it is a Law of Order, that in Proportion as Man approacheth and draweth nigh unto God, which he ought to do entirely as from Himself, in the same Proportion God approacheth and draweth nigh unto Man, and joineth himself to him in the Centre of his Soul. That the Lord proceeded,

according to this Order, even to the attaining to (r) Union with his Father, will be further proved in the Course of this Work.

90. They who are unacquainted with this Law of the Divine Omnipotence, viz. that it proceedeth and operateth in Conformity to Order, may give Way to many fanciful Suggestions that are opposite and contradictory to sound and sober Reason; as for Example, they may ask why God did not instantly assume the Humanity without the Trouble of such a Process? Why he did not create or compose a Body for himself out of the four Elements, and thus make himself visible, as God-Man, not only to the Jewish Nation, but to the whole Universe? Or if he would go through the Process of a Birth, why did he not infuse his whole Divinity into the Embryo, or the Infant Humanity? Or why, after his Birth, did he not instantly rise up to the Stature and Size of an Adult, and begin to speak immediately under the Influence of Divine Wisdom? These and such like Suggestions may be conceived and brought forth by those, who fancy the Divine Omnipotence to be uninfluenced by Order; and thus the Church may be overspread with their wild and groundless Imaginations. And this in Fact hath happened more than once, as in the Case of the following Opinions, that God could beget a Son from Eternity, and then cause a Third God to proceed from Himself, and that Son; also that he could be full of Wrath towards Mankind, give them over to Destruction, and be inclined again to Mercy by Means of his Son, and this, by his Intercession only, and the Remembrance of his Cross; and further, that he can infuse the Righteousness of his Son into Man, and fix it in his Heart as a simple Substance, according to the Idea of Wolfius, who supposed that all the Merits of the Son are in that Righteousness, but that it cannot be divided, since if it be divided it is of Necessity annihilated; and lastly, that he can remit Sin by arbitrary Mercy, as the Pope doth by a Bull of Indulgence, and purify the most wicked Person from his dark Iniquities, and thus change devilish Blackness into angelic Brightness, whilst Man in the mean Time remaineth motionless like a Stone, and exerteth himself no more than a Statue or an Image: not to mention other extravagant Conceits, which they who maintain the Absoluteness of Divine Power, without any Reference to Order, may disperse about in the Church as the Winnowers Fan disperseth the Chaff in the Air. Such Persons, with Respect to the Spiritualities that relate to Heaven, to the Church, and thereby to Eternal Life, may wander far from Divine Truths, as a blind Man wandereth

(r) When the Author speaketh of the Connexion subsisting between the Lord's Humanity and his Divinity he calleth it *Union*; but when he speaketh of that which subsisteth between the Lord and Man, he calleth it *Conjunction*.

wandereth about in a Wood, who now stumbleth amongst Stones, now dasheth his Forehead against a Tree, and now entangleth his Hair in its Branches.

91. Divine Miracles were also effected according to Divine Order, but then it was according to THE ORDER OF THE INFLUX OF THE SPIRITUAL WORLD INTO THE NATURAL WORLD, with which Order no Person hath hitherto been acquainted, because no Person hath hitherto had any Knowledge respecting the Spiritual World; but the Nature of that Order will be made manifest in its Time, when we come to speak of DIVINE MIRACLES, and of MAGICAL MIRACLES.

92. IV. THAT THE HUMANITY, WHEREBY GOD SENT HIMSELF INTO THE WORLD, IS THE SON OF GOD.

The Lord frequently declared that the Father sent him, and that he was sent by the Father, as in Matt. x. 40. xv. 24. John iii. 17. 34. Chap. v. 23, 24. 36, 37, 38. Chap. vi. 29. 39, 40. 44. 57. Chap. vii. 16. 18. 28, 29. Chap. viii. 16. 18. 29. 42. Chap. ix. 4. and very often also in other Places; and this he said, because by being sent into the World is signified to descend, and come amongst Men; and this was effected by Means of the Humanity which he took of the Virgin Mary, which Humanity is also actually the Son of God inasmuch as it was conceived of Jehovah God, as its Father, according to the Words of Luke, Chap. i. 32, 35. Mention is made of the Son of God, the Son of Man, and the Son of Mary; and by the Son of God is meant Jehovah God in his Humanity, by the Son of Man the Lord as to the Word, and by the Son of Mary the proper Humanity which he assumed. That the Son of God and the Son of Man have those two Significations will be proved hereafter; that by the Son of Mary is signified the mere Humanity, is very evident from this Circumstance in the Generation of Mankind, that the Soul is from the Father, and the Body from the Mother; for the Soul is in the Seed of the Father, and is clothed with a Body in the Womb of the Mother; or what amounts to the same, all the spiritual Part of Man is from the Father, and all the material Part from the Mother. With Respect to the Lord, his Divinity was from the Father Jehovah, and his Humanity from Mary the Mother; and these two united in one are the Son of God. The Truth of this appears evident from the Lord's Nativity thus recorded by Luke, *The Angel Gabriel said unto Mary, the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, wherefore also that Holy Thing which shall be born of thee shall be called the Son of God.* Chap. i. 35. The Lord called himself *Sent by the Father* also on this Account, because by *Sent* is signified the same as by *Angel*,
for

for the Word Angel in the original Language signifieth Sent, as in *Isaiah*, **THE ANGEL OF THE PRESENCE OF JEHOVAH** *saved them; in his Love and in his Pity he redeemed them*, Chap. lxxiii. 9. and in *Malachi*, *The Lord whom ye seek shall suddenly come to his Temple*, and the Angel of the Covenant, *whom ye delight in*, Chap. iii. 1. besides other Passages. That the Divine Trinity, God the Father, the Son, and the Holy Ghost, is in the Lord, and that the Father in Him is the All-begetting Divinity, (*Divinum a quo*) the Son ☞ the Divine-Human, and the Holy Ghost the Divine-proceeding, will be shewn in the third Chapter of this Work, when we come to treat of the Divine Trinity.

93. Forasmuch as the Angel Gabriel said unto Mary, *The Holy Thing which shall be born of thee shall be called the Son of God*, we shall produce some Passages from Holy Scripture to shew that the Lord, with Respect to his Humanity, is called **THE HOLY ONE OF ISRAEL**; the Passages are these, “ *I saw in the Visions of my Head, and behold, an Holy One came down from Heaven*, Dan. iv. 13. *God came from Teman*, and the Holy One from Mount Paran, Habbak. iii. 3. *Thus saith the Lord The Holy One of Israel, and his Maker*, *Isaiah* xlv. *I am the Lord thy God*, *The Holy One of Israel, thy Saviour*, xliii. 3. *As for our Redeemer, the Lord of Hosts is his Name*, *The Holy One of Israel*, xlvii. 4. *They tempted God and The Holy One of Israel*, Psalm lxxviii. 41. *They have forsaken Jehovah and have provoked The Holy one of Israel*, *Isaiah* i. 4. *They said, cause The Holy One of Israel to cease from before us, wherefore thus saith The Holy One of Israel*, xxx. 11, 12. *That say, let him make Speed and hasten his Work that we may see it, and let the Counsel of the Holy One of Israel draw nigh and come*, v. 19. *In that Day they shall stay upon Jehovah The Holy One of Israel in Truth*, x. 20. *Cry out, and shout thou Inhabitant of Zion, for great is The Holy One of Israel in the Midst of thee*, xii. 6. *At that Day shall a Man look to his Maker, and his Eyes shall have Respect to The Holy One of Israel*, xvii. 7. *The Poor among Men shall rejoice in The Holy one of Israel*, xxix. 19. *She hath been proud against the Lord, The Holy One of Israel*,” Jerem. l. 29. not to mention several other Places, in all which is signified the Lord with Respect to his Divine Humanity; for the Angel said to Mary, *The Holy Thing which shall be born of thee shall be called The Son of God*, Luke i. 35. That **JEHOVAH**, and **THE HOLY ONE OF ISRAEL**, are One, notwithstanding their being mentioned separately is evident from the Passages already quoted, in which it appears that Jehovah is that Holy One of Israel. That the Lord is called **THE GOD OF ISRAEL**, is manifest also from a great Number of Passages in the Word, as in *Isaiah*, xvii. 6. Chap. xxi. 10. 17. Chap. xxiv. 15.

Chap.

Chap. xxix. 23. Jer. vii. 3. Chap. ix. 15. Chap. xi. 3. Chap. xiii. 12. Chap. xvi. 9. Chap. xix. 3. 15. Chap. xxiii. 2. Chap. xxiv. 5. Chap. xxv. 15. 27. Chap. xxix. 4. 8. 21. 25. Chap. xxx. 2. Chap. xxxi. 23. Chap. xxxii. 14. 15. 36. Chap. xxxiii. 4. Chap. xxxiv. 2. 13. Chap. xxxv. 13. 17. 18. 19. Chap. xxxvii. 7. Chap. xxxviii. 17. Chap. xxxix. 16. Chap. xlii. 9. 15. 18. Chap. xliii. 10. Chap. xliv. 2. 7. 11. 25. Chap. xlviii. 1. Chap. l. 18. Chap. li. 33. Ezeck. viii. 4. Chap. ix. 3. Chap. x. 19. 20. Chap. xi. 2. Chap. xliii. 2. Chap. xliv. 2. Zeph. ii. 9. Psalm xli. 13. lix. 5. lxviii. 8.

93. It is usual throughout the several Churches at this Day in Christendom to call the Lord our Saviour the Son of Mary, and seldom the Son of God, except they mean thereby the Son of God as born from Eternity; the Reason whereof is, because the Roman Catholics have considered the Virgin Mary as the most holy of all Saints, and have exalted her as a Goddess or Queen above the rest; when nevertheless the Lord, at the Time that he Glorified his Humanity, put off all that he received from his Mother, and put on all that belonged to his Father, as will be fully proved in the following Pages. From this common Mode of speaking of the Lord, as the Son of Mary, several monstrous Opinions have been propagated throughout the Church, which have been particularly cherished by those, who never conceived right Apprehensions of the other scriptural Expressions relating to the Lord, where it is said, that *He and the Father are One; that He is in the Father, and the Father in Him; that all that the Father hath is His*; that he called Jehovah his Father, and his Father Jehovah called him his Son. The sad consequence of thus calling the Lord the Son of Mary, and not the Son of God, is, that all Notion of his Divinity is thereby lost, and with it is lost all that is said in Holy Scripture concerning him as the Son of God; hence ariseth Judaism, Arianism, Socinianism, Calvinism according to it's original Principles, and at length Naturalism, attended with that fanatical Conceit that he was the Son of Mary by Joseph, and that he received his Soul from his Mother, consequently that he is called the Son of God, when in Reality he is not so. For I appeal to any Person, be he Clergyman, or Layman, whether he can conceive and entertain any other Idea of the Lord, considered as the Son of Mary, than that of a mere Man. Inasmuch as this Idea began to prevail amongst Christians so early as the third Century, when the Doctrines of Arius were first propagated, therefore the Council of Nice, with a View of vindicating the Lord's Divinity, declared him to be the Son of God born from Eternity; but by this Device the Lord's Humanity was at that Time exalted to a Participation of Divinity, and is so ex-

alted at this Day also amongst many Persons, yet not amongst such as by the hypostatical Union mean an Union subsisting between two Natures, whereof one is superior to the other. What however is the necessary Consequence of this, but the total Destruction of the whole Christian Church; which was founded solely on the Worship of Jehovah in the Humanity, that is, of God-Man; That no one can see the Father, or know him, or come unto him, or believe in him, except by his Humanity is declared by the Lord in numberless Places. Supposing then this Declaration to be disregarded, all the precious Seed of the Church is changed instantly into that which is vile; the Seed of the Olive into the Seed of the Pine; the Seed of the Orange, the Citron, the Apple and the Pear, into the Seed of the Willow, the Elm, the Ash, and the Oak; the Vine is turned into a boggy Bulrush; the Wheat and the Barley into mere Chaff; nay, all spiritual Food is converted into the Dust of the Earth, fit only to be the Food of Serpents; the spiritual Light in Man becometh natural Light, and at last sensual and corporeal, which if truly considered is the Light of Falshood and Infatuation; moreover, in that Case Man is like a Bird, which having its Wings cut in its high Flight through the Air, falls down to the Ground, where it has done with its fine Prospects, and can see nothing but the Point of Earth on which it treads; and then, with respect to all the spiritual Things of the Church, such as concern his eternal Life, he is guided by mere Guesses and Conjecture. This must of Necessity be the Consequence, whilst Men regard the Lord God, their Redeemer and Saviour, as the mere Son of Mary, that is as a mere Man.

95. V. THAT THE LORD MADE HIMSELF RIGHTEOUSNESS BY ACTS OF REDEMPTION.

It is at this Day asserted and believed in all Christian Churches, that the Lord alone hath Merit and Righteousness, by Virtue of the Obedience which he yielded to his Father, during his abode in the World, and particularly by his Passion on the Cross; but it is imagined that the Passion on the Cross was the true and very Act of Redemption; whereas it was not the Act of Redemption, but of the Glorification of his Humanity, concerning which we shall speak hereafter in the Lemma concerning REDEMPTION. The Acts of Redemption, whereby the Lord made himself Righteousness, consisted in this, that he accomplished the Last Judgment which was executed in the spiritual World, and then separated the evil from the good, and the Goats from the Sheep, and drove out of Heaven those who were united with the Beasts that belonged to the Dragon, and formed a new Heaven of such as were found worthy, and a new Hell of such as were found unworthy, and by Degrees reduced all Things in each

each Place to Order, and moreover established a new Church on Earth. These were the Acts of Redemption whereby the Lord made himself Righteousness; for Righteousness consisteth in doing all Things according to Order, and reducing to Order whatever hath departed from Order; for true Divine Order is the very Essence of Righteousness. All this is understood by these Words of the Lord, *It becometh me to fulfil all the Righteousness of God, Matt. iii. 15.* and by these Expressions in the Old Testament, "*Behold the Days come, saith Jehovah, that I will raise unto David A Righteous Branch, and a King shall reign and prosper, and shall execute Righteousness in the Earth, and this is his Name whereby he shall be called, Jehovah our Righteousness, Jerem. xxiii. 5, 6. Chap. xxxiii. 15, 16. I that speak in Righteousness mighty to save, Isaiah lxiii. 1. He shall sit upon the Throne of David to establish it in Judgment and Righteousness, Isaiah ix. 7. Zion shall be redeemed in RIGHTEOUSNESS, i. 27.*

96. The modern Rulers of the Church give a very different Description of the Lord's Righteousness, and also assert that its Inscription in the Hearts of Men alone constituteth a saving Faith; whereas the Truth is, that the Lord's Righteousness, being of such a Nature, and such an Origin, and in itself purely Divine, cannot possibly be joined to Man, and therefore cannot possibly produce Salvation, any more than the Divine Life can do, which is Divine Love and Divine Wisdom. By virtue of their Influx indeed the Lord hath Admission into every Soul of Man; unless however Man liveth according to Order, the Reception of that Influx contributeth nothing to his Salvation, only communicating to him the Capacity of understanding Truth, and of doing Good. To live according to Order is to live according to the Commandments of God, and when a Man so liveth, and doeth, he then procureth for himself Righteousness; not the Righteousness of Redemption as effected by the Lord, but the Lord himself as his Righteousness. These are they who are pointed at in these words, "*Unless your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven, Matt. v. 19. Blessed are they who are persecuted for Righteousness Sake, for their's is the Kingdom of Heaven, Matt. v. 10. In the End of the World the Angels shall go and shall separate the evil from amongst the Righteous,*" Matt. xiii. 49. Not to mention other Passages, in all which by the righteous are meant those who have lived according to Divine Order, inasmuch as Divine Order is Righteousness. That essential Righteousness, which the Lord made himself by Acts of Redemption, cannot be ascribed, inscribed, adapted, or joined to Man, in any other Way than as Light is to the Eye, Sound to the Ear, the Will to the active Muscles, the

the Thought to the Lips of the Speaker, the Air to the Lungs in Respiration, Heat to the Blood, &c. In all which Cases every one may perceive that there is a Reception of Influx, and what may be more properly termed Adjunction than Conjunction. But Righteousness is acquired in Proportion as a Man liveth in the Exercise of Righteousness; and he liveth in the Exercise of Righteousness in Proportion as in all his Conduct towards his Neighbour he acteth under the Influence of the Love of Righteousness and Truth, for Righteousness dwelleth in the real Good, or the real Use, which a Man doeth; and therefore the Lord declareth, that *every Tree is known by its Fruit*; and who doth not judge of another by his Works, attending at the same Time to the End and Design whereby he is influenced, and his Intention or Motive for so doing? These are the Things attended to, and regarded by Angels, and likewise by every wise Man here below; for in general, every Plant and Shrub that springeth out of the Ground is judged of by its Flower, and Seed, and Use; every Metal by its Goodness; every Stone by its Quality; all Kinds of Soil, and Food, every Animal on the Earth, and every Bird of the Air, by their Qualities; how much more then should Man be judged of by his Quality! But concerning the Quality of Man's Works, whence it is derived, will be explained more particularly in the Chapter on FAITH.

97. VI. THAT BY THE SAME ACTS THE LORD UNITED HIMSELF TO THE FATHER, AND THE FATHER UNITED HIMSELF TO HIM.

The Reason why Union was effected by Acts of Redemption is, because the Lord performed those Acts by his Humanity, and as he laboured in them, in the same Degree the Divinity, which is understood by the Father, approached, assisted, and co-operated, till at length they were so joined together, as to be no longer two, but one; and this Union was the Glorification, of which we shall speak hereafter.

98. That the Father and the Son, that is, the Divinity and Humanity, are united in the Lord, like Soul and Body, is indeed acknowledged by the Church, at this Day, as an Article of Faith, and is also confirmed by the Word, or Holy Scripture; but yet scarce five Persons in a hundred, or fifty in a thousand acknowledge it as a Truth; and this is owing to the Doctrine of Justification by Faith alone, which engages the whole Attention of many amongst the Clergy, who are ambitious to secure the Reputation of Learning, for the Sake of worldly Honour and Preferment; and since they are intoxicated in all their Thoughts by that Doctrine, just as if they had drank of that vinous Spirit called Alcohol, therefore in such a State of Inebriation they cannot discern this most essential Tenet of the Church,

Church, viz. that Jehovah God descended, and assumed the Humanity; when nevertheless it is by that Union alone of the Divinity and Humanity that the Way is opened for Man to attain Conjunction with God, and by Conjunction Salvation. That Salvation dependeth on Man's Knowledge and Acknowledgment of God, must appear evident to every one who considers that God is All in All both in Heaven, and in the Church, and consequently in Theology. But we will first prove that the Union of the Father and the Son, or of the Divinity and Humanity in the Lord, is like the Union of Soul and Body; and then we will prove that this Union is reciprocal. Now the Similitude of this Union to that of Soul and Body is established in the Creed of Athanasius, which as a Rule of Doctrine concerning the Deity, is received throughout all Christendom; we there read, "*Our Lord Jesus Christ is God and Man; and although he be God and Man, yet they are not two, but one Christ; one, by the taking of the Manhood into God; one altogether in Unity of Person; for as the reasonable Soul and Flesh is one Man, so God and Man is one Christ;*" but in this Passage, it is understood that such Union subsisted between the Son of God born from Eternity, and the Son that was born in Time; however since there is only One God and not three, supposing the Union there spoken of to relate to the one eternal God with the Humanity, the Doctrine then agreeth with the Word or Holy Scripture; for in the Word we read, *that he was conceived of Jehovah the Father*, Luke i. 34, 35. Hence he derived his Soul and Life; wherefore he saith, *that He and the Father are one*, John x. 30. *that whoso seeth, and knoweth Him, seeth and knoweth the Father*, xiv. 9. *If ye had known me, ye would have known my Father also*, viii. 19. *Whoso receiveth me receiveth Him that sent me*, xiii. 20. *That he is in the Bosom of the Father* i. 18. *That all that the Father hath is his*, xvi. 15. *That he is called the Eternal Father*, Isaiah ix. 5. *That hence he hath Power over all Flesh*, John xvii. 2. *And all Power in Heaven and in Earth*, Matt. xxviii. 18. From these, and many other Passages in the Word may be clearly seen, that the Union of the Father and Him, is like that which subsisteth between the Soul and the Body; wherefore also in the old Testament he is frequently called Jehovah, Jehovah Zebaoth, and Jehovah the Redeemer, as may be seen above, N^o 83.

99. That this Union is reciprocal appears evidently from these Passages in the Word, "*Philip, believest thou not that I am in the Father, and the Father in Me? Believe me, that I am in the Father, and the Father in me*, John xiv. 10. 11. *That ye may know, and believe that the Father is in Me, and I in him*, x. 38. *That they all may be one, as thou Father art in Me, and I in thee*, xvii. 21. *Father, all mine are thine, and thine are mine*," xvii. 10.

The Reason of the Union's being reciprocal is, because there is no possibility of any Union, or Conjunction being effected between two, unless one mutually approacheth towards the other; all Conjunction throughout the universal Heaven, the universal World, and the Whole of Man, hath no other Source, but from the reciprocal Approach of one Part to another, attended at the same Time with a mutual Inclination on both Sides towards Union; hence ariseth what is called homogeneous, and sympathetic, unanimous, and concordant, in the particular Parts of each Universal; such is the reciprocal Conjunction of Soul and Body in every individual Man; such is the Conjunction subsisting between the Spirit of Man and the Organs of Sensation and Motion belonging to the Body; such is the Conjunction of the Heart and Lungs; such of the Will and the Understanding; such of all the Members and Viscera in and amongst each other in the human Frame; such of the Minds of those Persons who inwardly love one another; for such Conjunction is inscribed on all Love and Friendship, it being the very Nature of Love to desire to love and to be beloved. There is a reciprocal Conjunction subsisting between all Things in the World that are perfectly and completely united; a similar Conjunction prevaieth between the Sun's Heat, and that of Wood and Stone; between the vital Heat, and that of all the animal Fibres; between a Tree and its Root; between Magnets and Iron, &c. Where Conjunction is not effected by the Approach or Accession of one to another, reciprocally and mutually, there is only an external Conjunction, and no internal one; and such Conjunction is seldom lasting, the Parties being easily separated, as having no true Attachment to each other.

100. Now inasmuch as no Conjunction, properly so called, is possible to be effected, unless it be reciprocal, and mutual, therefore the Conjunction of the Lord and Man is subject to this same Law, as appears evident from the following Passages, "*Who so eateth my Flesh, and drinketh my Blood, ABIDETH IN ME, AND I IN HIM, John vi. 56. ABIDE IN ME, AND I IN YOU, HE THAT ABIDETH IN ME, AND I IN HIM, the same bringeth forth much Fruit, xv. 4, 5. If any Man open the Door, I will come to him, AND WILL SUP WITH HIM, AND HE WITH ME, Rev. iii. 20.* besides many other Places. This Conjunction is effected by Virtue of Man's drawing nigh to the Lord, and the Lord to him; for it is a fixed and unchangeable Law, that in Proportion as Man draweth nigh unto the Lord, in the same Proportion the Lord draweth nigh unto Man; but we shall treat more particularly on this Subject in the Chapters concerning CHARITY AND FAITH.

IOII. VII. THAT THUS GOD WAS MADE MAN, AND MAN GOD IN ONE PERSON.

That Jehovah God was made Man, and Man God in one Person, follows as a necessary Conclusion from all the foregoing Articles of this Chapter, particularly from these two, "That Jehovah the Creator of the Universe descended, and assumed the Humanity, for the Purpose of redeeming and saving Mankind, see N^o 82, 83, 84. and that the Lord by Acts of Redemption united himself to the Father, and the Father united himself to him," so that the Union was reciprocal and mutual, see N^o 97. to 100. From that reciprocal Union it appears evident that God was made Man, and Man God in one Person. The same Conclusion also follows from this Circumstance in the Union, that it is like the Union of Soul and Body; which that it is agreeable to the Faith of the Church at this Day, as founded on the Creed of Athanasius, may be seen above, N^o 898. and also that it is agreeable to the Faith of the Gospellers, as stated in the Chapter of their Books of Orthodoxy, called the FORMULA CONCORDIÆ, where this Doctrine is strongly insisted on, both from holy Scripture, and also the Fathers, and confirmed too by every rational Argument, that the human Nature of Christ was exalted to the Divine Majesty, Omnipotence, and Omnipresence, and also that in Christ Man is God, and God Man, as may be seen in that Book, p. 607. 765. Besides in this Chapter it hath been proved, that Jehovah God, with Respect to his Humanity, is called in the Word, or Holy Scripture, Jehovah, Jehovah God, the Lord of Hosts, and also the God of Israel; wherefore Paul saith, *that in Jesus Christ dwelleth all the Fullness of the Godhead bodily*, Coloss. ii. 9; and John saith, "*That Jesus Christ the Son of God is the True God, and eternal Life*", 1 Epist. v. 20, 21; that by the Son of God, properly speaking, is meant his Humanity, may be seen above, N^o 92. and moreover Jehovah God calleth both Himself and Him Lord; for it is written, "THE LORD SAID UNTO MY LORD, *sit on my right Hand*", Psalm cx. 1. and in Isaiah, *Unto us a Child is born, unto us a Son is given, and his Name shall be called GOD, THE ETERNAL FATHER*," &c. Chap. ix. 5, 6. by Son is also meant the Lord as to his Humanity, in David, where he saith, "*I will preach the Law, whereof the Lord hath said unto me, THOU ART MY SON, THIS DAY have I begotten thee; kiss the SON, lest he be angry, and so ye perish from the right way*," Psalm ii. 7. 12. In this Passage is not meant a Son born from Eternity, but the Son that was born in Time; for it is a prophetic Psalm relating to the Lord who was to come, and therefore it is called the Law which Jehovah declared unto David; wherefore it is written before in the same Psalm "*I have set my King upon my holy Hill of Sion*," verse 6. and it follows, "*I will give thee the Heathen for thine Inheritance*," ver. 8. Of Consequence the Expression

THIS

THIS DAY doth not mean from Eternity, but in Time; for with Jehovah the Future is present.

102. It is believed at this Day that the Lord not only was, but also is the Son of Mary; but herein the Christian World is under a great Mistake; for that he was the Son of Mary is true, but that he still is so is not true, inasmuch as by his Acts of Redemption he put off the Humanity which he had from his Mother, and put on a Humanity which he had from his Father; in Consequence whereof the Humanity of the Lord is Divine, and in him God is Man and Man God. That he put off the Humanity which he had from his Mother, and put on a Humanity which he had from his Father, which is a Divine Humanity, may appear evident from this Circumstance, that he Himself never called Mary his Mother, as may be seen in the following Passages, "*The Mother of Jesus said unto him they have no Wine; Jesus said unto her, WOMAN, what have I to do with thee? Mine Hour is not yet come,* John ii. 4. and in another Place, *When Jesus saw his Mother, and the Disciple standing by, whom he loved, he saith unto his Mother, WOMAN, behold thy Son; then saith he to the Disciple, behold thy Mother!* John xix. 26. 27. and at one Time we find he did not acknowledge her as his Mother, *It was told him by certain which said, Thy Mother and thy Brethren stand without, desiring to see thee; and he said unto them, my Mother and my Brethren are they which bear the Word of God and keep it,* Luke viii. 20, 21. Matt. xii. 46. to 49. Thus the Lord did not call her Mother, but Woman, and gave her to John as a Mother; in other Places she is called indeed his Mother, but not by his own Mouth. This is further confirmed by this Circumstance, that he did not allow himself to be the Son of David; for we read in the Evangelists, "*That Jesus asked the Pharisees, saying, what think ye of Christ? whose Son is he? They say unto him the Son of David; he said unto them, how then doth David in Spirit call him Lord? saying, THE LORD said unto MY LORD, sit thou on my right Hand until I make thine Enemies thy Footstool; if David then call him Lord, how is he is Son? and no Man could answer him a Word,*" Matt. xxii. 41. to 46. Mark xii. 35, 36, 37. Luke, xx. 41. to 44. Psalm cx. 1.—I shall here subjoin this extraordinary Particular "It was once granted me to speak with the Mother Mary; she moved along and appeared in the Heaven immediately over my Head, cloathed in white Raiment, as of Silk; when stopping awhile she said, that she was the Mother of the Lord, inasmuch as he was born of her, but that when he was made God, he put off all the Humanity which he had from her, and that therefore she worships Him as her God, and is unwilling that any one should acknowledge him as her Son, because in Him all is Divine."

From

From what hath been ~~been~~ said then this Truth appears in all its Brightness, that thus Jehovah is Man, as in the first, so also in the last, according to these words, "*I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty, Revel: i. 8. 11. And I saw seven golden Candlesticks, and in the midst of the seven Candlesticks one like the Son of Man, and when I saw him I fell at his Feet as dead; and he laid his Hand upon me, saying unto me, fear not, I am the First, and the Last, Revel: i. 13. to 17. xxi. 6. Behold I come quickly to give every Man as his Work shall be; I am Alpha and Omega, the Beginning and the End, the First and the Last, Revel: xxii. 12. 13. and in Isaiah, Thus saith Jehovah the King of Israel, and his Redeemer the Lord of Hosts, I am the First, and the Last, xlv. 6. xlviii. 12.*"

103. I shall here subjoin this Arcanum; that the Soul, which is of the Father, is the real Man, and that the Body, which is of the Mother, is not Man in Itself, but by Derivation from the Soul, and is only the Cloathing of the real Man, composed of such Substances as belong to the natural World; whereas the Soul is composed of such Substances as belong to the spiritual World. Every Man after Death casteth off the Natural, which he had from his Mother, and retaineth the Spiritual, which he had from his Father, together with a certain circum-ambient Accretion, (Limbo) derived from the purest Parts of Nature; but this circum-ambient Accretion, in such as are admitted into Heaven, is undermost, and the Spiritual uppermost, whereas in such as go to Hell, it is uppermost, and the Spiritual undermost; hence it is that a Man-Angel speaketh by Influence from Heaven, consequently what is good and true; but a Man-Devil speaketh by Influence from Hell, whilst he speaketh from his Heart, and yet in Appearance as from Heaven, if we judge only by his external Speech; this Appearance of heavenly Influence he assumeth in his Intercourse with the World, whilst the hellish Influence governeth him when alone, or in his own Family. Inasmuch as a Man's Soul is the real Man, and is spiritual in its Origin, we may hence see a Reason, why the Mind, Temper, Disposition, Inclination, and Affection of Love in the Father is communicated to his Children in Succession, reviving, and discovering Itself anew from Generation to Generation. Hence it is that many Families, yea, even whole Nations may be distinguished by the Resemblance they bear to their common original Progenitor, a general Image or Likeness discovering itself in the Countenances of every particular Descendant; which Image can only be changed by the Influence of Religion, and the Spiritual Things of the Church. The Reason why the general Image of Jacob and Judah still remaineth in their posterity, whereby they are distinguished

tinguished from all other people, is, because they have hitherto adhered steadily to their religious principles; for there is in the Seed, whereof every one is conceived, the Graft, or Offset of the Father's Soul in its Fullness, enveloped with a kind of Covering (Involucrum) of natural elementary Substances, whereof in the Womb of the Mother his Body is formed, which may be either after the Father's or Mother's Likeness, the true Image of the Father still remaining within, and endeavouring to make itself manifest; which if it cannot do in one Generation, it doth in another. The true Cause why the Image of the Father is in its Fullness in the Seed is, because, as was observed, the Soul is spiritual in its Origin, and what is spiritual possesseth nothing in common with Space; of Consequence it is equally similar to Itself in a small as in a large Compass. With respect to the Lord, during his Abode in the World, by Acts of Redemption he put off the whole Humanity which he had from his Mother, and put on a Humanity from the Father, which is the Divine Humanity, so that in Him Man is God and God Man.

104. VIII. THAT THE PROGRESS TOWARDS UNION WAS HIS STATE OF EXINANITION, OR EMPTYING HIMSELF, AND THAT THE UNION ITSELF IS HIS STATE OF GLORIFICATION.

That the Lord, during his Abode in the World, passed through two States, called States of Exinanition and Glorification, is a Truth acknowledged in the Church; the former State of Exinanition is described in many passages of the Word, or Holy Scripture, particularly in the Psalms of David, and also by the Prophets, and more especially by Isaiah, Chap. liii. where it is said, *that he poured out his Soul unto Death*, verse, 12. This same State was his State of Humiliation before the Father, for therein he prayed to the Father, and speaketh of doing his Will, and ascribeth all that he did, or said, to the Father. That he prayed to the Father may be seen, Matt. xxvi. 42. Mark, i. 35. Chap. vi. 46. Chap. xiv. 32, to 39. Luke v. 16. Chap. vi. 12. Chap. xxii. 41, to 44. John, xvii. 9. 15. 20. That he did the Will of the Father, John, iv. 34. v. 30. That he ascribed all that he did, and said, to the Father, John, viii. 26. 27. 28. xii. 49. 50. Chap. xiv. 10. moreover he cried out on the Cross, *My God, my God, why hast thou forsaken me?* Matt. xxvii. 46. Mark xv. 34; and unless he had been in this State, he could not have been crucified. The State of Glorification is also a State of Union; and he was in this State when he was transfigured before his three Disciples, and also when he wrought Miracles, and when he said, *that "He and his Father were One, that the Father is in Him, and He in the Father, that all that the Father bath is his; and when the Union was completed, that he had Power over all*

all Flesh, John xvii. 2. and *that he had all Power in Heaven and in Earth*, Matt. xxviii. 18. besides many other Passages.

105 The Reason why the Lord passed through those two States of Exinanition, and Glorification, was, because there is no other possible Way of attaining unto Union, since it is agreeable to the Divine Order, which is unchangeable. Divine Order requireth that Man should dispose himself for the Reception of God, and prepare himself to be a Receptacle and Habitation, whereinto God may enter, and dwell as in his own Temple; Man ought to do this of Himself, but yet to acknowledge that it is an Effect of Divine Influence; this he should acknowledge, because he doth not perceive the Presence and Operation of God, although God by his most immediate Presence and Operation produceth in Man all the Good of Love, and all the True of Faith. According to this Order every Man proceedeth, and ought to proceed, who from natural wisheth to become spiritual. In like manner the Lord proceeded, for the purpose of making his Natural Divine; this was the Reason why he prayed to the Father, why he did his Will, why he ascribed to him whatsoever he did or spake, and why he cried out on the Cross, *My God, my God, why hast thou forsaken me?* for in this State God appeareth to be absent; but this State is succeeded by another, which is Conjunction with God, wherein Man acteth as in the former State, but now from God; nor is it necessary that he should now, as before, ascribe to God all the Good which he willeth and doeth, and all the True which he thinketh and speaketh, inasmuch as this Acknowledgment is inscribed on his Heart, and hath its Influence on all his Words and Actions. In this same manner the Lord united himself to his Father, and the Father himself to Him. In short, the Lord Glorified his Humanity, that is, made it Divine, by the same Process whereby he regenerateth Man, that is, maketh him Spiritual.

That every Man, who from natural becometh spiritual, passeth through two States, and is introduced by one to the other, and so is led out of this World to Heaven, will be fully proved in the Chapters concerning FREEWILL, CHARITY, and FAITH, and concerning REFORMATION, and REGENERATION. We shall only here observe, that in the first State, which is called the State of Reformation, Man is at full Liberty to act according to the Dictates of his rational Understanding; and that in the second, which is the State of Regeneration, he is likewise at the same Liberty, but that he then willeth and acteth, thinketh and speaketh, under the Influence of a new Love, and a new Understanding from the Lord; for in the first State the Understanding hath the supreme Government, and the Will is its Servant, but in the second, the Will hath the supreme Govern-

Government, and the Understanding is in Subjection; still however, it is the Understanding which acteth by Influence from the Will, and not the Will which acteth by means of the Understanding. The Conjunction of Goodness and Truth, of Charity and Faith, and of the internal and external Man is effected by a similar Process.

106. These two States are represented by various Circumstances and Things in the Universe; the Reason of which is, because they are according to Divine Order, and Divine Order filleth all and every Thing in the Universe, even to the most minute Particulars. The first State is represented in the Life of every Man by the State of his Infancy and Childhood, until he groweth up to riper Years of Youth and Manhood; and this is his State of Humiliation before his Parents, and of Obedience, and likewise of Instruction under Masters and Teachers; but the other State is represented by the State of the same Person when he cometh to be his own Master, and at his own Disposal, or in other Words, when he hath no one's Will and Understanding to consult but his own, in which State he hath absolute Rule in his own House. The first State is also represented by the State of a Prince, or the Son of a King, or a Duke, before he becometh a King or a Duke; also by the State of every Citizen, before he is advanced to the Office of a Magistrate; and of every Subject, before he holdeth any Post in the Government; likewise of every Student who is preparing for the Ministry, before he becometh a Priest, and of every Priest before he becometh a Pastor, and of every Pastor before he is a Primate; also of every Virgin before she becometh a Wife, and of every Maid-Servant before she becometh a Mistress; in general, of every Apprentice before he becometh a Merchant; of every Soldier before he is made a Captain; and of every Servant before he becometh a Master. In all these Cases the first State is that of Servitude and Obedience, and the second is that of Rule and Government, from a Man's own Will and Understanding. These two States are represented also by various Particulars in the Animal Kingdom; the first by Beasts and Birds, so long as they continue with their Dams, following them, and depending upon them for Direction and Sustenance; and the second by their leaving their Dams, and providing for themselves; in like manner, in the Case of Worms, the first State is represented by their creeping, and feeding on the Leaves of Trees, and the second by their casting their Skins, and becoming Butterflies. Those two States are represented also in the Subjects of the Vegetable Kingdom; the first by the Vegetable springing up from the Seed, and putting forth Branches, Buds, and Leaves, and the second by its bearing Fruit, and producing new Seeds, which Process may be compared to the Conjunction of Truth and Good-

Goodness, inasmuch as the several Parts of a Tree correspond to Truths, and its Fruit to Goodnesses. But Man, who stoppeth at the first State, and doth not enter into the second, is like a Tree which only beareth Leaves and no Fruit, concerning which it is said in the Word, *that it is fit only to be rooted up, and thrown into the Fire*, Matt. xxi. 19. Luke xiii. 9. John xv. 5, 6. And he is like a Servant that is unwilling to be made free, concerning whom it was appointed, *that he should be brought to the Door, or to the Door-post, and his Master should bore his Ear through with an Awl*, Exod. xxi. 6. Servants are such as are not joined to the Lord, but Freemen are such as are joined to him; for the Lord saith, *If the Son maketh you free, then are ye free indeed*, John viii. 36.

107. IX. THAT HEREAFTER NO CHRISTIAN CAN BE ADMITTED INTO HEAVEN, UNLESS HE BELIEVETH IN THE LORD GOD AND SAVIOUR, AND APPROACHETH HIM ALONE.

It is written in Isaiah, *Behold, I create a new Heaven and a new Earth, and the former shall not be remembered, nor come into Mind; behold, I create Jerusalem for a rejoicing, and her People a Joy*, Chap. lxv. 17. and in the Revelations, *I saw a new Heaven, and a new Earth, and I saw the Holy Jerusalem descending from God out of Heaven, prepared as a Bride adorned for her Husband; and he that sat upon the Throne said, behold, I make all Things new*, Chap. xxi. 1, 2, 5. and in many Places it is declared that none shall enter into Heaven, except those who are written in the Book of Life of the Lamb, Revel. xiii. 8. xvii. 8. xx. 12, 15. xxi. 27. By Heaven here; is not meant the visible Heaven which we see with our Eyes, but the Angelic Heaven; by Jerusalem, not any City from Heaven, but the Church which shall descend out of Heaven from the Lord; and by the Book of Life is not meant any Book written in Heaven, which shall be opened, but the Word which is from the Lord, and treateth of him. That Jehovah God, who is called the Creator and Father, descended, and assumed the Humanity, for the Purpose of opening an Approach to him, and Conjunction with him, hath been fully proved, evinced, and confirmed, in the foregoing Parts of this Chapter. For what Person, when he addresseth himself to another, directeth his Address to his invisible Soul? or indeed, how is such Address practicable? Doth he not rather address that real visible Man, whom he seeth Face to Face, and with whom he converseth Mouth to Mouth? Just so it is with God the Father, and the Son, for God the Father in the Son, is like the Soul in its Body. That the Lord God and Saviour is the true Object of Faith is evident from these Passages in the Word, *God so loved the World that he gave his only-begot-*

*son Son, that whosoever believeth on him should not perish, but have everlasting Life, John iii. 15, 16. He that believeth on the Son is not condemned, but he that believeth not is condemned already, because he hath not believed on the Name of the only-begotten Son of God, John iii. 18. He that believeth on the Son hath everlasting Life; but he that believeth not on the Son shall not see Life, but the Wrath of God abideth on him, John iii. 36. The Bread of God is He who came down from Heaven, and giveth Life unto the World; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst, John vi. 33, 35. This is the Will of him that sent Me, that every one that seeth the Son, and believeth on him, may have everlasting Life; and I will raise him up at the last Day, John, vi. 40. They said unto Jesus, what shall we do that we might work the Works of God? Jesus answered, This is the Work of God, that ye should believe on him whom he hath sent, John, vi. 28, 29. Verily, verily, I say unto you, he that believeth on Me hath everlasting Life, John vi. 47. Jesus stood, and cried, saying, If any Man thirst let him come to me and drink; he that believeth on Me, out of his Belly shall flow Rivers of living Water, John, vii. 37, 38. If ye believe not that I am he, ye shall die in your Sins, John, viii. 24. Jesus said unto her, I am the Resurrection and the Life, he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth, and believeth on Me, shall never die, John, xi. 25, 26. Jesus said, I am come a Light into the World, that whosoever believeth on Me should not walk in Darkness, John xii. 46. viii. 12. While ye have the Light, believe on the Light, that ye may be the Children of the Light, John, xii. 36. That they should abide in the Lord, and the Lord in them, John, xiv. 20. Chap. xv. 1, to 5. Chap. xvii. 23; and this is effected by Faith. Paul testified both to the Jews, and also to the Greeks, Repentance towards God, and FAITH toward our Lord Jesus Christ, Acts, Chap. xx. 21. I am the Way, the Truth, and the Life, no Man cometh to the Father, but by Me," John xiv. 6. That whosoever believeth on the Son believeth on the Father, (since, as was said above, the Father is in Him, as the Soul is in the Body) is evident from these Passages, "If ye had known Me, ye would have known my Father also, John, viii. 19. xiv. 7. He that seeth me seeth Him that sent me, John xii. 45. He that receiveth Me receiveth him that sent me," John, xiii. 20. The Reason is, because no one can "see the Father and live," Exod. xxxiii. 20. wherefore the Lord saith, "No Man hath seen God at any Time; the only-begotten Son, who is in the Bosom of the Father, he hath declared Him, John i. 18. No Man hath seen the Father, but he who is of the Father; he hath seen the Father, John vi. 46. Ye have neither heard his Voice at any Time, nor seen his Shape," John v. 37. But those
Persons*

Persons who are unacquainted with the Lord, as is the case with numbers in Asia and Africa, and also in the Indies, if they believe in one God, and live agreeable to the Precepts which their Religion enjoins, they are saved by Virtue of such Faith and Life; for they who know their Duty, and not they who are ignorant of it, are the Objects of Imputation, whether it be of Righteousness, or Guiltiness; just as blind Men when they stumble are no Objects of Blame; for the Lord saith, *If ye had been blind, ye would not have had Sin, but now ye say, We see, therefore your Sin remaineth,* John, ix. 41.

108. For the further Confirmation of what hath been said above, I shall relate the following Particulars, which I know to be true, because I have been an Eye-witness of them, and therefore can testify the Truth of them. — There is at this Day a new Angelic Heaven forming by the Lord, consisting of such only as believe on the Lord God and Saviour, and approach Him immediately as the Object of their Worship; and all others are rejected. Wherefore, from henceforth, if any one cometh from a Christian Country into the spiritual World, where every Man is received after Death, and doth not believe on the Lord, and approach Him alone as the Object of his Worship, and cannot then receive this Doctrine concerning him, in consequence of a mispent Life, or a Confirmation of himself in Falses, he is rejected at his first Approach towards Heaven, and his Face is thence averted, and turned towards the Region below, whither he goeth, and joineth himself in Society with those there, who are signified in the Revelations by the Dragon and False Prophet. The Prayers also of every Man that liveth in a Christian Country, and doth not believe on the Lord, are henceforth not attended to, but are in Heaven like ill-scented Odours, or like Eructations from corrupted Lungs; and although he may fancy that his Prayer is like the Perfume of Incense, yet in its Ascent to the Angelic Heaven, it is but like the Smoak of a Chimney, which by the Violence of the Wind is driven down into the Eyes of Men below; this is the Case from henceforward with all Worship which is directed towards a Trinity of distinct Persons, and not towards a Trinity joined in One Person. — To shew that the Divine Trinity is joined in the Lord's Person, is the principal Aim and Object of this Work. I shall here add this extraordinary Relation, — That some Months ago the Lord called together his twelve Apostles, and sent them forth throughout the whole spiritual World, as he had formerly done throughout the natural World, with a Commission to preach this Gospel; and immediately every Apostle had his particular District assigned him, and they each of them executed their Commissions with the utmost Zeal and Industry. — But I shall treat more particu-

particularly on this Subject, in the last Chapter of this Work, when I come to speak of (s) THE CONSUMMATION OF THE AGE, THE COMING OF THE LORD, AND THE NEW CHURCH.

A C O R O L L A R Y.

109. All the Churches that were before the Coming of the Lord were Representative Churches, which could not see Divine Truths, except as in a Shadow; but after the Lord's Coming into the World a Church was established by him, which saw Divine Truths, or rather had a Capacity to see them in a full and clear Light. The Difference between these Churches was like the Difference between Evening and Morning; and indeed the State of the Church before the Coming of the Lord is in the Word called Evening, and the State of the Church after his Coming is called Morning. The Lord, before his coming into the World, was doubtless present with the Members of the Church, but then it was by the Mediation of Angels who represented him; whereas, after his Coming, he is present with the Members of the Church immediately, inasmuch as during his Abode in the World he put on THE DIVINE NATURAL, in which he is present with Mankind. The Glorification of the Lord is the Glorification of his Humanity, which he assumed in the World, and the Glorified Humanity of the Lord is THE DIVINE NATURAL. That this is the Case is evident from this Circumstance, that the Lord rose from the Sepulchre with his complete Body which he had in the World, and left Nothing behind him therein; consequently that he took thence along with him the real Natural Humanity compleat from first to last; wherefore he said to his Disciples after his Resurrection, when they supposed that they saw a Spirit, *Behold my Hands and Feet, that it is I myself, handle me, and see; for a Spirit hath not Flesh and Bones, as ye see me have*, Luke xxiv. 37, 39. From whence it appears that his Natural Body by Glorification was made Divine; wherefore Paul saith, *That in Christ dwelleth all the Fullness of the Godhead bodily*, Coloss. ii. 9. and John, *That Jesus Christ the Son of God is the true God*, 1st Epist. v. 20, 21. Hence the Angels know that the Lord alone in the whole spiritual World is a compleat and perfect Man.

It is acknowledged in the Church, that all Worship amongst the Israelitish and Jewish People was merely external, and was but a Shadow of the internal

(s) These Words are commonly translated the *End of the World*, but they signify more properly the *Consummation of the Age*, or the End of the Church.

internal Worship which the Lord opened; and that thus all Worship before the coming of the Lord consisted in Types and Figures, which were representative of true Worship according to its just and real Portraiture. The Lord indeed appeared to the People of old, for he said unto the Jews, *Your Father Abraham rejoiced to see my Day, and he saw it, and was glad; I say unto you, before Abraham was, I am,* John, viii. 56, 58. but inasmuch as then the Lord was only represented, which was effected by Angels, therefore whatever belonged to the Church at that Time was made representative; whereas, after he came into the World those Representations vanished, and that for this hidden Reason, because the Lord, during his Abode in the World, put on also the Divine Natural, whereby he not only enlightens the Internal spiritual Man, but likewise the External natural, both of which must be enlightened in order that Man may enjoy the Daylight of Truth, otherwise he seeth only as in a Twilight Shade; for whilst the Internal Man alone is enlightened, without the External, or the External alone without the Internal, he is as one who sleepeth, and dreameth, and presently when he awaketh he recollecteth his Dream, and formeth various Conclusions thereupon, which nevertheless are the Suggestions of mere Fancy and Imagination; or he is like a Person walking in his Sleep, who seeth a Variety of Objects, and fancieth that he seeth them in broad Day-light. The Difference between the State of the Church before the Lord's Coming, and after it, is like the Difference between reading a Piece of Writing in the Night, by the Light of the Moon and the Stars, and in the Day by the Light of the Sun; and it is well known that in the former Case the Eye is liable to be deceived, because it seeth only by a pale Light, whereas in the latter Case, the Light being fiery and full, it is not so liable to Deception. On this Account it is written concerning the Lord, *The God of Israel said, the Rock of Israel spake to me, he shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds,* 2 Sam. xxiii. 3, 4. (The God of Israel, and the Rock of Israel is the Lord;) and in another Place, *Moreover the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be sevenfold, as the Light of seven Days, in the Day that the Lord bindeth up the Breach of his People,* Isaiah xxx. 26. which Words were spoken of the State of the Church after the Coming of the Lord. In a Word, the State of the Church before the Coming of the Lord may be compared to an aged Woman, whose Face is painted, and who fancieth herself beautiful, by reason of the vivid Colours of the Paint; but the State of the Church after his Coming may be compared to a young Virgin in all the native Beauty of her own Complexion; further, the State of the Church before the Lord's Coming may be compared to the outward Rind of any

Sort of Fruit, as of an Orange, an Apple, a Pear, or a Grape, and its Flavour; but the State of the Church after his Coming may be compared to the inner Parts of those Fruits, and their Flavour; not to mention many other Comparisons of a like Nature. The Reason of this Difference arose from the Lord's putting on the Divine Natural, in which State he enlightens the Internal spiritual Man, and the External natural at the same Time; whereas, when the Internal Man alone is enlightened without the External, or the External alone without the Internal, in that Case there is no clear Light, but only the Shadow of Light.



110. I shall here adduce the following MEMORABLE RELATIONS.—
 FIRST. I once saw in the spiritual World a Meteor (*Ignis fatuus*) in the Air falling to the Ground, encompassed about with a lucid Brightness, and I remarked the Place where it fell, but as is the Case with all such Phœnomena, about Sun-rise it totally disappeared. The next Morning I went to the Place where I had observed the Meteor to fall the Night before, and behold the Ground thereabouts was a Composition of Sulphur, Iron-filings, and common Clay; and suddenly there appeared two Tents, one immediately over the Place, and the other beside it towards the South; then I looked upwards, and saw a certain Spirit falling down from Heaven like Lightning, into the Tent which stood directly over the Spot where the Meteor fell, whilst I was standing in the Door of the other Tent which was beside it towards the South; and presently I observed the Spirit standing also at the Door of his Tent, and immediately I asked him the Reason of his falling so precipitately from Heaven? to which he answered, “I was cast down by the Angels of Michael as being an Angel of the Dragon, because I made some Discoveries concerning the Faith which I had embraced and confirmed in the World, particularly that God the Father, and God the Son are not one, but two Persons; for at this Day all the Angels in Heaven believe that they are one, like Soul and Body; and every Word that contradicts that Belief causeth in them the same Emotion and Pain, as if they should snuff up some pungent Powder into their Nostrils, or as if one should bore their Ears through with an Awl; wherefore whosoever uttereth such Contradiction is ordered to depart, and in case of Refusal, or Reluctance, he is cast down headlong.” Hereupon I asked him, why he did not believe as they did? He replied, that after Death no one hath it in his Power to alter the Belief which he hath impressed on his Mind by Arguments of Confirmation; it remaineth fixed,
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and cannot be rooted out, especially as to what relateth to God, inasmuch as every one hath a Place in Heaven according to his Idea of God. I then asked him, by what Arguments he had persuaded himself to believe that the Father and the Son were two Persons? He answered, By what he had read in the Word, concerning the Son's praying to the Father, not only before his Passion on the Cross, but even at the Time he suffered, and also concerning his Humiliation before the Father; for in this Case how could they be one like the Soul and Body of a Man? Who prayeth as to another, or humbleth himself as before another, whilst he Himself is that other? No Man could be guilty of such an Absurdity, much less the Son of God; and besides, the Universal Christian Church in my Time divided the Divinity into Persons, making each Person one by Himself, according to this Definition of the Word, that *a Person is what subsisteth properly and distinctly*. In Reply to this I said, "From your Discourse it seems clear to me that you are utterly unacquainted how God the Father and Son are one, and in consequence thereof you have confirmed yourself in the false Notions which the Church to this Day entertaineth concerning God. Do not you know that the Lord, during his Abode in the World, had a Soul, like every other Man? and whence had he that Soul but from God the Father? This is abundantly evident from the Declaration of the Evangelists; and what then is that which is called Son, but the Humanity which was conceived by the Divinity of the Father, and born of the Virgin Mary? A Mother cannot of herself conceive a Soul, because it is totally repugnant to the Order, according to which every Man is born; nor can God the Father beget a Soul from Himself, which shall be distinct from Himself, as every Father amongst Men can do, inasmuch as God is his own Divine Essence, which is one, and incapable of Division, and because it is incapable of Division it is himself. This is the Reason why the Lord declareth, that he and the Father are One, and that He is in the Father, and the Father in Him, with many Expressions to the same Purport. The Composers of the Athanasian Creed had also some faint Perception of this Truth, in consequence of which, when they had divided the Deity into three Persons, still they assert, that in Christ, God and Man, that is, the Divinity and Humanity are not two, but One, like the Soul and Body of a Man. That the Lord, when he was in the World, prayed to the Father, as to a distinct Person, and humbled himself before the Father, as before a distinct Person, was in Conformity to the Order established at Creation, which is immutable, according to which every one must proceed towards Conjunction with God. The Condition of this Order is, that in-proportion as Man joineth himself to God, by living according to the Laws of Order,

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which are the Divine Precepts, in the same Proportion God joineth himself to Man, and from natural maketh him spiritual; according to this same Law the Lord united himself to his Father, and God the Father united himself to Him; for was not the Lord, when an Infant, like an Infant, and when a Child, like a Child? Is it not written that he increased in Wisdom and Favour? and afterwards, that he prayed the Father to glorify his Name, that is his Humanity, by which Glorification is signified to make it Divine by Union with Himself? Hence it is evident that the Lord prayed to the Father in the State of his Exinanition, or Emptying himself, which was the State of his Progress towards Union. This same Order is inscribed on every Man since the Creation of the World, viz. that as he prepareth his Understanding by Truths from the Word of God, he thereby fitteth it to receive Faith from God; and as he prepareth his Will by Works of Charity, he thereby fitteth it to receive Love from God; just as a Jeweller fitteth a Diamond to receive and emit the Brightness of the Light, according to his Manner of cutting it, &c. To prepare for the Reception of God, and for Conjunction with him, is to live in Conformity to Divine Order, and the Laws of Order are all the Commandments of God; these the Lord fulfilled most minutely, and thereby became a Recipient of the Godhead in all it's Fullness; wherefore Paul saith, *that in Jesus Christ all the Fullness of the Godhead dwelleth bodily*; and the Lord himself saith, *that all that the Father hath is his*. It is further to be observed, that the Lord alone is active in Man, and that Man of himself is merely passive, but that by Virtue of an Influx of Life from the Lord he is also rendered active, and in consequence thereof he hath Freedom of Will, which was given him for the purpose of preparing himself for the Reception of God, and thereby for Conjunction with him, which is not practicable, unless it be effected reciprocally; and it is effected reciprocally, when Man is active by Virtue of his Free-will, and yet by Faith attributeth all Activity to the Lord."

After this I asked him whether he, and his Companions, confess that God is One? he replied in the Affirmative; then I said, "But I am afraid that the Confession of your Heart is against the Existence of any God; for do not the Words of the Mouth proceed from the Thoughts of the Mind? wherefore it must necessarily follow, that the Confession of the Mouth declaring God to be One, will expel from the Mind it's Thought surmising Three; and again, that the Thought of the Mind surmising three Gods will expel from the Mouth it's Confession that there is only One; and what Conclusion then will necessarily be espoused by the Mind concerning God, but that Nature is God? and what Notion will it entertain of the Lord, but that he received his Soul, either from Mary, or from

from Joseph ? each of which Opinions all the Angels of Heaven hold in the same Averſion, as they do the moſt horrid and abominable Blaſphemies." As I ſpoke theſe Words the Spirit was delivered up to the Abyſs, or bottomleſs Pit, mentioned in the Revelations, Chap. ix. 2. where the Angels of the Dragon diſpute about the Myſteries of their Faith. The next Day, as I looked towards the ſame Place, I ſaw, inſtead of the Tents, two Statues in the Likeneſs of Men, formed of the Duſt of the Earth, which was a Mixture of Sulphur, Iron, and Clay ; and one Statue ſeemed to have a Sceptre in it's left Hand, a Crown on it's Head, and a Book in it's right Hand, and alſo a Breſt-plate tied acroſs with a Ribband ſet with precious Stones, and a long flowing Robe behind, which reached to the other Statue ; but theſe Ornaments of the Statue were the Effect of Phantaſy ; and immediately theſe Words were heard from the bottomleſs Pit, uttered by one of the Spirits of the Dragon, " This Statue repreſenteth our Faith as a Queen, and the other behind it repreſenteth Charity as her Servant." The other Statue was compoſed of the ſame mixed Materials, and ſtood juſt at the Extremity of the Robe which flowed from behind the Queen, and had a Paper in it's Hand, whereon was written, " Take Heed leſt you approach nearer ſo as to touch the Robe." Then ſuddenly there fell from Heaven a Shower of Rain, which thoroughly wetted both the Statues ; and they, in conſequence of the Composition of Sulphur, Iron, and Clay, whereof they were made, began to ferment and bubble up, as is common with that (1) Mixture when Water is poured upon it ; and being thus agitated with inteſtine Heat they diſſolved to Duſt, and lay there afterwards in ſmall Heaps on the Ground, like Mounds of Earth over the Tombs of the Dead.

III. THE SECOND MEMORABLE RELATION.

In the natural World Man's Speech is twofold, becauſe his Thought is twofold, viz. External and Internal ; for he can ſpeak from his Internal and External Thought, at the ſame Time : and he can ſpeak from his External Thought ſeparate from his Internal, nay when it is contrary to it, and this is the Ground of all Diſſimulation, Flattery, and Hypocriſy. But in the ſpiritual World Man's Speech is not twofold, but ſimple ; for he there ſpeaks as he thinks, otherwiſe the Tone of his Voice is grating and hurts the Ear ; he may however be ſilent, and by that means conceal the Thoughts of his Heart ; wherefore an Hypocrite, when he is in Company

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(1) This Fact is well known to ſuch as are verſed in Chymiſtry, and the Experiment may be made at any Time by a Mixture of common Flour of Sulphur with Iron Filings and Water.

with the truly Wise, either takes the first Opportunity of leaving them, or else retires into a Corner of the Room, where he wishes to sit unobserved, and says Nothing. There was once a large Assembly in the Spiritual World, when the Conversation turned upon this Subject; and it was observed, that to have the Speech confined to the Thoughts, is painful, in Company with the Good, to such as have not formed right Conceptions of God and of the Lord. In the middle of the Assembly were those who had been of the reformed Churches, with several of the Clergy; and next to them stood the Romish Pontiffs with some Monks; and it was at first the Opinion of both these Orders, that there could be no great Pain in having the Speech so confined; for what Necessity is there for a Man to speak otherwise than as he thinks? and if it happeneth that he doth not think aright, cannot he shut his Lips and be silent? Then one of the Clergy said, "Who is there that doth not think aright concerning God and the Lord?" But some of the Congregation requested that the Experiment might be made; and they desired those who had confirmed themselves in a Belief of a Trinity of Persons in the Godhead, that from the real Sentiments of their Hearts they would pronounce ONE GOD; but they were not able; and although they twisted and folded their Lips every Way, yet they could not articulate a single Word but what was in Consonance with the Ideas of their Thoughts, which were fixed upon three Persons, and consequently three Gods. They next requested those, who had confirmed themselves in the Sufficiency of Faith separate from Charity, to pronounce the Word JESUS; but they were not able, although they could all pronounce the Word Christ, and likewise God the Father; they were much surprized at this, and on Enquiry discovered the Reason of it to be this, because they had been used to pray to God the Father for the Sake of his Son, and had never prayed to the real Saviour Himself and JESUS signifieth Saviour. They were then requested, from their real Sentiments concerning the Lord's Humanity, to pronounce the Words DIVINE HUMANITY; but none of the Clergy present were able; some of the Laity however could pronounce it; wherefore it became the immediate Subject of serious Debate; and first of all these Passages from the Evangelists were read in their Presence, *The Father hath given all Things into the Hands of the Son*, John iii. 35. *The Father hath given the Son Power over all Flesh*, John xvii. 2. *All Things are delivered unto me of my Father*, Matt. xi. 27. *All Power is given unto me in Heaven and in Earth*, Matt. xxviii. 18. and then they were desired to keep in Mind, according to these Words, that Christ is God of Heaven and Earth, both as to his Divinity and his Humanity, and so to try to pronounce DIVINE HUMANITY; but still they were not able; and they said, that from the Passages they had heard, they had

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conceived some Idea of it in their Understandings, but yet it did not amount to a real and full Acknowledgment, and therefore they could not pronounce it. II. In the next Place was read to them from Luke, Chap. i. 32. 34. 35. that the Lord as to his Humanity was the Son of Jehovah God; and that he is there called the Son of the Highest, and constantly in other Places the Son of God, and also the only begotten; and then they were requested to keep this in Mind, and likewise that the Only-begotten Son of God, born in the World, must of necessity be God, as the Father is God; and so try to pronounce DIVINE HUMANITY; but they said, we are not able, inasmuch as our spiritual Thought, which is innermost, admitteth no Ideas into the Thought bordering upon Speech, but such as are similar to Itself; and hence we perceive that we have now no Power to divide our Thoughts as in the natural World. III. Then these Words of the Lord to Philip were read before them, *Philip said, Lord, shew us the Father, and it sufficeth; and the Lord said, He that seeth me seeth the Father; believest thou not that I am in the Father, and the Father in Me?* and also other Passages declaring that *He and the Father are One*, John x. 30. and they were requested to retain this in their Thought, and so pronounce DIVINE HUMANITY; but inasmuch as that Thought was not grounded in an Acknowledgment that the Lord was God, even with Respect to his Humanity, they twisted their Lips every Way in Indignation, hoping to force the Words from their Mouths; but they could not; the Reason was, because the Ideas of Thought, which flow from Acknowledgment, are united, and make One with the Words of the Mouth, amongst Spirits in the spiritual World; and where there are no such Ideas there are no Words; for Ideas become Words in Speech. IV. Then were read to them these Words from the Doctrine universally received in the Christian Church, *that the Divinity and Humanity in the Lord are not two, but one, yea, One Person, united like Soul and Body in Man*, according to the Creed of Athanasius, and the Confession of general Councils; and it was told them, that hence they might have an Idea grounded in the fullest Acknowledgment that the Humanity of the Lord is Divine, because his Soul is Divine, which is agreeable to the Doctrine of their own Church that they had acknowledged in the World; it was moreover added, that the Soul is the very Essence of a Man, and the Body is it's Form, and Essence and Form make One like Essent and Existent, or like Cause and Effect; this Idea they retained, and were desirous from it's Influence to pronounce the Words DIVINE HUMANITY, but they were not able, inasmuch as their interior Idea concerning the Lord's Humanity exterminated, and expunged this new adventitious Idea, as they called it. V. There was further read to them this Passage from John, *The Word was* with

with God, and the Word was God; and the Word was made Flesh, John i. 1. 14. and also this, *Jesus Christ is the true God, and eternal Life*, 1 Epist. v. 21 and from Paul, *In Christ Jesus dwelleth all the Fullness of the Godhead bodily*. Coloss. ii. 9. and they were desired to think according to the Tenor of these Words, that God, who was the Word, was made Man; that Jesus Christ was the true God; and that in Him dwelleth all the Fullness of the Godhead bodily; and they did so, yet only in their external Thought; wherefore by Reason of the Resistance of the Internal, they could not still pronounce DIVINE HUMANITY, declaring without Reserve, that they could form no Idea of the Divine Humanity, because God is God, and Man is Man, and God is Spirit, and of Spirit we can conceive no Idea, but as of Wind or Æther. VI. At length they were desired to recollect what the Lord said, *Abide in me, and I in you; whose abideth in me, and I in him, the same bringeth forth much Fruit, for without me ye can do nothing*, John xv. 4, 5. and because some of the English Clergy were present, this Passage was read to them from their Exhortation at the Holy Communion, "*For then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us*;" if ye think now that this is impossible, unless the Humanity of the Lord be Divine, ye may then perhaps pronounce DIVINE HUMANITY from a true Acknowledgment thereof influencing your Thought; but still they were not able, this Idea being so deeply rooted in their Minds, that what is Divine could not be Human, and what is Human could not be Divine, and that the Lord's Divinity was the Divinity of the Son born from Eternity, and his Humanity like unto that of another Man: hereupon they were questioned touching these their Opinions, and how any reasonable Mind could ever conceive that any Son was born of God from Eternity. VII. They afterwards addressed themselves to the Gospellers, telling them, that both Luther and the Augsburg Confession taught, that the Son of God and Son of Man in Christ are one Person, and that even as to his Human Nature He is Omnipotent, and Omnipresent, and that in Respect thereto he sitteth at the right Hand of God the Father, and governeth all Things in Heaven and Earth, filleth all Things, is with us, and dwelleth and operateth in us; and that there is no Difference of Worship, inasmuch as by the Nature which is perceived, the Divinity which is not perceived is worshipped, and that in Christ God is Man, and Man God: To this they made no other Reply than suggesting a Doubt whether it was really so; and after some Consideration they said, we were entirely unacquainted with this before, wherefore we cannot pronounce the Words DIVINE HUMANITY; we have read them indeed, and we have written them, but yet when we have considered them in our Minds, they were mere Words alone, whereof we had no interior Idea. VIII. Lastly, addressing

addressing the Roman Pontiffs they said, Ye possibly can pronounce **DIVINE HUMANITY**, because ye believe that Christ is entire in the Bread and Wine, and in every Part thereof, in your Eucharist; and ye also worship him as the most Holy God, when ye elevate and carry about the Host, likewise ye call Mary *God-producing*, or the Mother of God, consequently ye acknowledge that she brought forth God, that is, the Divine Humanity; then they attempted to pronounce the Words, but because a material Idea intervened concerning the Body and Blood of Christ, attended with a Belief that his Humanity is separable from his Divinity, and that it actually is separated in the Person of the Pope, on whom his Human Power only, and not his Divine, is transferred, therefore they could not pronounce them. Then there arose a certain Monk who said, that he could conceive a Divine Humanity in the Person of the most Holy Virgin Mary, and likewise in a Saint of his Order; and another Monk came, and said, according to the Idea which I at present entertain, I can pronounce the Words Divine Humanity in Reference to the most Holy Pope, rather than to Christ; but immediately some of the Pontiffs pulled him back, and said, "Fie for Shame!" After this Heaven appeared open, and there were seen Tongues as of Fire descending, and lighting upon some of the Assembly, and they instantly began to celebrate the **DIVINE HUMAN OF THE LORD**, saying, Remove the Idea of three Gods, and believe that in the Lord all the Fullness of the Godhead dwelleth bodily, and that He and the Father are One, as the Soul and the Body are One, and that God is not Wind and Æther, but that he is a Man, and then ye will be joined with Heaven, and be enabled by the Lord to pronounce **JESUS**, and to say **DIVINE HUMANITY**.

112. THE THIRD MEMORABLE RELATION.

Awaking once a little before Day, I walked out in the Garden before the House, and saw the Sun rising in his Splendour, encompassed about with a Sort of Border, which was at first very narrow, but afterwards grew wider and shone like Gold; under it's Edge I observed a Cloud ascending, which glittered in the Sun's Light like a Carbuncle; and immediately I fell into a Meditation on the Fables of the Antients, who feigned Aurora to have Wings of Silver, and to carry Gold in her Mouth. Whilst my Mind was delighting itself with these Meditations, suddenly I was in the Spirit, and heard several Persons talking together, and each in particular saying, "I wish I might be allowed to speak with that Teacher of Novelties, who hath cast the Apple of Contention amongst the Rulers of the Church, which hath been eagerly run after by many of the Laity, who

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having gathered it have presented it to our View ;" by that Apple they meant a small Pamphlet entitled, A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH ; and they said, it is a schismatical Doctrine which never before entered into any Man's Head ; and then I heard one of them exclaim, how, schismatical ! it is altogether Heretical ; but some who stood beside him replied, Hush ! hold your Tongue, it is not Heretical ; the Author confirms what he says by numberless Quotations from Scripture, to which our Strangers, by whom we mean the Laity, attend and assent. On hearing these Words, as I was in the Spirit, I approached, and said, Behold the Teacher of Novelties you talk of ! what would you with him ? and immediately one of them, who as I afterwards learnt was a German, a Native of Saxony, said, in an authoritative Tone, " How couldest thou have the Impudence to invert and disturb the Worship which hath been for so many Ages established in the Christian World, that God the Father should be invoked as the Creator of the Universe, his Son as Mediator, and the Holy Ghost as Operator ? whereas thou separatest the First and Last God from our Personality, notwithstanding that the Lord himself saith, when ye pray, say, OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME ; is it not here enjoined that we should invoke God the Father ? Hereupon there was a dead Silence, and all who were his Favourers stood, like brave Soldiers on their Ships of War, when they see the Enemies Fleet, crying out, " Lead us on to the Battle, we are sure of Victory ;" then I rose up to speak, and said, " Who amongst you doth not know that God came down from Heaven, and was made Man ? for it is written, *The Word was with God, and the Word was God, and the Word was made Flesh* ; also, who amongst you doth not know (and I looked towards the Gospellers, amongst whom was the Dictator who had just addressed me) that in Christ, who was born of the Virgin Mary, God is Man, and Man God ? on this the Company made a tumultuous Noise ; wherefore I said, " Do not ye know this ? It is according to the Doctrine of your Confession, which is called the FORMULA CONCORDIÆ, where it is asserted, and confirmed by many Proofs ; then that Dictator turned towards the Company, and asked, whether they were acquainted therewith ? and they replied, we have read but little in that Book concerning THE PERSON OF CHRIST, but we have laboured hard in the Article concerning JUSTIFICATION by Faith alone which it contains ; but however, if it be written in that Book we are satisfied ; and then one of them, recollecting himself, said, " It is written therein, and further still, it is asserted that the Human Nature of Christ is exalted to Divine Majesty, and all it's Attributes ; and also that Christ in that Nature sitteth at the right Hand of God." On hearing these Words they were all silent ;

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and seeing them in no Disposition to dispute the Matter, I again addressed them, saying, " Since this is the Truth, what is the Father then but the Son, and the Son also but the Father ?" but because this again sounded harsh in their Ears, I proceeded, saying, " Hearken to the Words of the Lord himself, to which if ye never attended before, it is Time ye should attend now ; for he hath said, *I and my Father are One ; the Father is in me, and I in the Father ; Father, all Mine are Thine, and all Thine are Mine ; he that seeth me seeth the Father ;* What now can these Words signify, but that the Father is in the Son, and the Son in the Father ; and that they are One, like Soul and Body in Man ; and thus that they are one Person ? Ye must of Necessity allow this also, if ye believe the Athanasian Creed, where the same Truths are asserted ; from those Passages however select only this Expression of the Lord's, *Father, all Mine are Thine, and Thine are Mine,* and consider it can have no other Meaning, than that the Divinity of the Father belongeth to the Humanity of the Son, and the Humanity of the Son to the Divinity of the Father, consequently that in Christ God is Man, and Man is God, and thus that they are One, as Soul and Body are One : Every Man also may say the same of his own Soul and Body, viz. all mine are thine, and thine are mine ; thou art in me, and I in thee ; he that seeth me seeth thee ; we are One both with Regard to Person and with Regard to Life ; the Reason is, because the Soul is in the whole, and in every Part of Man, for the Life of the Soul is the Life of the Body, and there is a mutual Connection between them. Hence it is plain that the Divinity of the Father is the Soul of the Son, and that the Humanity of the Son is the Body of the Father ; for whence hath a Child his Soul but from his Father ? and his Body, but from his Mother ? We speak of the Divinity of the Father, but we mean thereby the Father himself, since He and his Divinity are the same Thing ; the Divinity being one and individual. That this is the Case is evident also from these Words of the Angel Gabriel to Mary, *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee ; and the holy Thing which shall be born of thee shall be called the Son of God ;* and a little before, he is called *the Son of the Highest,* and in another Place *the Only-begotten Son ;* but ye, who call him only the Son of Mary, destroy the Idea of his Divinity. This Idea however is only lost amongst the learned Clergy, and the deep-read Laity, who whilst they elevate their Thoughts above the Sensualities of the Body, are consulting the Aggrandizement of their own Glory and Reputation, which not only darkeneth, but even extinguisheth the Light, whereby the Glory of God enters. But let us return to the Lord's Prayer, where it is said, *Our Father, which art in Heaven, hallowed be thy Name, thy Kingdom come ;* all you that are here present understand these Words

Words as relating to the Father in his Divinity alone; whereas I understand them as relating to Him in his Humanity, and This also is the Father's Name; for the Lord said, *Father glorify thy Name*, that is, thy Humanity; and when this is done, then cometh the Kingdom of God; and it was on this particular Account that this Petition was enjoined, viz. that God the Father might be approached by Means of his Humanity; the Lord hath also declared, *No Man cometh to the Father but by Me*, and in the Prophet, *Unto us a Child is born, unto us a Son is given, and his Name shall be called the mighty God, the EVERLASTING FATHER*; and in another Place, *Thou Jehovah art our Father, our Redeemer is thy Name*; and in a thousand other Places, where the Lord our Saviour is called Jehovah. This is a true Explanation of the Words of that Prayer. After I had done speaking, I looked upon them, and remarked the Changes of their Countenances according to the Changes of the States of their Minds, and I observed some assenting and looking upon me, some dissenting, and turning themselves from me: and then towards the Right I saw a bright shining Cloud, and towards the Left a dark blackish Cloud, and under both the Appearance as of a falling Shower, under the latter as of Rain at the End of Autumn, and under the former as of Dew at the Beginning of Spring; and immediately I returned from the Spirit into the Body, and thus from the spiritual into the natural World.

113. THE FOURTH MEMORABLE RELATION.

I was looking into the World of Spirits, and saw an Army mounted on bay and black Horses; they that sat upon them appeared like Apes, having their Faces and Breasts turned towards the Horses Tails, and the hinder Parts of their Heads, and Backs towards the Horses Heads, and the Bridles hung about the Necks of the Riders, and they cried out against a Party that rode on white Horses, but held the Bridles with both their Hands, and so restrained their Horses from Combat; and this they continued doing for some Time. Then two Angels descended from Heaven, and came to me, and said, "What dost thou see?" and I told them that I saw a strange Collection of Horsemen; and I asked what they meant, and who they were? and the Angels answered, "They are from a Place which is called Armageddon, Revel. xvi. 16. wherein are assembled some Thousands, to fight against those who are of the New Church of the Lord, which is called the New Jerusalem; they talked in that Place about the Church and Religion, and yet there was nothing of the Church amongst them, because there was no spiritual Truth, nor any Thing of Religion amongst them, because there was no spiritual Good; they talked
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with their Mouths and their Lips on this Opinion and that ; but it was only for the Purpose of extending and securing Dominion ; they have been taught from their Youth to confirm the Doctrine of Faith Alone, and have imbibed some Notions about a God, but when they were advanced to high Stations in the Church, they began to think no more concerning God and Heaven, but about themselves and the World, consequently no more concerning eternal Bliss and Happiness, but about temporal Wealth and Exaltation ; thus they cast out the Doctrines which they had received in their early Years, from the Interiors of the rational Mind, which have Communication with Heaven, and are thereby in the Light of Heaven, into the Exteriors of the rational Mind, which have Communication with the World, and are thereby in the Light of the World ; and at length they thrust them down into the natural-sensual Part ; whereby the Doctrines of the Church were forced to take up their Abode in their Mouths only, and had no longer any Place in their Rational Thought, and much less in their Love-Affections, and because they have reduced Themselves to such a State, they admit no Divine Truth which is of the Church, nor any Divine Good which is of Religion ; and the Interiors of their Minds are become comparatively like Bottles filled with a (u) Mixture of Iron-Filings, and Powder of Brimstone, whereinto if Water be poured, there is at first Heat excited, and afterwards Fire, whereby the Bottles are burst ; in like manner they, when they receive any living Water, which is the genuine Truth of the Word of God, entering in at their Ears, they are violently heated and inflamed, and reject it as something that would burst their Heads. These are they who appeared to thee like Apes, riding with their Bodies inverted, on bay and black Horses, with Bridles about their Necks ; inasmuch as they, who do not love the Truth and the Good of the Church as derived from the Word of God, have no Inclination to look at the Fore-parts of any Horse, but towards his hinder Parts ; for Horse signifies the Understanding of the Word of God, a bay Horse the Understanding thereof destroyed with respect to Good, and a black Horse the Understanding thereof destroyed with respect to Truth : the Reason of their crying out to battle against those that ride on white Horses is, because a white Horse signifies the understanding of the Word of God with respect to Truth and Good ; and their appearing to pull back their Horses was owing to their Fear of the Combat, lest the Truth of the Word should get Admission to many Hearts, and should thereby come to Light. This is the Interpretation.

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(u) See the MEMORABLE RELATION, No. 110, towards the End.

The Angels said moreover, We belong to the Society in Heaven which is called Michael, and ^{we} are ordered by the Lord to descend into the Place called Armageddon, whence thou sawest that Troop of Horsemen come forth. By Armageddon amongst us in Heaven is signified a State and Desire of Mind to wage War under the Influence of falsified Truths, arising from the Love of Eminence and universal Dominion; and because we have perceived in thee a Desire to know something of the Nature of that War, we will give thee a short Account of it. Immediately on our Descent from Heaven, we went to the Place called Armageddon, where we saw several Thousands assembled together; we did not however enter into the Assembly, but went into some Houses on the Southern Side of that Place, where there were young Children with their Masters, who received us kindly; we were delighted with their Company; their Countenances were full of Beauty arising from the Life that vivified their Eyes, and the Zeal that animated their Discourse; the Life in their Eyes was derived from the Perception of Truth, and the Zeal in their Discourse from the Affection of Good; wherefore also we made them a Present of Hats, whose Edges were ornamented with Bindings of Gold-Lace interwoven with Diamonds, and likewise a Present of Garments variegated with white and purple. We then asked them whether they had ever looked into a neighbouring Place called Armageddon? They said they had seen it through a Window below the Roof of the House, and that they had observed a large Assembly of Persons therein, but under different Figures, sometimes appearing like Men in Years, and at other Times not like Men, but like Statues, and molten Images, and round about them a numerous Company on their bended Knees; these also appeared to us under various Forms, sometimes like Men, sometimes like Leopards, sometimes like Goats with their Horns bent downwards, with which they dug up the Ground. We interpreted to them those Metamorphoses; shewing their Representations and Significations. But to come to the Point:—That Assembly of People, when they heard that we were entered into those Houses, said one to another, Who are they that are got admitted amongst the Children? let us send some from our Company to turn them out; so they sent, and when they came they said to us, What is the Reason of your entering into these Houses? Whence come ye? We are commissioned to insist on your immediate Departure. But we replied, Ye have no Right to insist upon any such Thing; ye appear indeed in your own Eyes as formidable as the Anakims, and these here seem to you but like helpless little Children, but still ye have no Power and Authority here, except by means of Craft and Cunning, which
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yet will stand you in no stead; wherefore carry back Word to your Companions, that we were sent hither from Heaven, to come and see whether ye have any Religion or not; and if not, ye are to be cast out from this Place; wherefore go and propose to your Companions this Question, whereby the real Essence of the Church and of Religion may be discovered, —How they understand these Words in the Lord's Prayer, **OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME.** When we had thus opened our Commission, they said, at first, What is the Meaning of all this? but afterwards they promised they would propose the Question; so they went and related to their Companions all that had passed; who asked, To what End or Purpose is this Proposal? but when they understood the Reason of it, and that it was to determine the Nature of their Faith in God the Father, they said, The Meaning of the Words is plain, that Men ought to pray to God the Father for the Sake of his Son, because he is our Mediator; and presently they determined in a Fit of Passion that they would come to us, and make this Declaration to our Faces, adding further, that they would pull our Ears; wherefore they left that Place, and went into a Grove that was near to the Houses, where the Children were with their Masters, in the middle of which Grove there was a piece of Ground raised in the Form of an Amphitheatre, or Place of Exercise, into which they entered, holding by each other's Hands, and there they found us waiting for them; there was in the Place small Mounds of Earth raised like little Hillocks, upon which they seated themselves; for they said one to another, we will not stand in their Presence, but will sit down. Then one of them, who had the Art to assume an Appearance as of an Angel of Light, and who was commissioned by the rest to speak with us, said, Ye have proposed to us to open our Minds touching the Sense of the first Words in the Lord's Prayer; I must inform you therefore, that according to our Interpretation they signify, that we should pray to God the Father, and because Christ is our Mediator, and we are saved by his Merits, therefore we should pray to God the Father by Faith in his Merits. But then we informed them of our Errand, saying, We belong to a Society in Heaven, which is called Michael, and we are sent to see and enquire whether ye who are assembled in this Place have any Religion or not; for the Idea of God entereth into every Part of Religion, and thereby Conjunction is effected, and by Conjunction Salvation. We in Heaven repeat that Prayer daily, like Men on Earth, and at such Times we do not think of God the Father, because he is invisible, but we think of him in his Divine Humanity, because in this he is visible; and the Father in this is by you called Christ, and by us Lord, and thus the Lord is our Father in Heaven; the Lord also taught, that He and the
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Father are One; that the Father is in him, and he in the Father; and that who so seeth Him seeth the Father; also that no Man cometh to the Father, but by Him; and likewise that it is the Will of the Father, that we should believe on the Son, and that who so doth not believe on the Son shall not see Life, but the Wrath of God abideth on him; from whence it appears that the Father is to be approached by Him, and in Him; and since this is the case, he further taught, that all Power is given unto Him in Heaven and in Earth. We say in that Prayer, HALLOWED BE THY NAME, THY KINGDOM COME, and we have proved from the Word that his Divine Humanity is the Father's Name, and that the Kingdom of the Father then cometh, when the Lord is approached immediately; and not when God the Father is approached immediately; wherefore also the Lord commanded his Disciples to preach the Kingdom of God, and the Kingdom of God is this. On hearing these Words the Antagonists said, Ye make many Quotations from the Holy Scriptures, and possibly we may have read them there, but we do not recollect them; wherefore let us have the Book produced, and let us hear from thence those Passages particularly which tend to shew that the Kingdom of the Father cometh when the Kingdom of the Lord cometh. Then they said to the Children, Bring us the Word; and they brought it; and we read out of it the following Passages, *As John preached the Gospel of the Kingdom he said, the Time is fulfilled, THE KINGDOM OF GOD IS AT HAND*, Mark i. 14, 15. *Matt. iii. 2. Jesus himself preached the Gospel of the Kingdom, and that THE KINGDOM OF GOD was at Hand*, Matt. iv. 17. 23. Chap. ix. 35. *Jesus gave Commandment to his Disciples that they should preach and teach THE KINGDOM OF GOD*, Mark xvi. 15. *Luke viii. 1. Chap. ix. 60. and also to the Seventy whom he sent out*, Luke x. 9. 11. and in other Places, as *Matt. xi. 5. Chap. xvi. 27. 28. Mark viii. 35. &c.* The Kingdom of God which was preached was the Kingdom of the Lord, and thereby the Kingdom of the Father; as is evident from these Passages, *The Father hath given all Things into the Hands of the Son*, John iii. 35. *All Things are delivered unto me of my Father*, Matt. xi. 27. *The Father hath given the Son Power over all Flesh*, John xvii. 2. *All Power is given unto me in Heaven and in Earth*, Matt. xxviii. 16. *The Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, the God of the whole Earth shall be called*, *Isaiah liv. 5. I saw, and behold one like THE SON OF MAN, and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him; his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed*, *Dan. vii. 13, 14. And the seventh Angel sounded; and there were great Voices in Heaven,*

ven, saying, the Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, Revel. xi. 15. Chap. xii. 10. We further instructed them from the Word, that the Lord came into the World, not only to redeem Angels and Men, but also that they might be united with God the Father by Him and in Him; for he taught, that such as believe in him are in Him, and He in Them, John vi. 56. Chap. xiv. 20. Chap. xv. 4, 5. Hereupon they asked, How then can your Lord be called Father? We replied, from what hath been read to you already, and also from these Passages, *Unto us a Child is born, unto us a Son is given, and his Name shall be called the MIGHTY GOD, THE EVERLASTING FATHER*, Isaiah ix. 5. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; THOU, O LORD, ART OUR FATHER, OUR REDEEMER, THY NAME IS FROM EVERLASTING*, Isaiah lxiii. 16. Did not he say to Philip, who desired to see the Father, *Hast thou not known me Philip? He that seeth me seeth the Father*, John xiv. 9. xii. 45. Who else then is the Father but he whom Philip saw with his Eyes? We added further, It is said throughout the whole Christian Church, that they who are of the Church constitute the Lord's Body, and are in his Body; how then can any Member of the Church approach to God the Father, but by Him, in whose Body he is? if not, he must of Necessity go out of the Body, and so approach. We lastly informed them that A NEW CHURCH is now at this Day establishing by the Lord, which is signified by THE NEW JERUSALEM in the Revelations, in which the Lord alone will be worshipped, as in Heaven, and that thus *All will be fulfilled that is contained in the Lord's Prayer from Beginning to End*. We produced so many Passages in Confirmation hereof from the Evangelists, the Prophets, and the Revelations, wherein that Church is treated of from Beginning to End, that they were tired with hearing them.

Having listened with some Indignation, the Armageddons, were desirous at every Turn, to interrupt our Discourse; and at length they broke out, and exclaimed, Ye have spoken against the Doctrine of our Church, in which it is insisted that God the Father is to be approached immediately, and that Men ought to believe on Him; thus ye stand convicted of a Violation of our Faith; wherefore depart hence instantly, or ye shall be turned out by Force. Then their Spirits being violently inflamed with Wrath, they were about to proceed from Threats to Compulsion; but at that Instant, by Virtue of the Power committed to us, we struck them with Blindness, in Consequence whereof, not seeing us, they rushed forth, and ran about in great Confusion, and some fell into the bottomless Pit mentioned in the Revelations, Chap. ix. 2. which is at this Time in the South-East Quarter, and where all those are confined who

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adopt the Doctrine of Justification by Faith alone; and such of them as confirm that Doctrine by the Word of God, are driven forth into a Desert, where they are conveyed to the Extremity of the Christian World, and mixed with Pagans.

Of R E D E M P T I O N.

114. **T**HAT the Lord acteth in a double Office as a PRIEST, and as a KING, is acknowledged throughout the Church; but few Persons know wherein the Distinction between those two Offices consisteth; wherefore it shall be explained. The Lord, by Virtue of his priestly Office, is called JESUS, and by Virtue of his regal Office CHRIST; and also by Virtue of his priestly Office, he is called in the Word Jehovah and Lord, and by Virtue of his regal Office he is called God, and the Holy One of Israel, and likewise a King. These two Offices are distinguished from each other like Love and Wisdom, or what amounts to the same, like Goodness and Truth; wherefore whatsoever the Lord did and performed by Virtue of Divine Love, or Divine Good, he did and performed in his priestly Character; but whatsoever he did or performed by Virtue of Divine Wisdom, or Divine Truth, that he did and performed in his Regal Character. In the Word, or Holy Scripture, also, Priest, and Priesthood, signify Divine Good, and King, and Royalty, signify Divine Truth; which were both represented by the Priests and Kings in the Jewish Church. With Respect to Redemption, it hath Reference to both these Offices; but in what Case to one, and in what Case to the other, will be shewn hereafter. For the clearer Understanding however of this Subject, we shall arrange it under the following Heads, or Articles, I. *That real Redemption consisted in bringing the Hells into Subjection, and the Heavens into Order and Regulation, and thereby preparing the Way for a New Spiritual Church.* II. *That without such Redemption no Man could have been saved, nor could the Angels have remained in a State of Integrity.* III. *That consequently the Lord not only redeemed Men, but also Angels.* IV. *That Redemption was a Work purely Divine.* V. *That this real Redemption could not possibly have been effected but by an incarnate God.* VI. *That the Passion of the Cross was not Redemption, but was the final Temptation which the Lord endured as the grand Prophet, and that it was the Means of the Glorification of his Humanity, that is, of Union with the Divinity of his Father.* VII. *That to believe Redemption to have consisted in the Passion of the Cross, is a fundamental Error of the Church, and that this Error, together with that relating to three Divine Persons*

Persons existing from Eternity, hath perverted the whole Church, so that nothing Spiritual is left remaining in it. — We shall now proceed to a particular Consideration of each Article.

115. I. THAT REAL REDEMPTION CONSISTED IN BRINGING THE HELLS INTO SUBJECTION, AND THE HEAVENS INTO ORDER AND REGULATION, AND THEREBY PREPARING THE WAY FOR A NEW SPIRITUAL CHURCH.

That Redemption consisteth in these three Things, I can declare with the utmost Assurance, inasmuch as the Lord also at this Day is accomplishing a Redemption, which was begun in the Year 1757, together with THE LAST JUDGMENT, executed at the same Time. From that Time Redemption hath continued even till now; because Now is THE LORD'S SECOND ADVENT, and a New Church is to be established, which could not be effected, unless the Hells were first reduced into Subjection, and the Heavens restored to Order; and because it was permitted me to see the whole Process of this Work, therefore I could describe the Manner how the Hells were subdued, and how the New Heaven was formed and arranged; but this Description would itself take up an entire Volume. With respect to the last Judgment, and the Manner in which it was executed, I have published an Account thereof in a small Tract printed at London in the Year 1758. That the Subduing the Hells, Restoring the Heavens to Order, and establishing a New Church, constitute the true Nature of Redemption, is a Truth grounded in this Circumstance, that without such a Process no Man could have been saved; the Parts of that Process have also an orderly Connection with each other; for it is necessary that the Hells should be subdued before a New Angelic Heaven can be formed, and the Formation of a new Heaven is equally necessary before a New Church on Earth can be established, inasmuch as Mankind on Earth are so connected with the Angels of Heaven, and with the Spirits of Hell, that to whichever they are joined, they make One with them as to the Interiors of their Minds. But we shall treat more particularly on this Subject, in the last Chapter of this Work, when we come to speak of THE CONSUMMATION OF THE AGE, OF THE COMING OF THE LORD, AND OF THE NEW CHURCH.

116. That the Lord, during his Abode in the World, fought against the Hells, and overcame and subdued them, and thereby reduced them to Obedience, is manifest from many Passages in the Word, of which I shall only produce these few, *Who is this that cometh from Edom, with dyed Garments from Bozrah, this that is glorious in his Apparel, travelling in the*

the Greatness of his Strength? I that speak in Righteousness, mighty to save. Wherefore art thou red in thine Apparel, and thy Garments like him that treadeth in the Wine-fat? I have trodden the Wine-press alone, and of the People there was none with me; for I have trod them in mine Anger, and trampled them in my Fury, and their Blood was sprinkled upon my Garments, and I have stained all my Raiment; for the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come; therefore mine own Arm brought Salvation upon me, and my Fury it upheld me; for he said surely they are my People, Children that will not lye: so he was their Saviour; in his Love, and in his Pity he redeemed them, Isaiah lxiii. 1, to 9. This is spoken of the Lord's Combats against the Hells; by the red Garments, in which he was glorious, is signified the Word, which was violated by the People of the Jews; his Warfare against the Hells, and his Victory over them is described by his treading them in his Anger, and trampling them in his Fury; that he fought alone, and by his own Strength, is described in these Words, "I looked and there was none to help, therefore mine own Arm brought Salvation upon me;" that he thereby saved and redeemed them, is plain from hence, "so he was their Saviour; in his Love, and in his Pity he redeemed them;" that this was the Cause of his Coming is signified by these Words, "The Day of Vengeance is in mine Heart, and the Year of my Redeemed is come." Again, it is written in Isaiah, He saw that there was no Man, and wondered that there was no Intercessor; therefore his Arm brought Salvation unto him, and his Righteousness, it sustained him; for he put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head, and he put on the Garments of Vengeance for Cloathing, and was clad with Zeal as a Cloak; and he came as a Redeemer to Zion, Chap. lix. 16, 17, 20. and in Jeremiah, Wherefore have I seen them dismayed, and turned away back? and their mighty Ones are beaten down, and fled apace, and look not back; for this is the Day of the Lord God of Hosts, a Day of Vengeance, that he may avenge him of his Adversaries, and the Sword shall devour, and it shall be satiate, and made drunk with their Blood, Chap. xlv. 5. 10. Both these Passages relate to the Lord's Combats against the Hells, and his Conquest over them. It is written also in David, Gird thy Sword upon thy Thigh, O thou most Mighty; thine Arrows are very sharp, and the people shall be subdued unto thee; thy Throne, O God, is for ever and ever, thou lovest Righteousness, wherefore thy God hath anointed thee, Psalm xlv. 3. to 7. the like is asserted in many other Places. Forasmuch as the Lord singly subdued the Hells without the Aid of any Angel, therefore he is called, A MIGHTY MAN, and A MAN OF WAR, Isaiah, xlii. 13. ix. 5. THE KING OF GLORY, JEHOVAH STRONG AND MIGHTY, THE LORD MIGHTY IN BATTLE, Psalm xxiv. 8. 10. THE MIGHTY GOD OF JACOB, Psalm

Psalm cxxxii. 2. and in many Places, *The Lord of Hosts*, that is, *The Lord of Armies*; and his Coming is also called *The Day of the Lord*, terrible, and cruel, a *Day of Indignation, of Anger, of Wrath, of Vengeance, of Destruction, of War, of Noise, of Shouting, of Confusion, &c.* It is written also in the Evangelists, *Now is the Judgment of this World, now shall the Prince of this World be cast out*, John xii. 31. *The Prince of this World is judged*, John xvi. 11. *Be of good Cheer; I have overcome the World*, John xvi. 33. *I beheld Satan as Lightning fall from Heaven*, Luke x. 18. By the World, the Prince of the World, Satan, and the Devil, is signified Hell. Moreover in the Revelations from Beginning to End, the present State of the Christian Church is described, and it is also foretold that the Lord is to come again, and to subdue the Hells, and to form a new Angelic Heaven, and afterwards to establish a New Church on Earth. These Particulars are all foretold therein, but they were never before discovered till now; the Reason is, because the Book of Revelations, as well as all the other prophetic Parts of the Word, was written by mere Correspondencies, which unless they had been discovered by the Lord, could never have been rightly understood by any Man; but now, for the Sake of the New Church, they are all discovered in a Work entitled APOCALYPSIS REVELATA, published at Amsterdam in the Year 1766, and they will be attended to by those who believe the Word of the Lord in Matt. Chap. xxiv. concerning the State of the Church at this Day, and concerning his coming. But this Belief is still weak and wavering amongst those, and those only, who have so deeply rooted in their Hearts the Faith of the present Church concerning a Trinity of Divine Persons from Eternity, and concerning the Passion of Christ as constituting true Redemption, that it cannot be eradicated. Such however (as was shewn in the MEMORABLE RELATION above, N^o 113) are like Bottles filled with Iron-Filings, and Powder of Brimstone, which, when Water is poured into them, first grow hot, and afterwards break out into Flame, whereby the Bottles are burst. They also in like Manner when they receive any living Water, which is the genuine Truth of God's Word, either by their Eyes or their Ears, are vehemently heated and set on Fire, and reject it as Something that would burst their Heads.

117. The Subjection of the Hells, the Restoration of the Heavens to Order, and the successive Establishment of the Church, may be illustrated by various Similitudes. The Influence and Power of the Hells may be compared with an Army of Robbers or Rebels, who invade a Kingdom or City, and set Fire to the Houses, lay waste the Possessions of the Inhabitants, and divide the Spoil one amongst another, with great Joy and

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Triumph ; but Redemption may be compared with a righteous King, who marcheth against them with his Army, and putteth Part of them to the Sword, confineth another Part in Prison, taketh away their Spoil, and restores it to his Subjects, and afterwards establisheth his Kingdom in Peace and Order, and secureth it against the like Outrages for the future. The Influence and Power of the Hells may also be compared with a Number of wild Beasts sallying forth in a Body from the Forest, and committing Depredations on Flocks and Herds, and even on Men, so that none dare stir out beyond the Walls of the City to till the Ground, in Consequence whereof the Fields are left uncultivated, and the Inhabitants of the City are in Fear of perishing through Scarcity and Famine: but Redemption may be compared with the Slaughter and Dispersion of those wild Beasts, and with the Defence of the Plains and Fields against all further Depredations. The Influence of the Hells may be compared also with Locusts that consume every green Thing growing on the Earth, whilst Redemption may be compared with the Means to prevent their further Progress. In like manner the Influence of the Hells may resemble that Multitude of Grubs, which at the Beginning of Summer devour the Leaves of Trees, and thereby prevent the Growth of any Fruit, so that the Trees are left bare and barren as in the depth of Winter; but Redemption may resemble the Destruction of such Vermine, whereby the Trees of the Garden are restored to their natural State of Bloom and Fruitfulness. This is an exact Picture of the State of the Church, unless the Lord by Redemption had separated the Good from the Evil, and had cast the latter into Hell, and raised up the former into Heaven; for what Consequences are not to be dreaded, where there is neither Justice nor Judgement in a Kingdom, to separate the Evil from the Good, and to secure the Good from Injuries, so that every one may dwell securely in his own House, and as the Scripture expresseth it, may sit quietly under his own Vine, and his own Fig-tree?

118. THAT WITHOUT SUCH REDEMPTION NO MAN COULD HAVE BEEN SAVED, NOR COULD THE ANGELS HAVE REMAINED IN A STATE OF INTEGRITY.

It may be proper first to state the true Nature and Meaning of Redemption. To redeem signifieth to deliver from Damnation, to rescue from eternal Death, to snatch out of Hell, and to pluck out of the Hand of the Devil those that were led captive and bound by him. This was effected by the Lord, in that he reduced the Hells under Subjection, and formed a new Heaven. The Reason why Man without such a Process could not have been saved is, because the spiritual World and the natural have such

a Connection with each other, that they are incapable of Separation, particularly with respect to Men's Interiors, which are called their Souls and Minds, and which, if good, are connected with the Souls and Minds of Angels, but if evil, with the Souls and Minds of infernal Spirits. Such is the Nature of this Union, that in case it were dissolved, Man would instantly fall down dead like a Stock or a Stone; nor could Angels and Spirits on the other Hand subsist, if they were deprived of their Support and Resting-place in Mankind. (v) Hence may be seen a Reason why Redemption took place in the spiritual World; and why Heaven and Hell were first to be regulated, before the Church on Earth could be established. The Truth of this appears evident from the Book of Revelations, where it is said, that after the Formation of the New Heaven, the New Jerusalem, which is the New Church, came down from that Heaven. Chap. xxi. 1, 2.

119. The Reason why the Angels could not have stood in their State of Integrity, unless Redemption had been effected by the Lord, is, because the whole Angelic Heaven, together with the Church on Earth, is before the

(v) How the natural, the spiritual and the heavenly Worlds are connected together, and necessary for each other's Subsistence, is a Point which even Conjecture hath not hitherto ventured to investigate. That there is some Sort of Fellowship or Communion subsisting between Men and Angels is acknowledged in the Church, as a Doctrine authorized by Holy Scripture, but the particular Laws of this Communion, and the Necessity of it for the mutual Support and Existence both of Angels, Spirits, and Men, have been to this Day utterly unknown. The Doctrine of our Author therefore on this Subject is entirely new, and we trust to the unprejudiced Mind will be found equally scriptural, philosophical, and edifying. He considers the Natural World as the Basis and Recipient of the Spiritual World, and the Spiritual World as a Basis and Recipient of the heavenly World. Consequently Men in the natural World are the Basis and Recipients of Spirits in the Spiritual World, as Spirits are of Angels in the heavenly World. From this Connection between the three Worlds and their respective Inhabitants, (which he compares with the Connection between the three grand Divisions of the human Body, viz. the Head, the Trunk, and the Legs and Feet) he shews their mutual Dependence on each other, and how necessary each is for the Subsistence of the other. Hence he deduceth this Consequence, that was there no Church amongst Men, that is, no Religion, no Love and Fear of the Lord, either on this Earth, or on some other where Men inhabit, both the spiritual and celestial Worlds must perish, because they would in such a case be as a Head without a Body, or as a House without a Foundation. The Doctrine, if rightly considered, and digested, will be found, we trust, highly reasonable, and consonant with the Divine Wisdom, and Oeconomy of God in the Creation; at the same time that it will open to the contemplative Mind many interesting and instructive Truths concerning Redemption, which could never be known or understood, until the Laws of Connexion subsisting between the three Worlds were in some Measure ascertained. The intelligent Reader will from this Doctrine see a peculiar Beauty and Propriety in that Expression in holy Scripture, where the Earth is emphatically called the Lord's FOOTSTOOL.

the Lord as a single Man, (*w*) whose Internal is constituted by the Angelic Heaven, and whose External is constituted by the Church; or to be more particular the highest Heaven constituteth the Head; the second and lowest Heaven constitute the Breast and middle Region of the Body; the Church on Earth constituteth the Loins and Feet; and the Lord himself is the Soul and Life of that whole Man; wherefore unless the Lord had effected Redemption this Man must have been destroyed; the Feet and Loins must have perished by the Defection of the Church on Earth; the Region of the Belly and Intestines by the Defection of the lowest Heaven; the Region of the Breast by the Defection of the second Heaven; and then the Head, being left without a correspondent Body, must of Necessity have fallen to Decay. But we will endeavour to illustrate this by Comparisons. It is like as when a Mortification beginneth in the Feet of the natural Body, and by Degrees riseth upwards, and infecteth the Loins first, and afterwards the Viscera of the Abdomen, and at length seizeth upon the Parts near the Heart, in which Case, it is well known that the Infection instantly proveth fatal. Or it may be compared with Disorders in the Bowels, below the Diaphragm, which no sooner receive any material Injury, than the Heart begins to beat high, the Lungs to pant heavily, and all Motion presently ceaseth in both. It may be illustrated also by this Circumstance relating to the Internal and External Man, that all goeth well with the Internal Man so long as the External is obedient in the Discharge of his Duties, but in case the External Man is not obedient, but is refractory, and especially if he assaulteth the internal Man, then the Internal is weakened and overthrown, and at length is betrayed by the Pleasures of the External into a base Assent to and Compliance with his Suggestions. It may likewise be illustrated by Comparison with a Man standing on the Top of a Mountain, who seeth a Flood of Waters in the Country below, and observeth the Waves arising by Degrees towards the Summit where he standeth, which when they reach, he himself must of Necessity perish in the Inundation, unless he can provide for his Safety in a Boat till the Waters are subsided: or as if a Person from the Top of a Mountain seeth a dark thick Cloud rising higher and higher from beneath, and hiding from his View the Plains, the Villages and Cities, till at length it reacheth Himself, and then he can see nothing distinctly, not even the Place where he himself standeth. Exactly similar to this is the Case of the Angels when the Church on Earth is destroyed; then also the inferior Heavens pass away; and the Reason is, because the Heavens consist of Men from Earth, and when there

(*w*) See this Subject more particularly enlarged on, in the Treatise on Heaven and Hell, No. 59.

there is no longer any real Goodness of Heart, and Scripture Truth remaining amongst Men, the Heavens are overflowed by the Evils thence arising, and are choaked up by them as by black and miry Waters; nevertheless the Inhabitants are concealed in some Place or other by the Lord, and reserved till the Day of the last Judgment, and are then raised up into the New Heaven. These are they who are signified in the Revelations in this Passage, *I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held; and they cried with a loud Voice saying, How long, O Lord, holy and true, dost thou not avenge our Blood on them that dwell on the Earth? And white Robes were given unto every One of them, and it was said unto them that they should rest yet for a little Season, untill their Fellow-Servants, also, and their Brethren, that should be killed as they were, should be fulfilled, Chap. vi. 9, 10, 11.*

120. Had it not been therefore for the Redemption which the Lord effected, Iniquity and Evil would have overspread the whole Body of Christians both in the Natural and the Spiritual Worlds; and of the many Reasons which might be assigned for it, one is, because every Man after Death enters into the World of Spirits, and bringeth along with him thither the same Nature, Qualities, and Dispositions, that he had in the natural World; and no Person, at his first coming, can be prevented from conversing with his deceased Parents, Brethren, Relations and Friends; every Husband is immediately eager in Quest of his Wife, and every Wife of her husband; and by one or other they are introduced into a Variety of Acquaintance amongst such, as outwardly appear like Lambs, but inwardly are like Wolves; and thereby even those of a religious Character are corrupted, and turned from the right Way; in Consequence of this, and of many wicked Artifices there practised, which are unknown in the natural World, the Spiritual World is so full of wicked Spirits, that it may be compared to a Pool of Water replete with the Spawn of Frogs. That evil Communications have such an Effect, even in the Spiritual World, may appear probable from this Circumstance, that whosoever associates much with Robbers, or Pirates, by Degrees acquireth a like Disposition to the same Evils; and whosoever liveth amongst Adulterers, and Fornicators, in course of Time maketh light both of Adultery and Fornication; and whoso connecteth himself with Rebels, presently maketh no Scruple to do all Kinds of Violence. For all Evils are infectious, and may be compared to the Plague, whose Contagion is communicated even by the Breath and Perspiration of the infected Person; or it may be compared to a Cancer and Gangrene, which spread slowly, and corrupt first the Parts which

lie near, and by Degrees those which are more remote, till at last they infect and destroy the whole System. The Delights of Evil, which are hereditary in every Man, are the only assignable Causes of such abundant Wickedness. Hence then it may appear plain, that unless Redemption had been wrought by the Lord, no Man could have been saved, nor could the Angels have remained in their State of Integrity. The only Refuge and Security for any one against Destruction is in the Lord; for he saith, *Abide in Me, and I in You; as the Branch cannot bear Fruit of itself, except it abide in the Vine, no more can Ye, except Ye abide in Me, I am the Vine, Ye are the Branches; he that abideth in Me, and I in him, the same bringeth forth much Fruit; for without Me ye can do nothing. If a Man abide not in Me, he is cast forth as a Branch, and is withered, and Men gather them, and cast them into the Fire, and they are burned,* John xv. 4, 5, 6.

121. THAT HEREBY THE LORD NOT ONLY REDEEMED MEN BUT ANGELS ALSO.

This is a necessary Consequence of what was said in the foregoing Article, that unless Redemption had been wrought by the Lord, the Angels could not have remained in a State of Integrity. To the Reasons above assigned, the following may be added, I. That at the Time of the Lord's first coming the Hells had grown to such a height, that they filled the whole World of Spirits, which is in the Middle between Heaven and Hell, and thereby had not only disturbed the Heaven, which is called the last or lowest, but had also made Attempts upon the Middle Heaven, which they infested a thousand different ways, and which must inevitably have been destroyed, unless the Lord had protected it. Such Insurrection of the Hells is signified by the Tower that was built in the Land of Schinar, whose Head might reach unto Heaven, the building of which was prevented by the Confusion of Languages, when the Builders were dispersed, and the City was called Babel, Gen. xi. 1. to 9. what is there signified by the Tower and by the Confusion of Languages, is explained in the Work intitled *ARCANA COELESTIA*, published at London. The Reason of the Hells growing to such a Height was, because at the Time when the Lord came into the World, the whole Earth was alienated from God by Idolatries and Witchcrafts (*Magias*), and the Church, which had been formerly established amongst the Children of Israel, and lastly amongst the Jews, was altogether destroyed in Consequence of the (x) Falsification and

(x) The Author here distinguisheth between the Falsification of the Word, or Holy Scriptures, and the Adulteration. By the Falsification of the Word (as he explaineth himself

and Adulteration of the Word of God; in the mean Time both Jews and Gentiles after Death flocked into the World of Spirits, where in process of Time they so encreased and multiplied, that there was no possibility of driving them out thence, but by the coming down of God Himself, and by the Strength of his Divine Arm at that Time put forth against them, the Manner of which Operation is described in a small Treatise concerning THE LAST JUDGMENT, published at London in the Year 1758. This was accomplished by the Lord during his Abode in the World. The same also is accomplished by the Lord at this Day, inasmuch, as was observed above, this is the Time of his Second Coming, according to his Prediction in every Part of the Revelations, and in Matt. Chap. xxiv. 3. to 30. and in Mark xiii. 26. and in Luke xxi. 27. and in the Acts of the Apostles, Chap. i. 11. and likewise in many other places. There is this Difference indeed, that at his first Coming, the Hells had grown to their great Height, in Consequence of being crowded with Idolators, and more particularly with Falsifiers of the Word, or Holy Scripture; but at this his second Coming they are crowded with Christians so called, both such as are tainted with Naturalism, and such as have falsified the Word by the Establishment of their fabulous Faith concerning the Existence of three Divine Persons from Eternity, and concerning the Lord's Passion as constituting the Sum and Substance of Redemption; for these are they who are signified by the Dragon and his two Beasts, in the Revelations, Chap. xii. and xiii. II. The second Reason why the Lord also redeemed Angels is, because not only every Individual Man, but likewise every Individual Angel is withheld from Evil, and preserved in Goodness by the Lord; for no Person, whether he be Angel or Man, is in Goodness of Himself, but all Good is from the Lord; when therefore the Footstool of the Angels, which is in the World of Spirits, was removed from under them, they were in the same Situation with a Person sitting on a Throne when it's Pedestals are taken away. That the Angels are not pure in God's Sight is evident from the prophetic Parts of the Word, and also from the Book of Job; Chap. iv. 18. and likewise from this Consideration, that there is not a single Angel but what was once a Man. (y) Hereby is confirmed what was said in THE FAITH OF THE
NEW

in other Parts of his Works) he means a Perversion of it's Truths arising from the Falses that are in Man's natural Understanding; but by the Adulteration of the Word he meaneth a perversion of it's Truths arising from the Evils of an unregenerate Heart and Life. Adultery therefore, according to it's spiritual Sense, signifieth such perversion of Divine Truth; and this is the Reason why the Jews are so often reproved by the Prophets for their Whoredoms and Adulteries.

(y) See more on this Subject in the Treatise on Heaven and Hell, No. 311.

NEW HEAVEN AND THE NEW CHURCH, IN IT'S UNIVERSAL AND PARTICULAR FORM prefixed to this Work, viz. "that the Lord came into the World
 " to remove Hell from Man, and that he removed it by Combats against it,
 " and by Victories over it, whereby he subdued it, and reduced it to
 " Obedience to his Authority;" and further, "that Jehovah God descended and assumed the Humanity, for the Purpose of reducing to
 " Order all Things both in Heaven and in the Church, since at that
 " time the Power of the Devil, that is, of Hell, prevailed over the Power
 " of Heaven; and on Earth the Power of Evil prevailed over the Power
 " of Good, in Consequence of which a total Damnation was at hand, and
 " threatned every Creature; this impending Damnation Jehovah God removed by his Humanity, and thus redeemed both Angels and Men;
 " from whence it is evident that unless the Lord had come into the World
 " no Flesh could have been saved. The Case is the same at this Day;
 " consequently, unless the Lord cometh again into the World no Flesh
 " can be saved." See above, No. 2, 3.

122. The Deliverance wrought by the Lord, whereby both the spiritual World and the Church on Earth were rescued from universal Damnation, may be illustrated by Comparison with a King, who by Victories obtained over his Enemies, sets at Liberty, and brings back to his Palace his royal Sons, who had been taken Prisoners, bound in Chains, and shut up in a Dungeon. It may be illustrated also by Comparison with a Shepherd, who like Sampson and David, rescues his Sheep from the Jaws of the Lion and the Bear, drives back those wild Beasts into the Forests from whence they came, pursues them to their Retreats, and at last forceth them to take Refuge in Bogs or in Deserts, and afterwards returns to his Sheep, feeds them in Safety, and gives them Drink out of Fountains of pure Water. It may be illustrated also by Comparison with a Person who seeth a Serpent lying in the Way, and just ready to bite a Traveller by the Heel, which immediately he seizes by the Head, and in spite of it's twisting and twining about his Hand, carries it to his House, where he cuts off its Head, and casts it's Body into the Fire. It is capable of receiving further Illustration from the case of a Bridegroom or Husband, who seeing an Adulterer attempt to do Violence to his Bride, or Wife, immediately attacks him, and either wounds him with his Sword, or disables him with Blows, or orders his Servants to throw him into the Streets, and beat him back to his own House, whereby he rescues his Beloved, and conducteth her in Safety to his own Chamber. Moreover by a Bride and Wife in the Word, or holy Scripture, is signified the Church of the Lord, and by Adulterers are signified the Violators of the Church, as all those are who adulterate the

the Word of the Lord; and forasmuch as the Jews did so, therefore they were called by the Lord an adulterous Generation.

123. IV. THAT REDEMPTION WAS A WORK PURELY DIVINE.

Whosoever is acquainted with the true Nature of Hell, and how it had arisen and overflowed the whole World of Spirits at the Time of the Lord's Coming, and with what Power the Lord cast it down and dispersed it, and afterwards reduced it to Order together with the Heavens, cannot but stand in Amazement, and exclaim, that all was a Work purely Divine. For first, *with respect to the Nature of Hell*; it consisteth of Myriads upon Myriads of Spirits, being the common Receptacle of all, who since the Creation of the World have alienated themselves from God by Evils of Life, and Falses of Faith. Secondly, *With respect to the Manner in which Hell had arisen, and overflowed the whole World of Spirits at the Time of the Lord's Coming*; this was in some Measure explained in the foregoing Article. What was it's State at the Time of the Lord's first Coming, was never made known to any Person, because it is not revealed in the literal Sense of the Word; but what it was at the Time of his second Coming, was permitted me to be an Eye-Witness of, and hence some Idea may be collected of it's former State, according to the Description given in a small Treatise on the LAST JUDGMENT, published at London in the Year 1758, in which Treatise also is described *the Power whereby the Lord cast down the Hells, and dispersed them*, wherefore to transcribe the Account, in this Place, of all that I was an Eye-witness of, is needless, since there are still many Copies extant of that Treatise in the Printer's Hands in London, from which every Reader may see plainly that Redemption was the Work of an Omnipotent God. Fourthly, *With regard to the Manner in which the Lord afterwards reduced to Order all Things both in Heaven, and in Hell*, this hath not as yet been described by me, inasmuch as the Reduction of the Heavens and the Hells to Order is not yet accomplished, but hath continued in it's Process since the Day of the LAST JUDGMENT untill now, and still continues, nevertheless, if it be desired, it shall be made publick after the Completion of the present Work. With respect to myself, I have seen and do see daily the Divine Omnipotence of the Lord manifested herein as in a true Mirror. The latter Work indeed is peculiarly that of Redemption, whereas the former belongeth more properly to the last Judgment; and such Persons as have a distinct Idea of each, may discern several Things that lie concealed under Figures in the prophetical Parts of the Word, and yet stand plainly revealed, if by an Explication of Correspondencies they are exposed to the Light of the Understanding. Forasmuch as each Work, both the

former and the latter, is Divine, therefore they can only be illustrated by Comparisons, and that in a very imperfect Manner. They may be illustrated by Comparison with a Battle against the Armies of all the Nations throughout the whole World, accoutred with Spears, Shields, Swords, Guns, and Cannons, headed by skillful and cunning Generals and Commanders; the Words skillful and cunning, are here used, because Numbers in Hell are acquainted with Arts unknown in our World, wherein they exercise Themselves, in Order to attack, ensnare, beset, and storm to the greatest Advantage those who come against them from Heaven. The Lord's Combat with Hell may also be compared, but yet imperfectly, with a Combat against all the wild Beasts throughout the whole World, and with their Slaughter and compleat Subjection; so that not one of them dares to stir out of his Den, and attack any Man that is in the Lord; in Consequence whereof, they are afraid to shew their Teeth, and suddenly check in themselves every hostile Attempt, as if they felt a Vulture at their Bosoms, endeavouring to eat his Way to their Hearts. Infernal Spirits are also described in the Word by wild Beasts, and are signified particularly by those amongst which the Lord is said to have been forty Days, Mark, Chap. i. 13. It may be compared also with an Opposition to the whole Body of the Ocean, when it defies all Restraint, and deluges whole Countries and Cities with it's Waves; the Reducing of Hell to Subjection by the Lord is also signified by his Power over the Sea, when he said, *Peace, be still*, Mark iv. 38, 39. Matt. viii. 26. Luke viii. 23, 24. for by the Sea there, as in other Places, is signified Hell. The Lord, by the same Divine Power, fighteth at this Day against Hell in every particular Person who is made regenerate; for Hell riseth up against every such Person, with all it's diabolical Fury, and unless the Lord opposed and subdued it, Man must of necessity fall an easy Prey to it's Tyranny. For Hell is like a single gigantic Monster, or like a huge Lion, with which it is also compared in the Word; and consequently unless the Lord kept that Lion, or that Monster bound Hand and Foot, it must of necessity happen, that Man, though rescued from one Evil, would of himself fall into another, and so on into an Infinity without End or Number.

124. V. THAT THIS REAL REDEMPTION COULD NOT POSSIBLY HAVE BEEN EFFECTED, BUT BY AN INCARNATE GOD.

It was shewn in the foregoing Article that Redemption was a Work purely Divine, consequently that it could only be effected by an Omnipotent God. The Reason why it was necessary for this God to be incarnate, that is, to be made Man, in Order to effect Redemption, is, because
Jehovah

Jehovah God, such as he is in his infinite Essence, cannot approach unto Hell, much less enter into it; being in that Essence in the purest and first Principles of all Things. Wherefore Jehovah God, being such in his Essence, if he had only breathed on the Inhabitants of Hell, would have deprived them instantly of Life; for he said to Moses who was desirous to see him, *Thou canst not see my Face, for there shall no man see me, and live*, Exod. xxxiii. 20. and if Moses could not see him, much less could the infernal Spirits, who being in the lowest State of unregenerate Nature, are in the last, the most dense, and thereby the most distant State from God; consequently, unless Jehovah God had assumed the Humanity, and had thus cloathed himself with Body, which is in the last and lowest Effects as he himself is in the first Principles, it would have been vain to have attempted Redemption. For who can attack an Enemy unless he approacheth towards him, and is furnished with Arms for the Battle? or who can disperse and destroy Dragons, Hydras and Basilisks, in the Wilderness, unless he covers his Body with a Coat of Mail, his Head with an Helmet, and is armed with a Spear in his Hand? or who can catch Whales in the Sea, without a Ship, and other convenient Helps for the Purpose? By these, and such like Comparisons the Combat, which the Omnipotent God waged with the Hells, may be in some Sort illustrated; though by no means perfectly represented; which Combat he could not possibly have engaged in, unless he had first put on the Humanity. But it is to be observed that the Combat which the Lord waged with the Hells was not a Lip-Combat, as between Reasoners and Disputers, because such Kind of Warfare would have had no Effect in such a Case, but it was a spiritual Combat, or the Combat of Divine Truth originating from Divine Good, which was the Lord's vital Essence; the Influx whereof, in it's visible Manifestation, was irresistible in the Hells; for such Power is contained in it, that the infernal Genii fly at the very Perception of it, cast themselves into the Deep, and creep into Clefts and Caverns to conceal themselves, according to the Description given of them by Isaiah in these Words, *They shall go into the Holes of the Rocks, and into the Caves of the Earth, for Fear of the Lord, when he ariseth to shake terribly the Earth*, Chap. ii. 19. and in the Revelations, *They shall hide themselves in the Dens, and in the Rocks of the Mountains, and shall say to the Mountains and Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb*, Chap. vi. 15, 16, 17. The Nature of that Power originating from Divine Good, which the Lord exercised, when he accomplished the Last Judgment in the Year 1757, may appear from the Circumstances described in the small Treatise concerning that Judgment, as that he plucked up from
their

their Foundations the Hills and the Mountains, which the Infernals had taken Possession of in the World of Spirits, and cast them to a vast Distance, and caused some to sink down into the Ground, deluged their Cities, Villages, and Fields with a Flood of Water, and rooted up the Ground; and cast it with it's Inhabitants into Whirlpools, Bogs and Fens, with many other Particulars; all which Operations were effected by the Lord alone, through the Power of Divine Truth derived from Divine Good.

125. That Jehovah God could not have been thus active and operative, except by his Humanity, may be illustrated by various Comparisons; as for Example, it is impossible for Persons that are invisible to each other to unite together in Compliment, or Conversation; Angels or Spirits cannot join Hands, or engage in Discourse with a Man, even though they should stand just beside him, and before his Face; nor can the Soul of any Person converse and negotiate Business with another, except by Means of his Body. The Sun cannot enter with it's Light and Heat into any Man, Beast, or Vegetable, unless it first entereth into the Air, and acteth through that as a conveying Medium; nor can that Heat and Light enter into Fishes, in like Manner, but by the Medium of Water; for it is necessary it should act by Means of the Element, in which the Subject of it's Operation dwelleth. No one can scrape off the Scales of a Fish without a Knife, or pluck off the Feathers from a Bird without Fingers, or go down to the Bottom of the Deep without a Diving-Bell. In short, Things must be accommodated to each other, before there can be any Communication between them, or any Operation either of Contrariety or Conjunction.

126. VI. THAT THE PASSION OF THE CROSS WAS THE FINAL TEMPTATION, WHICH THE LORD ENDURED AS THE GRAND PROPHECY, AND THAT IT WAS THE MEANS OF THE GLORIFICATION OF HIS HUMANITY, THAT IS OF UNION WITH THE DIVINITY OF HIS FATHER, BUT THAT IT WAS NOT REDEMPTION.

There are two Purposes for which the Lord came into the World, and by which he saved Men and Angels, viz. Redemption, and the Glorification of his Humanity; these two are distinct from each other, but yet they make one with respect to Salvation. The Meaning and Nature of REDEMPTION was shewn in the foregoing Articles, viz. that it was a Combat with the Hells, the Reducing them to Obedience and afterwards the orderly Establishment of the Heavens. But GLORIFICATION was the Uniting of the Lord's Humanity with the Divinity of his Father, which

was

was effected by successive Steps, and was fully completed by the Passion of the Cross; so every Man on his Part ought to make Approaches towards God, and as he so approacheth, God entereth on his Part in the same Proportion. It is in this Case as with a Temple, which must first be built, and that with the Hands of Men, and afterwards consecrated, and lastly sanctified by Prayer, that God would make it the Abode of his Presence, and unite himself with his People assembled therein. The Reason why that Union was fully effected by the Passion of the Cross, is, because it was the last Temptation which the Lord underwent during his Abode in the World, and Conjunction is effected by Temptations; for in them, Man, to all Appearance, is left to himself alone, yet it is but in Appearance, inasmuch as God is then most intimately present with him, as a support in the inner Man; wherefore when a Person conquereth in Temptation, he is then most intimately conjoined with God, and this was the Case with the Lord in regard to his Union with his Father. That the Lord, during his Suffering on the Cross, was left to Himself, is evident from his Exclamation at that Time, *My God, my God, why hast Thou forsaken me?* and also from his own Words, *No man taketh my Life from me, but I lay it down of myself; I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father,* John x. 18. From hence then it is evident that the Lord did not suffer as to his Divinity, but as to his Humanity, and that at the Time of Suffering, the most intimate, and thereby the most complete Union was effected. This may be illustrated by the Consideration, that whilst Man suffereth with Respect to his Body, his Soul doth not suffer, but only mourns, which Mourning God removeth after Victory obtained, as one wipeth Tears from his Eyes.

127. These two Points, Redemption, and the Passion of the Cross, ought to be considered in a distinct View, otherwise the human Mind, like a Ship, strikes upon Quick sands, or Rocks, and is lost, together with the Pilot, the Owner, and the Men in it, that is, it falls into Error respecting all those Truths that relate to Salvation by the Lord. For without having right Ideas of those two Points, as distinct from each other, Man is as in a Dream, wherein he seeth imaginary Objects, and formeth Conclusions on Things which he fancieth to be real, but which at last prove visionary; or he is like a Person walking by Night, who layeth hold on the Leaves of a Tree, supposing them to be the Hair of a Man's Head, and coming nearer entangles his own Hair in the Branches. But although Redemption and the Passion of the Cross are two distinct Things, yet they are united and make one in the Matter of Salvation, inasmuch

inasmuch as the Lord by Union with his Father, which was effected by the Passion of the Cross, became a Redeemer to all Eternity.

128. Concerning GLORIFICATION, whereby is signified the uniting of the Divine Humanity of the Lord with the Father's Divinity, which was fully completed by the Passion of the Cross, the Lord thus speaketh in the Gospel, *When Judas was gone out, Jesus said, now is the Son of Man glorified, and God is glorified in him; if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him,* John xiii. 31, 32. here Glorification is spoken both of God the Father and of the Son, for it is said, God is glorified in Him, and shall glorify Him in Himself; it is evident therefore that this hath Reference to their Union. *Father, the Hour is come; glorify thy Son, that thy Son also may glorify Thee,* John xvii. 1, 5. this is to intimate that the Union was reciprocal, or, as it is expressed, The Father in Him, and He in the Father. *Now is my Soul troubled, and he said, Father, glorify thy Name; and there came a Voice from Heaven, saying, I have both glorified it, and will glorify it again,* John xii. 27. 28, this was said because the Union was effected successively, or by Degrees. *Ought not Christ to suffer these Things, and so enter into his Glory?* Luke xxiv. 26. Glory, in Holy Scripture, when spoken of the Lord, signifieth Divine Truth united with Divine Good. Hence it appears evident that the Humanity of the Lord is Divine.

129. The Reason why the Lord was willing to be tempted, even to his Suffering on the Cross, was, because he was the Grand Prophet; and Prophets formerly signified the Doctrine of the Church as derived from the Word of God, and thence they represented the Church, according to it's Nature, and Quality, by various Emblems, and also by unjust, grievous, and even wicked Performances which were enjoined them by God for that purpose. But the Lord, inasmuch as he was the Word, was by his Suffering on the Cross representative of the Jewish Church, as to the Manner in which it had profaned the Word. To this may be added another Reason, that thereby he might be acknowledged in the Heavens as the Saviour of both Worlds; for all the Parts of his Suffering being significative of such Things as relate to the prophanation of the Word, the Angels understand them in a spiritual Sense, whilst Men on Earth understand them in a natural Sense. That the Lord was a Prophet is evident from these Passages, *A PROPHET is not without Honour, save in his own Country, and in his own House,* Matt. xiii. 57. Mark vi. 4. Luke iv. 24. *Jesus said, it cannot be that A PROPHET perish out of Jerusalem,* Luke xiii. 33. *And there came a Fear on all, and they glorified God, saying,*
that

that A GREAT PROPHET it raised up amongst us, Luke vii. 16. They said of Jesus, This is the PROPHET of Nazareth, Matt. xxi. 11. John vii, 40. 41. That A PROPHET should be raised up out of their Brethren whom they should obey. Deut. xviii. 15. to 19.

130. That the Prophets, each of them, represented the State of their particular Churches with respect to Doctrine derived from the Word of God, and with respect to Life according to such Doctrine, is evident from the following Considerations; Isaiah the Prophet was enjoined to loose the Sackcloth from off his Loins, and put off his Shoes from his Feet, and to walk naked and barefoot three Years for a Sign and a Wonder, Isaiah xx. 2, 3. The Prophet Ezekiel was enjoined, for the Purpose of representing the State of the Church, to prepare him Stuff for removing, and to remove to another Place in the Sight of the Children of Israel, and to bring forth his Stuff by Day in their Sight, and to go forth at Even, through a Hole dug in the Wall, and to cover his Face, that he might not see the Ground, and that he might thus be as a Sign unto the House of Israel; and that he should say, Behold! I am your Sign, like as I have done, so shall it be done unto you. Ezek. xii. 3. to 7, 11. The Prophet Hosea was commanded, for the purpose of representing the State of the Church, to take unto him a Wife of Whoredoms; so he took her, and she bare him three Children, one of which he called Jezreel, and another Lo-rubaumab, and the third Lo-ammi. And a second Time he was required to go and love a Woman beloved of her Friend, and an Adulteress, whom he bought for himself, Hos. i. 2, to 9. and Chap. iii. 2, 3. A certain Prophet was enjoined to lay Ashes on his Face, and suffer himself to be smitten and beaten, 1 Kings xx. 35, to 38. Further, as a Representative of the State of the Church, the Prophet Ezekiel was ordered to take a Tile, and pourtray upon it the City, even Jerusalem, and lay Siege against it, and build a Fort against it, and cast a Mount against it, and take unto him an Iron Pan, and set it for a Wall of Iron between him and the City, and to lie upon his left Side, and upon his right Side. Also that he should take Wheat, and Barley, and Beans, and Lentiles, and Millet, and Pitches, and make Bread thereof, and bake it with Dung that cometh out of a Man; and because he prayed that it might not be so, he was permitted to make it of Cow's Dung. The Injunction was thus expressed, Lie thou upon thy left Side, and lay THE INIQUITY OF THE HOUSE OF ISRAEL upon it; according to the Number of the Days that thou shalt lie upon it, THOU SHALT BEAR THEIR INIQUITY; for I have laid upon thee the Years of their Iniquity, according to the Number of Days, three hundred and ninety Days; SO SHALT THOU BEAR THE INIQUITY OF THE HOUSE OF ISRAEL; and when thou hast accomplished them, lie again on thy right Side, and

and thou shalt bear the INIQUITY OF THE HOUSE OF JUDAH, Ezek. iv. 1, to 15. That the Prophet herein bore the Iniquities of the House of Israel, and the House of Judah, and did not take them away, and therefore rather represented them, and pointed them out, than expiated and atoned them, is plain from what follows in the same Chapter, *And the Lord said, even thus shall the Children of Israel eat their defiled Bread; Behold I will break the Staff of Bread in Jerusalem, that they may want Bread and Water, and be astonished one at another, and consume away for their Iniquity, Verses 13, 16, 17.* The same therefore is understood of the Lord, where it is said, *Surely he hath BORNE our Grievs, and CARRIED our Sorrows; Jehovah hath laid on him the Iniquities of us all; by his Knowledge shall my righteous Servant justify many, for HE SHALL BEAR THEIR INIQUITIES, Isaiah liii. 1, to 12.* throughout the whole of which Chapter the Sufferings of the Lord are treated of. That the Lord, as the Grand Prophet, represented the State of the Jewish Church with respect to the Word, is evident from the Particulars of his Sufferings, as "*that he was betrayed by Judas; that he was taken and condemned by the chief Priests and Elders; that he was buffeted; that he was crowned with Thorns; that they divided his Garments, and cast Lots upon his Vesture; that they crucified him; that they gave him Vinegar to drink; that they pierced his Side; that he was buried, and that he rose again the third Day.*" Being betrayed by Judas, signified, that he was betrayed by the Jewish Nation, who were in Possession of the Word, or Holy Scriptures, and who were represented by Judas. Being taken and condemned by the chief Priests and Elders, signified, that he was dealt with in like Manner by the whole Jewish Church. Being buffeted, and spit upon, and scourged, signified, that the like had been done to the Word, with regard to it's Divine Truths. Being crowned with Thorns, signified, that the Jewish Nation had falsified and adulterated Divine Truths. The Division of his Garments, and the casting Lots upon his Vesture, signified, that they had torn in Pieces all the Truths of God's Word, but had not injured it's spiritual Sense, which the Lord's Vesture represented. His Crucifixion, signified, the Destruction and Prophanation of the whole Word. The offering him Vinegar to drink, signified, that the Truths of the Word were altogether falsified, wherefore he did not drink it. The piercing his Side, signified, that they had totally extinguished all the Truth, and all the Good of the Word. His Burial signified, the Rejection of what remained of his Mother. His Rising again on the third Day signified, his Glorification, or the Union of his Humanity with the Divinity of the Father. Hence then it appears that by bearing Iniquities is not understood the Removal of them, but only to represent the Prophanation of the Truths of the Word.

131. This may also be illustrated by Comparisons, which I choose to do for the Sake of the Simple and Illiterate, who see better by such Illustrations, than by analytical Conclusions deduced from Reasons and the Word. Every Citizen or Subject is united with his King by Virtue of Obedience to his Commands and Injunctions, particularly, if he undergoes any Hardships for the Sake of his Sovereign, and still more, if he sacrificeth his Life in his service, either in single Combat, or in a general Battle. In like Manner a Friend is united with a Friend, a Son with a Father, a Servant with his Master, in consequence of doing such Things as are agreeable to the Wills of each, and especially, by standing up in their Defence against Enemies, and still more, by fighting for their Honour. Who that wisheth to be united with the Virgin, whom he desireth for a Bride, doth not fight with those that defame her, and dispute the Matter with his Rival, knowing that this is the Way to encrease and strengthen the desired Union? For that union is encreased and strengthened by such Things is according to the Law inscribed on Nature. Therefore the Lord saith, *I am the good Shepherd; the good Shepherd layeth down his Life for the Sheep; and for this my Father loveth me*, John x. 11. 17.

132. VII. THAT TO BELIEVE REDEMPTION TO HAVE CONSISTED IN THE PASSION OF THE CROSS IS A FUNDAMENTAL ERROR OF THE CHURCH, AND THAT THIS ERROR, TOGETHER WITH THAT RELATING TO THE EXISTENCE OF THREE DIVINE PERSONS FROM ETERNITY, HATH PERVERTED THE WHOLE CHURCH, SO THAT NOTHING SPIRITUAL IS LEFT REMAINING IN IT.

What Doctrine doth more abound in the Books of the Orthodox at this Day, or what is more zealously taught and insisted on in the Schools of Divinity, or more constantly preached and cried up in the Pulpit, than this, viz. that God the Father being full of Wrath against Mankind, not only separated them from himself, but also sentenced them to universal Damnation, and thereby excommunicated them? but because he was gracious, and merciful, that he persuaded, or excited his Son to descend, and take upon himself the determined Curse, and thus expiate the Wrath of his Father, who might thus be prevailed upon to look with an Eye of Mercy again upon Mankind; and likewise that this was effected by the Son, who in taking upon himself the Curse pronounced against Men, suffered himself to be scourged by the Jews, to be spit upon, and lastly to be crucified as the *accursed of God*, Deut. xxi. 23. and that the Father was by this Means appeased, and out of Love towards his Son cancelled the Sentence of Damnation, but yet only in Favour of those for whom the Son would intercede, who was in this Respect to be a perpetual Medi-

ator in the Presence of the Father. These and the like Doctrines are at this Day trumpeted forth from the Pulpit, and re-echoed from the Walls of the Temple, as Sound is re-echoed in a Wood, so that the Ears of all present are filled with it. But who that hath his Reason enlightened and purified by the Word of God, cannot see that God is Mercy and Clemency Itself, because he is Love and Goodness Itself, and that they are his Essence, and consequently that it is a Contradiction to say that Mercy Itself, or Goodness Itself, can behold Man with an angry Eye, and sentence him to Damnation, and still abide in it's Divine Essence? Such Dispositions are never ascribed to a good Man or an Angel of Heaven, but only to a wicked Man, and a Spirit of Hell; wherefore it is Blasphemy to ascribe them unto God. But if we enquire into the Cause of this false Judgment we shall find it to be this, that Men have taken it for granted that the Passion of the Cross was true Redemption, and hence have flowed those other Opinions, like so many Falses flowing in a continued Series from one single False; or as from a Cask of Vinegar nothing but Vinegar can come forth; or as from an insane Mind we can expect nothing but Insanity. For one Point being taken for granted, the Conclusions that are made thereupon must have Relation to it, because they originate in it, and are severally and successively produced from it; and from this one Point concerning the Passion of the Cross, as constituting the Sum of Redemption, many shocking and impious Opinions about God may still take Rise, and go forth into the World, until that Prophecy of Isaiah comes fulfilled, viz. *The Priest and the Prophet have erred through strong Drink, they stumble in Judgment; all Tables are full of Vomit and Filthiness*, Chap. xxviii. 7, 8.

133. From this Idea concerning God and Redemption, the whole System of Theology hath lost it's Spirituality, and is become in the lowest Degree Natural; this was a necessary Consequence of ascribing to God merely natural Properties, and Attributes; and yet every Thing that hath Relation to the Church is founded in the Idea entertained of God, and of Redemption, which make one with Salvation. For that Idea is like the Head, from which all Parts of the Body are derived, and on which they depend; wherefore when that Idea is spiritual, every thing that belongeth to the Church is spiritual, but when that Idea is natural, then every thing belonging to the Church is natural, now forasmuch as the Idea of God and of Redemption was become merely natural, that is, sensual and corporeal, therefore of Consequence all those Things are merely natural which the Heads and Members of the Church have maintained and do maintain in their Systems and Forms of Doctrine. The Reason why that Idea must

must of Necessity give Birth to Nothing but Falses is, because the natural Man is at continual Enmity with, and Contradiction to the Spiritual Man, and consequently regardeth spiritual Things as aery and visionary Phantasies, wherefore it may be truly said, that by Reason of that sensual Idea concerning Redemption, and thereby concerning God, the Ways towards Heaven, which lead to the Lord God and Saviour, are beset with Thieves and Robbers, John x. 1. 8, 9. and that the Doors of the Temple are thrown down, whereby Dragons and Owls, and the Tzjim, and Jjim have entered and made a Concert of dreadful Discord. That this Idea concerning Redemption, and concerning God, pervades the Faith which prevails at this Day throughout all Christendom, is an acknowledged Truth; for that Faith requires that Men pray to God the Father to remit their Sins for the Sake of the Cross and Blood of his Son, and to God the Son, that he would pray and intercede for them, and to God the Holy Ghost, that he would justify and sanctify them; and what is all this but to supplicate three distinct Gods one after another? and in such a Case how can the Notion which the Mind forms of the Divine Government differ from that of an aristocratical or hierarchical Government? or from that of the Triumvirate which once existed at Rome, if only instead of Triumvirate, it be called a Triumpersonate? and in such a Government what is easier, than for the Devil to put in Practice the old Proverb, *Divide, and rule*, that is, to distract Mens Minds, and excite rebellious Motions, sometimes against one God; and sometimes against another, as hath been his Practice since the Time of Arrius to this Day, and thereby to dethrone the Lord God and Saviour, *who hath all Power in Heaven and in Earth*, Matt. xxviii. 18. and to exalt some Client of his own in the Lord's Place, and to worship him, or refuse Worship both to Him and to the Lord.

134. I shall here adjoin the following MEMORABLE RELATIONS.

FIRST. I once entered into a Temple in the World of Spirits, where there was a large Congregation; and before the Sermon they reasoned together about REDEMPTION. The Temple was a Square Building, and had no Windows in the Side-Walls, but had a large Opening above in the Centre of the Roof through which the Light from Heaven entered, and enlightened it better than if there had been Windows to the Sides. And as they talked about Redemption, a dark Cloud gathering from the North, covered on a sudden the Opening, which occasioned so thick a Darkness, that they could not see each other, and scarce any one could discern.

discern his own Hand. Whilst they were in Amaze, and wondering what this could be owing to, lo! the dark Cloud was divided in the Midst, and through the Aperture were seen Angels descending from Heaven, who dispersed the Cloud on each Side, so that the Temple became again full of Light; and immediately the Angels sent one of their Party down into the Temple, who in the name of the rest enquired of the Congregation the Subject of their Dispute, which had occasioned so thick a Cloud to gather over them, and prevent the Admission of Light; they replied, that they were in Debate about Redemption, and had concluded that it was effected by the Son of God, through the Passion of the Cross, whereby he expiated, and delivered Mankind from Damnation and eternal Death. Hereupon the deputed Angel said, What mean ye by the Passion of the Cross? How do ye conceive that Redemption was effected thereby? Immediately a Priest approached, and said, I will explain to you in Order what we know, and what we believe; It is our Opinion that God the Father being angry with Mankind condemned them, and excluded them from his Mercy, and pronounced them all accursed and reprobate, and accordingly sentenced them to Hell; but that he desired his Son would take that Curse upon himself, and that the Son consented, and for that Purpose descended, and assumed the Humanity, and suffered himself to be crucified, and the Condemnation of Mankind thereby to be transferred upon himself, for it is written, *Cursed is every one that hangeth on a Tree*; and that thus the Son made the Father propitious by his Intercession and Mediation; and that then the Father, out of Love towards the Son, and moved with the Misery which he endured on the Cross, determined to pass an Act of Pardon, but only to extend it to those to whom he imputeth his Son's Righteousness; these he would make Children of Grace and Blessing, who were before Children of Wrath and the Curse, and he would give them Justification and Salvation; but all others must continue Children of Wrath as was before decreed; this is our Faith, and this is the Righteousness which God inserteth in our Faith, which alone justifieth and saveth. The Angel, on hearing these Words, was silent for a long Time, standing motionless in Astonishment; but when his Surprise was somewhat abated he thus delivered himself; "Is it possible that the Christian World should be so infatuated, and wander so far from sound Reason into such bewildered Conceits, and establish the fundamental Doctrine of Salvation on such Paradoxes? Who cannot see that these Imaginations are diametrically opposite to the very Divine Essence, that is, to God's Divine Love and Divine Wisdom, and at the same Time to his Omnipotence and Omnipresence? For no upright Master could deal in such a Manner with his Men-Servants, or Maid-Servants; nor even a wild Beast with it's Cubs; nor a Bird of Prey with it's Young. It is there-

therefore a most wicked and blasphemous Imagination to ascribe to God such a Method of dealing with his Creatures. Besides, Is it not contrary to his Divine Essence to set at nought the Call which is made to all and every Individual of Mankind? Is it not contrary to his Divine Essence to change the Order established from Eternity, which requireth that every one should be judged according to his Life? Is it not contrary to the Divine Essence to remove Love and Mercy from any Man, and much more from the whole Race of Men? Is it not contrary to the Divine Essence to be brought back again to Mercy by a Sight of the Son's Misery, that is, to be brought back again to his own Essence, forasmuch as Mercy is the true Essence of God? and is it not wicked to suppose that he ever departed from his Essence? for his Essence is Himself from Eternity to Eternity. Is it not also an Impossibility to introduce into any Being, according to your Faith, the Righteousness of Redemption, which is in Itself a Property of Divine Omnipotence, and to impute and ascribe that Righteousness to Man, and to declare him thereby righteous, pure, and holy, without the assistance of any other Means? Is it not an Impossibility to remit a Person's Sins, and to renew, regenerate and save him, by Virtue of Imputation only, and thus to change Unrighteousness into Righteousness, and a Curse into a Blessing? In such a Case would it not be possible to turn Hell into Heaven, and Heaven into Hell, or a Dragon into a Michael, and a Michael into a Dragon, and thereby to destroy the Enmity that subsists between them? for what is there wanting to produce such an Effect, but to remove the Imputation which your Faith allows of, from one, and inscribe it on another? which were it possible, we Angels who are in Heaven must live in eternal Anxiety and Trembling. Nor can Justice and Judgment allow, that one Person should take upon himself the Wickedness of another, so as to make the wicked one innocent, and thus to wash away Guilt; surely this is contrary to all Righteousness both Divine and Human. The Christian World, moreover, is ignorant of the Existence of Order, and especially what is meant by Order, which God introduced into the World at it's Creation, and in Contradiction to which God cannot act, because then he would act in Contradiction to Himself; for God is Order Itself." The Priest understood what was spoken by the Angel, because the Angels, who were above, infused Light from Heaven; and immediately he sighed and said, What must be done? All at this Day preach and pray, and believe according to the Faith I have mentioned; this is the Form of Supplication in every Mouth, " Good Father have Mercy on us, and forgive our Sins for the Blood of thy Son, which he shed for us on the Cross;" and to Christ, " Lord intercede for us;" to which we Priests make this Addition, " Send thy holy Spirit upon us." Then

the Angel said, "I have observed that ye Priests prepare a Kind of Eye-Salve from the Word, which ye do not understand in it's inward Sense, and that ye anoint therewith the Eyes of such as are blinded by your Faith, or make to yourselves a Sort of Plaister thereof, which ye spread upon the Wounds that your Doctrines have occasioned, but which do not heal them, because they are too deep to admit of such a Cure; wherefore go to the Man who stands there, (and he pointed with his Finger towards me) he will instruct you from the Lord, that the Passion of the Cross was not Redemption, but that it was the uniting of the Lord's Humanity with the Divinity of the Father; for that Redemption consisted in subduing the Hells, and reducing the Heavens to Order; and that unless the Lord, during his Abode in the World, had accomplished that Work, there could none have been saved either on Earth, or in Heaven; and he will instruct you further concerning the Order that was introduced at Creation, and which must be the Rule of Life to such as would be saved, and that all who live according to that Rule are reckoned amongst the Redeemed, and are called the Elect. As the Angel ended, there appeared Windows on the Sides of the Temple, through which there entered a luminous Influx from the four Quarters of the World, and Cherubs appeared flying in the Brightness of the Light; and the Angel was carried to his Companions above the Aperture; and we all retired full of Joy.

135. THE SECOND MEMORABLE RELATION.

One Morning as I awoke out of Sleep, the Sun of the spiritual World appeared to me in all his Splendour; and underneath I saw the Heavens at a Distance, as the Earth appeareth distant from her Sun; immediately there were heard from Heaven unutterable Voices, from which collectively articulated this utterable Sentence, that there is One God, who is a Man, and whose Habitation is in that Sun. This articulate Sentence descended through the middle Heavens down to the lowest, and from thence into the World of Spirits where I was; and I perceived that the Idea of one God, which the Angels entertained, was changed, according to the Degrees of Descent, into the Idea of three Gods; which when I observed, I entered into Discourse with those who conceived three Gods, and said, Oh! what a shocking Idea! Whence did you receive it? And they replied, We conceive three in Consequence of the Idea we have entertained concerning the Triune God, but this Idea nevertheless doth not influence our Speech; for when we speak, we always say expressly that God is One; if our Minds and our Lips be at Variance, what doth it signify, whilst

whilst the Idea is confined in our Minds, and doth not descend, and divide the Unity of God in our Mouths? But still it doth descend at Times, because it hath taken inward Possession of us, and if we were to speak out at such Times, we should say that there are three Gods; this however we are on our Guard against, lest we should be exposed to Ridicule amongst those that hear us. At that Instant they began to speak under the immediate Influence of their real Thoughts, saying, Are there not three Gods, inasmuch as there are three Divine Persons, each whereof is God? We cannot think otherwise, since a great Oracle of our Church, out of the Shrine of his holy Doctrines, ascribes Creation to one, Redemption to another, and Sanctification to a third, and especially since he allows to each his particular Properties, which he declareth to be incommunicable, and which are not only Creation, Redemption, and Sanctification, but also Imputation, Mediation and Operation; is there not then one who hath created us, and who hath also the Office of Imputation? and another who hath redeemed us, and who hath also the Office of Mediation? and a third who operateth a mediate Imputation, and who hath also the Office of Sanctification? Who doth not know that the Son of God was sent into the World by God the Father, to redeem Mankind, and thereby to become an Expiator, Mediator, Propitiator, and Intercessor; and inasmuch as he is one with the Son of God from Eternity, are not there two Persons distinct from him? and since these two are in Heaven, one sitting at the right Hand of the other, must there not necessarily be a third Person to execute on Earth what is decreed in Heaven? On hearing these Words I held my Peace; but yet I thought with myself, What Infatuation is this! they are in utter Ignorance what is meant in the Word by Mediation. At that Instant, by the Command of the Lord, three Angels descended from Heaven, and joined Company with me, to the End that from an Interior Perception I might discourse with those, who entertained an Idea of three Gods, particularly on the Subject of Mediation, Intercession, Propitiation, and Expiation, which Offices are by them ascribed to the second Person, or the Son, but not till after he was made Man, and he was made Man several Ages after the Creation, when those four Means of Salvation had yet no Existence, and thus God the Father was not rendered propitious, Mankind was not expiated, and no one was sent from Heaven to be an Intercessor and Mediator. Then under the Influence of the offered Inspiration, I entered into Discourse with them, saying, Come near, as many as are able, and hear what is meant in the Word by Mediation, Intercession, Expiation and Propitiation; they are four Terms expressive of the Grace of one God in his Humanity; God the Father can never be come at, nor can he come to any Man, inasmuch as he is Infinite, and dwelleth in his Esse, which is

Jehovah,

Jehovah, from which Esse if he should come to Man, he would consume him, as Fire doth Wood, when it reduceth it to Ashes; this is evident from what he said to Moses who desired to see Him, *that none can see Him, and live*, *Exod. xxxiii. 20.* and the Lord saith, *that no one hath seen God at any Time, except the Son who is in the Bosom of the Father*, *John i. 18.* *Matt. xi. 27.* also, *that no one hath heard the Voice of the Father, or seen his Shape*, *John v. 37.* It is written indeed that Moses saw Jehovah Face to Face, and conversed with him as one Man doth with another; but this was done by the Mediation of an Angel, as was the Case also with Abraham and Gideon. Now since the Nature of God the Father in himself is such, therefore he was pleased to assume to himself the Humanity, and in this Humanity to admit Mankind to Himself, and so to hear them, and converse with them; and this Humanity is what is called the Son of God, and it is This which mediateth, intercedeth, propitiateth, and expiateth. I will tell you therefore what those four Terms, predicated of the Humanity of God the Father, signify. **MEDIATION** signifies that the Humanity is the Medium by which Man may come to God the Father, and God the Father to Man, and thereby be his Teacher and Guide unto Salvation; wherefore the Son of God, by whom is meant the Humanity of God the Father, is called Saviour, and on Earth Jesus, that is, Salvation. **INTERCESSION** signifies perpetual Mediation; for true Love, whence Mercy, Clemency, and Grace proceed, perpetually intercedeth, that is, mediateth for those who do his Commandments, and who are thereby the Objects of his Love. **EXPIATION** signifies the Removal of Sins, into which Man would rush headlong, if he approached the naked Jehovah unclothed with the Humanity. **PROPITIATION** signifies the Operation of Clemency and Grace, to prevent Man from falling into Damnation by Sin, and at the same Time to be a Security against the Prophanation of Holiness, which was signified by the Propitiatory, or Mercy-Seat, over the Ark in the Tabernacle. It is generally acknowledged that God spake in his Word according to Appearances, as when it is said that he is angry, that he avengeth, that he tempteth, that he punisheth, that he casteth into Hell, that he condemneth, yea, that he doeth Evil, when the Truth is, that God is never angry with any one, that he never avengeth, tempteth, punisheth, casteth into Hell, or condemneth; such Things are as far from God as Hell is from Heaven, and infinitely farther; wherefore they are Expressions used only to signify Appearances, and so also are the Terms Expiation, Propitiation, Intercession, and Mediation used, but yet in a different Sense, to express the Ways of approaching unto God, and of receiving Grace from God, by Means of his Humanity; which Terms being misunderstood, Men have divided God into Three, and upon that Division

have

have grounded all the Doctrine of the Church, and thereby have falsified the Word; hence cometh THE ABOMINATION OF DESOLATION foretold by the Lord in Daniel, and again in Matthew, Chap. xxiv. When I had ended, the Company of Spirits retired from about me, and I observed that they who actually entertained an Idea of three Gods looked towards Hell, and that they who conceived One God, in whom there is a Divine Trinity, and that that Trinity is in the Lord God and Saviour, looked towards Heaven, and to these appeared the Sun of Heaven, in which Jehovah is in his Humanity.

136. THE THIRD MEMORABLE RELATION.

I saw at a Distance five Buildings called Gymnasiums, each of which was overspread with Light from Heaven; the first was overspread with a purple Light, such as the Clouds appear tinged with, before Sun-rise, in a Morning here on Earth; the Second was overspread with a yellowish Light, such as appeareth in the Morning after Sun-rise; the Third was overspread with a bright whitish Light, such as we see on Earth at Mid-day; the Fourth was overspread with a dusky Light, such as appeareth at the approach of Evening; and the Fifth was in a Light bordering on Darknes, such as is seen in the Evening Shades. The Gymnasia in the World of Spirits are a kind of spacious Halls, where the Learned assemble, to discuss various Arcana, that may be of Service to them in the Promotion of Science, Intelligence and Wisdom (z). On seeing them I was seized with a strong Desire to go to one of them, so I went in the Spirit to that which was overspread with a dusky Light, and as I entered I found a Company of the Learned met together, who were debating

C c c about

(z) The Author here, as in other Parts of his Works, distinguisheth between Science, Intelligence, and Wisdom. To common Readers it will appear as if the three Expressions had no great Difference in their Meaning; but according to our Author's Use of them their Difference will be found to be very great, and grounded in the deepest Truth and Philosophy. By Science he meaneth a bare Knowledge of Facts and Things which the Mind receiveth, or rather acquireth by the Inlet of the Senses. By Intelligence he meaneth Rationality derived from Reasonings on that scientific Knowledge so acquired. And by Wisdom he understandeth a Knowledge qualified with the holy Love and Fear of the Lord, and directed to Uses and good Purposes, such as relate to a Man's well-being in Eternity. Hence it is plain to see that there are three Degrees of Knowledge accommodated to the three Degrees into which the human Mind is divided. A man therefore may have much Science, and Intelligence, without having any Wisdom, as on the contrary he may be truly wise without abounding much in Science and Intelligence. The Perfection of the human Character doubtless ariseth from a right Conjunction and due Subordination of all the three Kinds of Knowledge.

about the true Interpretation of that Passage, where it is said of the Lord, that *when he was received up to Heaven he sat down on the right Hand of God*, Mark xvi. 19. Many of the Assembly insisted that those Words were to be understood literally, and that the Son doth really so sit beside the Father: but being asked for what Reason he could be so placed, some of them replied, that he was exalted to the right Hand of the Father on Account of the Redemption which he accomplished; some, that he was seated there out of Love and Regard towards him; some, for this Purpose, that he might be the Father's Counsellor to advise with, and therefore that in that Character he might receive Honour from the Angels; and some, that he was there placed by the Father to reign in his Stead, inasmuch as it is written that *all Power is given unto Him in Heaven and in Earth*: but the greater Part, that he may hear those on the right Hand for whom he intercedeth; for all the Members of the Church at this Day go to God the Father, and beseech him to have Mercy for the Sake of his Son, and in such a Position the Father may easily turn himself to him, for the Purpose of receiving his Mediation; but some asserted, that only the Son of God born from Eternity sitteth on the right Hand of the Father, to communicate his Divinity with the Son of Man that was born in the World. On hearing these Words, I was much amazed that People of such Learning, who had resided some Time in the spiritual World, should yet be so ignorant in heavenly Things; but I perceived their Ignorance was owing to this Cause, that from a Presumption on their own Understandings, they had not submitted to be taught by Persons of better Wisdom. Lest however they should continue any longer ignorant of what is meant by the Son's Sitting on the right Hand of the Father, I waved my Hand, as a Token for them to listen to what I wished to say on that Subject; and because I saw them disposed to attend, I said, Have not ye learnt from the Word, that the Father and the Son are One; and that the Father is in the Son, and the Son in the Father? This the Lord plainly declareth, John x. 30. and Chap. xiv. 10. 11. If ye do not believe these Words, ye divide God into two, in which Case ye must of Necessity form natural, sensual, yea, and material Conceptions of God, as the Church on Earth hath done since the Time of the COUNCIL OF NICE, when the Doctrine of the Existence of the three Divine Persons from Eternity was introduced, whereby the Church is turned into a Theatre, ornamented with painted Scenery, behind which the Performers exhibit strange and new Scenes. Who doth not know and acknowledge that God is one? If ye acknowledge this in Heart and Spirit, all that you have said instantly vanisheth of Itself, and recoileth upon the Air like Trifles from the Ear of a wise man. At these Words many of the Company were much enraged, and wished to pull

pull my Ears, and enjoin me Silence; but the President of the Assembly in great Indignation said, We are not here speaking of the Unity and Plurality of God, because we believe both, but we are debating about the true Interpretation of that Passage, where it is said, that the Son sitteth on the right Hand of the Father, and if thou canst give us any Information on this Subject, let us hear it; I replied, Ye shall hear; only I beseech you be not so tumultuous; and I said, By sitting on the right Hand, is not meant literally to sit on the right Hand, but it signifies the Omnipotence of God by Means of the Humanity which he assumed in the World; by this Humanity he is in the last and lowest Parts of Nature, as well as in the first and purest Principles of Spirit; by this he entered into, destroyed, and subdued the Hells; by this he reduced the Heavens under Order and Regulation; consequently by this he redeemed both Men and Angels, and redeemeth them to all Eternity. If ye consult the Word of God, and are in a capacity to receive Illumination, ye will be enabled to discover that by the right Hand is there meant Omnipotence, as in Isaiah, *MINE HAND hath laid the Foundation of the Earth, and MY RIGHT HAND hath spanned the Heavens*, Chap. xlviii. 13. *The Lord hath sworn by his RIGHT HAND and by the Arm of his Strength*, lxii. 8. *THY RIGHT HAND hath holden me up*, Psalm xviii. 35. *Let thy HAND be upon the MAN OF THY RIGHT HAND, and upon the Son of Man whom thou madest so strong for thine own Self*, Psalm lxxx. 17. Hence it is evident how this Passage is to be understood, *The Lord said unto my Lord, Sit thou at MY RIGHT HAND until I make thine Enemies thy Footstool; The Lord shall send the Rod of thy Strength out of Zion; rule thou in the Midst of thine Enemies*, Psalm cx. 1, 2. This whole Psalm throughout treateth of the Lord's Combats with the Hells, and of his Conquests over them; and since the Right Hand of God signifieth Omnipotence, therefore the Lord saith, that he shall sit at *THE RIGHT HAND OF POWER*, Matt. xxvi. 63, 64. and at *THE RIGHT HAND OF THE POWER OF GOD*, Luke xxii. 69. On hearing these Words the Assembly grew tumultuous, and I said, Take Heed to Yourselves; possibly a Hand may appear from Heaven, which when it appeareth never faileth to alarm with the incredible Terror of it's Power, and was a convincing Proof to me, when I saw it, that the Right Hand of God signifieth Omnipotence. I had scarce uttered these Words, when there appeared under Heaven a stretched out Hand; at the Sight of which the Company was in such an Alarm, that they rushed in Crowds towards the Gates, and some to the Windows to make their Escape, and some fell down in Fits through Fear; with Respect to myself, I remained without the least Apprehension of Terror, and walked out deliberately after them; and when I was got to some Distance I turned about, and observed that

Gymnasium.

Gymnasium overspread with a dark Cloud; and I was informed from Heaven, that it was in Consequence of being influenced in their Discourse by a Belief in three Gods, and that the former Light would return, whensoever a wiser Congregation should assemble there.

137. THE FOURTH MEMORABLE RELATION.

I was informed on a Time that a Council was convened of those that had been distinguished for their Writings and Learning on the Subject of the Faith now professed, and of the Justification of the Elect thereby. This Council was to be held in the World of Spirits, and it was permitted me to be present there in the Spirit; and I saw there a large Assembly of the Clergy, both of the same and of different Professions; on the right Side stood those who in the World were called Apostolic Fathers, and who lived before the Time of the Council of Nice; and on the left Side stood those, who had distinguished themselves since that Time by their printed or written Books. Many of the latter had their Faces shaven, and wore Wigs on their Heads made of Women's Hair; but the former appeared with their Beards at full Length, and wore their own Hair; before both Parties there stood a Person who was esteemed a great Judge and Critic in the Writings of the present Age; he had a Wand in his Hand, with which he struck the Ground, and proclaimed Silence; whereupon ascending to the highest Step of the Pulpit, he fetched a deep Sigh, and after that prepared to lift up his Voice aloud, but the sighing Gasp drew back his Voice into his Throat, so that he remained silent for some Time; at last however he broke out into the following Exclamation: "Oh! my Brethren, what an Age do we live in! there is risen up a Person out of the common Herd of Laymen, who hath neither Gown, nor Cap, nor Title to distinguish him, and who yet hath had the Assurance to pull down our Faith from Heaven, and cast it into the bottomless Pit. What a Sin and a Shame is this! when yet that Faith is our Star, which shines like Orion in the Night, and like Lucifer in the Morning! This Person, although advanced in Years, is altogether blind as to the Mysteries of our Faith, having neither opened it, nor discovered in it the Lord's Righteousness, or his Mediation and Propitiation, in Consequence of which he is in total Blindness respecting the Wonders of Justification, such as the Remission of Sins, Regeneration, Sanctification, and Salvation. This Person, in Opposition to our Faith, which hath a particularly saving Power, because it is directed towards three Divine Persons, and thereby towards the compleat Deity, hath transferred all Faith to the second Person, and not to him entirely, but to his Humanity, which we allow to be Divine in Consequence

sequence of the Incarnation of the Son begotten from Eternity; but who forms any Conception of that but as of somewhat merely Human? and what can be thence derived but a Faith, which must give Birth to Naturalism? for such a Faith, having nothing Spiritual in it, differs little from a Faith directed towards a Pope or a Saint. Ye know what Calvin used to say, in his Time, of Worship derived from such Faith; and I beseech you, tell me any one of you, whence Faith cometh? Is it not the immediate Gift of God? and doth it not therefore contain all Things relating to Salvation? At these Words his Companions on the Left, who had their Faces shaven, and wore Wigs, clapped their Hands, and cried out, Most wisely spoken! We know that we cannot take any Thing unless it be given us from Above; let that Prophet inform us what other Origin hath Faith, and what else doth Faith mean; it is impossible that it should either have any other Meaning, or any other Beginning, and to talk of any other Faith which deserves the Name, but this, is as absurd as to think of a Man's riding on Horseback to a Constellation in the Heavens, and taking a Star from thence, and putting it in his Pocket, and bringing it down along with him to the World below. This he said by Way of exposing every Idea of a new Faith to Ridicule amongst his Companions. On hearing these Words, the Men on the Right, who wore their Beards, and their own natural Hair, expressed great Indignation; and one of them rose up to speak; (he was an Old Man, but yet afterwards had the Appearance of being Young, for he was an Angel from Heaven, where every Age is in the Prime of Youth) and he said, I have heard the Nature and Qualities of your Faith, which the Man there in the Pulpit hath so magnified; but what is such Faith except the Sepulchre of our Lord after his Resurrection shut up a second Time by the Soldiers of Pilate? I have opened it, and can find nothing therein but the Rods of Jugglers, where-with the Magicians in Ægypt performed Miracles. Moreover this your Faith is in your Eyes like a Chest of wrought Gold, set with precious Stones, which when it is opened, is found to contain nothing, except perhaps the Dust of some holy Relicks in one of it's Corners; it is therefore (to use Comparisons) like the Vestal Virgin amongst the Antients, buried under ground, for letting the sacred Fire go out; and I do assure you in Earnest that in my Eyes it appeareth like the golden Calf, around which the Children of Israel danced, after Moses had left them, to go and be with the Lord on Mount Sinai. Do not be surprized to hear me speak of your Faith by such Comparisons, because we use such when we speak of it in Heaven. But our Faith is, was, and will be directed, to all Eternity, towards the Lord God the Saviour, whose Humanity is Divine, and whose Divinity is Human; which Faith is thus accommodated to

Man's Reception, and by Virtue of which a Divine Spirituality is united with what is natural in Man, so that it becometh a spiritual Faith implanted in the natural Man, whereby the natural Man acquireth a Kind of Transparency to receive and emit the Spiritual Light which is attendant on such Faith. The Truths which constitute this Faith are equal in Number to the Verses in the sacred Writings, and all those Truths are as so many Stars, which by their several Lights give it both it's proper Manifestation, and Formation. Man acquireth this Faith from the Word by Means of his own natural Light, in which Light, Science, Thought, and Persuasion have their Abode; but the Lord, in such as believe on him, giveth Birth to Conviction, Trust and Confidence, whereby natural Faith acquireth Spirituality, and by means of Charity becometh a living Faith. This Faith, amongst us in Heaven, is like a Queen, adorned with all the Variety of precious Stones described in the Wall of the New Jerusalem, Rev. xxi. 17. to 20. But lest ye should imagine that what I have said is a mere Flight of Fancy and Imagination, and should accordingly slight and despise it, I will read to you some Passages out of the holy Scriptures whereby it will appear, that our Faith is not directed towards a mere Man, as you suppose, but towards the true God, in whom all is Divine; John saith, *Jesus Christ is the true God, and eternal Life*, 1 Epist. v. 21. Paul saith, *In Christ dwelleth all the Fullness of the Godhead bodily*, Coloss. ii. 9. and it is written in the Acts of the Apostles, *that he preached to the Jews, and also to the Greeks, Repentance towards God, and Faith on our Lord Jesus Christ*, Chap. xx. 21. and the Lord himself saith, *All Power is given to me in Heaven and in Earth*, Matt. xxviii. 18. But these are only a few Passages of the number which teach this great Truth. After this the Angel looked towards me, and said, Thou knowest what the People called Gospellers believe, or profess to believe, concerning the Lord the Saviour; wherefore read to us some Passages from their Writings, that we may know whether they are so infatuated as to suppose that his Humanity is merely Human, or whether they ascribe Divinity to it, and in what manner they suppose it to be Divine. Then, in the Presence of all the Assembly, I read the following Passages from a Compendium of their Book of Orthodoxy, called FORMULA CONCORDIÆ, published at Leipswick in the Year 1756. *That in Christ the Divine and Human Natures are so united, as to make one Person*, p. 606. 762. *That Christ is very God and Man in one individual Person, and remaineth so for ever*, p. 609. 673. 762. *That in Christ God is Man, and Man is God*, p. 607. 765. *That the Human Nature of Christ is exalted to all Divine Majesty, proved from many of the Fathers*, p. 844. to 852. 860. to 865. 869. to 878. *That Christ, as to his human Nature, is Omnipresent, and*
filleth

filletb all Things, p. 768. 783, 784, 785. *That Christ as to his Human Nature hath all Power in Heaven and in Earth*, p. 775, 776. 780. *That Christ as to his Human Nature sitteth on the right Hand of God*, p. 608. 764. *That Christ is to be prayed to, as to his Human Nature, proved by many Quotations from Scripture*, p. 226. *That the Ausburg Confession particularly approves of that Worship*, p. 19. After reading these Passages I turned towards the President of the Council, and said, I know that all here present are united by Association with their Like in the natural World; tell me, I pray, do you know with whom you are united? He replied in a deep Tone of Voice, Yes; I am united with a famous Man, a Leader of the Troops that compose the Army of Church-Worthies. And because he spoke in so deep a Tone of Voice, I said, Pardon me, if I ask you further, whether you know where that famous Leader liveth? and he said I do know; he liveth not far from Luther's Tomb. Hereupon I said with a Smile, Why do you call it his Tomb? Do not you know that Luther is risen again, and that he hath now renounced his Errors respecting Justification by a Faith in three Divine Persons from Eternity, and in Consequence thereof is translated into the Societies of the Blessed in the New Heaven, and that he seeth and pitieth those who follow his wild Opinions? And he rejoined, I do know; but what is that to me? Then addressing him in the same Tone of Voice that he spoke in, I said, Be so good to exert your Influence on your dignified Friend, with whom you are associated, and communicate to him my Fears, that in Contradiction to the Orthodox Opinions of his Church he hath robbed the Lord of his Divinity, and hath suffered his Pen to make a Furrow, in which he hath thoughtlessly sown the Seed of Naturalism, when he wrote against the Worship of our Lord and Saviour. To this he replied, That is a Thing impossible, inasmuch as I and He, with Respect to that Subject, make almost one Mind; but what I say upon it he doth not understand, whereas I understand clearly whatever he says; for the Spiritual World entereth into the natural World, and perceiveth the Thoughts of Men therein, but not *Vice versa*; such is the Nature of the Connection between Spirits and Men. Now as I was engaged in Conversation with the President of the Council, I took the Liberty of asking him this further Question, Do you know, says I, that the Orthodoxy of the Gospellers, as expressed in their Manual called *THE FORMULA CONCORDIÆ*, teacheth that in Christ God is Man, and Man is God? and that his Divinity and Humanity exist together, and for ever abide in one individual Person? How then could either You or He asperse the Worship of the Lord with the Charge of Naturalism? To which he replied, I know that, and yet I do not know it. Wherefore I continued my Discourse, and said, I could wish to ask your honourable Friend, or you as

his

his Representative, Whence had our Lord and Saviour his Soul? If ye answer, from his Mother, ye talk foolishly; if from Joseph, ye prophane the Word; but if from the holy Spirit ye say right; supposing only that by the holy Spirit ye mean the Divine Proceeding, and Operation, and thus that he is the Son of Jehovah God. I ask you again, What is meant by hypostatic Union? If ye say that it is an Union as of two Persons, one superior, and the other inferior, ye talk wildly; for at that Rate ye might divide the Saviour into two Persons, as ye divide God into three; but if ye say that it is a personal Union, like that of Soul and Body, ye judge rightly; for this is agreeable to your own Doctrine, and that of the Fathers, as ye may see by consulting the FORMULA CONCORDIÆ, p. 765. to 768. and also the CREED OF ATHANASIUS, where it is said, *A right Faith is, that we believe, and confess, that our Lord Jesus Christ is God, and Man; who although he be God and Man, yet he is not two, but one Christ; one altogether, not by Confusion of Substance, but by Unity of Person: for as the reasonable Soul and Flesh is one Man, so God and Man is one Christ.* I would ask you further, Wherein consisted the damnable Heresy of ARIUS, (which gave Occasion to the calling the Council of Nice by the Emperor Constantine the Great) but in a Denial of the Divinity of the Lord's Humanity? Tell me moreover, Whom do you suppose is meant by these Words in Jeremiah, *Behold, the Days come, when I will raise up unto David a righteous Branch, who shall reign as a King; and this is his Name, JEHOVAH OUR RIGHTEOUSNESS*, Chap. xxiii. 5. 6. Chap. xxxiii. 15, 16. If ye say the Son born from Eternity, ye talk extravagantly; for He was no Redeemer; but if ye say the Son born in Time, who was the Only-begotten Son of God, John i. 18. iii. 16. Ye say rightly; for He by Redemption was made the Righteousness, which is the Constituent of your Faith. Read also Isaiah ix. 5. and several other Passages, in which it is foretold that Jehovah himself should come into the World. On hearing these Words the President of the Council was silent, and turned away.

When the Debate was thus concluded, the President was desirous to close the Council with Prayer; but suddenly a man started up from the Party on the Left, having on his Head a Tiara, and a Hat over that, and he touched his Hat with his Finger, and said, I also am joined by spiritual Association with a Man in your World, who is honourable for his eminent Station: I know this because I speak from Him as from Myself. Then I enquired where that honourable Person lived? He replied at Gottenburgh; and by his Influence I was once of Opinion that this new Doctrine of your's hath a Tincture of Mahometanism. At these Words I perceived that all they on the Right, where the Apostolic Fathers stood, seemed astonished, and changed Colour; and I could hear these Exclamations

mations often repeated, Oh ! what a Scandal ! oh ! what a Pass are Things now come to ! But to appease their just Indignation, I wayed my Hand, and requested to be heard, and said, I know indeed that a Person of that Distinction did bring some such Charge against me in an Epistle, which he afterwards published ; but had he known at that Time what a blasphemous Charge it was, he would have torn the Letter to Pieces, and committed it to the Fire, rather than to the Press. It was such Kind of Contumely which the Lord condemned in the Jews, when they ascribed his Miracles to some other Power than that which is Divine, Matt. xii. 22, to 32. whereunto he addeth in the same Place, *Whosoever is not with me is against me, and he that gathereth not with me scattereth abroad*, ver. 30. At these Words the associate Spirit hung down his Head, but presently raising it up again he said, This is the severest Speech I ever heard from Thee ; but I resumed my Discourse and said, There are two Accusations brought against me, Naturalism, and Mahometanism, which are both wicked Lies invented in Subtlety with a Design to turn away the Wills of Men and deter them from the Holy Worship of the Lord. Then addressing myself to the former associate Spirit, I said, Desire your Friend at Gottemburgh, if it be possible, to read what the Lord saith in the Revelations, Chap. iii. 18, and also Chap. ii. 16. As I ended these Words, the Council began to grow noisy ; but the Noise was appeased by the Descent of Light from Heaven, on which several of those who were on the Left Hand passed over to those on the Right, so that none remained but such as had their Thoughts immersed in Vanity, and consequently pinned their Faith on the Opinions of others ; or such as believed the Lord to be nothing more than a mere Man ; for from these the heavenly Light appeared to be reflected, and to shine by Reflection on those who had passed from the Left Side to the Right.

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CHAP.



CHAPTER THE THIRD.

O F

THE HOLY GHOST, AND OF THE
DIVINE OPERATION.

438. **A**LL of the sacred Order, who have entertained any just Idea of the Lord our Saviour, on their Entrance into the Spiritual World, which is generally on the third Day after their Decease, are first instructed concerning the Divine Trinity; and particularly concerning the Holy Ghost, that is not a God of itself, but that thereby is signified in the Word or Holy Scripture, the Divine Operation proceeding from One Omnipresent God. The Reason why they are particularly instructed concerning the Holy Ghost is, because many Enthusiasts, after Death, are deluded by a wild Imagination that they Themselves are the Holy Ghost; and also because many People of the Church, who have fancied, during their Abode on Earth, that the Holy Ghost spake by them, affright others with the Words of the Lord, in Matthew, Chap. xii. 31, 32. calling it the unpardonable Sin to contradict what they speak by the Inspiration of the Holy Ghost. They who after Instruction depart from the Belief, that the Holy Ghost is a God of itself, are afterwards informed concerning the Unity of God, that it is not divided into three Persons, each of which singly, and by Himself, is God, and Lord, according to the Doctrine of the Athanasian Creed, but that the Divine Trinity is in the Lord and Saviour, as the Soul, the Body, and the Virtues thence proceeding, are in every Individual Man. These are further prepared to receive the Faith of the New Heaven, and after such Preparation a Way is opened for them to a Society in Heaven, which is under the Influence of a like Faith, and a Mansion is given them amongst their Brethren, with whom they live

live in eternal Felicity. Now as we have already treated of God the Creator, and of the Lord the Redeemer, it is expedient also to treat of the Holy Ghost; and as we have arranged the foregoing Subjects under particular Heads, or Articles, we shall pursue the same Rule in the present Case, according to the following Division. I. *That the Holy Ghost is Divine Truth, and also Divine Virtue and Operation proceeding from One God, in whom is a Divine Trinity; consequently proceeding from the Lord God the Saviour.* II. *That the Divine Virtue and Operation, signified by the Holy Ghost, consists in general in Reformation and Regeneration; and in proportion as these are effected, in Renovation, Vivification, Sanctification, and Justification; and in proportion as these are effected, in Purification from Evils, Remission of Sins, and finally Salvation.* III. *That that Divine Virtue and Operation, which is understood by the Mission of the Holy Ghost, with the Clergy in particular, consist in Illumination and Instruction.* IV. *That the Lord operateth those Virtues in such as believe on him.* V. *That the Lord operateth of Himself from the Father, and not vice versa.* VI. *That the Spirit of a Man is his Mind, and whatsoever proceedeth from it.*

139. I. THAT THE HOLY GHOST IS DIVINE TRUTH, AND ALSO DIVINE VIRTUE, AND OPERATION, PROCEEDING FROM ONE GOD, IN WHOM IS A DIVINE TRINITY, CONSEQUENTLY PROCEEDING FROM THE LORD GOD THE SAVIOUR.

By the Holy Ghost, properly speaking, is signified Divine Truth, and consequently the Word, and in this Sense the Lord himself is also the Holy Ghost; but whereas, in the Church at this Day, the Divine Operation is specified by the Holy Ghost, which is actual Justification, therefore this Divine Operation is here considered as the Holy Ghost; and of this we now propose to speak, especially as the Divine Operation is effected by Means of Divine Truth, which proceedeth from the Lord; and that which proceedeth is of one, and the same Essence, with Him from whom it proceedeth, like these Three, viz. the Soul, the Body, and the proceeding Virtues, which together form one Essence, in Man a mere human Essence, but in the Lord Divine, and Human also; these being after his Glorification united together like the Prior with it's Posterior, and like the Essence with it's Form; thus the Essentials called Father, Son, and Holy Ghost, in the Lord are One. That the Lord is the very Divine True, or Divine Truth, was shewn above; and that the Holy Ghost also is the same, is evident from these Passages, *There shall come forth a Rod out of the Stem of Jesse, and the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, and he shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked;*

Wicked; and Righteousness shall be the Girdle of his Loins, and Faithfullness the Girdle of his Reins, Isaiah xi. 1. 4, 5. When the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him, and the Redeemer shall come to Zion, Isaiah lix. 19, 20. The Spirit of JEHOVAH GOD is upon me, because JEHOVAH hath anointed me to preach good Tidings unto the Meek, Isaiah lxi. 1. Luke iv. 18. This is my Covenant, my Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth from henceforth and for ever, Isaiah lix. 21. Inasmuch as the Lord is Truth Itself, all that which proceedeth from him must of Necessity be Truth; and this is understood by the Comforter, who is also called the Spirit of Truth, and the Holy Ghost, as is evident from the following Passages, I tell you the TRUTH; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you, John xvi. 7. Howbeit, when he THE SPIRIT OF TRUTH is come, he will guide you into ALL TRUTH, for he shall not speak of himself, but whatsoever he shall hear that he shall speak, John xvi. 13. He shall glorify me; for he shall receive OF MINE, and shall shew it unto you. All Things that the Father hath are mine; therefore said I that he shall take of mine, and shew it unto you; John xvi. 14, 15. I will pray the Father, and he shall give you another Comforter, THE SPIRIT OF TRUTH, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you; I will not leave you comfortless, I will come to you, John xiv. 16, 17. When the Comforter shall come, whom I will send unto you from the Father, even THE SPIRIT OF TRUTH, he shall testify of me, John xv. 26. He is called the Holy Ghost, John xiv. 26. That the Lord, by the Comforter, or Holy Ghost, meant Himself, is plain from these Words of the Lord, that the World would not know him, but ye know him; I will not leave you comfortless, I will come unto you, and ye shall see me; and in another Place, Lo! I am with you always, even unto the End of the World, Matt. xxviii. 20. and also from this, He shall not speak of Himself, but he shall take of mine.

140. Now forasmuch as by the Holy Ghost is meant the Divine Truth, which was in the Lord, and was the Lord, John xiv. 6. and forasmuch as the Holy Ghost therefore could only proceed from Him, it is for this Reason said, *The Holy Ghost was not yet given, because Jesus was not yet glorified, John vii. 39. and after his Glorification, he breathed on his Disciples, and said, receive ye the Holy Ghost, John xx. 22.* The Reason why the Lord breathed on his Disciples was, because Breathing was an external representative Sign of Divine Inspiration; and Inspiration is an Insertion

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into the Angelic Societies. From hence the Understanding may be enabled to comprehend what is said by the Angel Gabriel concerning the Conception of the Lord, *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; wherefore that Holy Thing that shall be born of thee shall be called the Son of God*, Luke i. 35. Again, *The Angel of the Lord said to Joseph in a Dream, fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghost; and Joseph knew her not till she brought forth her first-born Son*, Matt. i. 20. 25. The Holy Ghost mentioned in these Passages is the Divine Truth proceeding from JEHOVAH the Father, and this proceeding is the Power of the Highest which then overshadowed the Mother Mary; which coincideth with what is said in John, *The Word was with God, and the Word was God, and the Word was made Flesh*, Chap. i. 1. 14. That by the Word is there signified Divine Truth, may be seen above in THE FAITH OF THE NEW CHURCH, No. 3.

141. That the Divine Trinity is in the Lord was shewn above, and will be further evinced when we come to treat particularly on that Subject; at present we shall only point out some Absurdities arising from the Division of that Trinity into separate Persons. It is as absurd as to suppose a Minister of the Church teaching from the Pulpit what ought to be believed, and practised, and another Minister standing near him, and whispering in his Ear that he teacheth what is right, and good, and then both commissioning a third Minister to descend into the Temple, and open the Ears of the People, and infuse into their Hearts the good Advice which was given, and at the same Time, for him to make them pure, holy, and Vessels of Righteousness. A Divine Trinity, divided into distinct Persons, each whereof singly is Lord, and God, is as ridiculous also as to suppose three Suns in one World, the first in the upper Firmament, the second near it, and the third in the Firmament beneath, which encompasseth Angels, and Men, and introduceth the Heat and Light, of the two former with all Power into their Minds, Hearts, and Bodies, and subtilizes, clarifies, and sublimes them, like Fire acting upon Bodies in a Retort; but who cannot see that, in such a Case, Man would instantly be reduced to Ashes? A Government of three Divine Persons, in Heaven, may also be compared with a Government of three Kings in one Kingdom; or of three Generals, of equal Authority, over one Army; or rather with the Roman Government, before the Times of the Cæsars, when there was a Consul, a Senate, and a Tribune of the People, amongst whom the Power was divided, but yet the Sovereignty was in them All conjointly. Who doth not see the Absurdity, Folly, and Madness, of introducing

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such a Government into Heaven, by ascribing to God the Father a Power like that of a Sovereign Consul, to the Son, a Power like that of a Senate, and to the Holy Ghost a Power like that of a Tribune of the People? and yet this must necessarily be the Case, when a particular Office is ascribed to each, especially if it be insisted, that the Qualities and Properties of each are not communicable.

142. II. THAT THE DIVINE VIRTUE, AND OPERATION, SIGNIFIED BY THE HOLY GHOST, CONSISTS IN GENERAL IN REFORMATION, AND REGENERATION; AND IN PROPORTION AS THESE ARE EFFECTED, IN RENOVATION, VIVIFICATION, SANCTIFICATION, AND, JUSTIFICATION; AND IN PROPORTION AS THESE ARE EFFECTED, IN PURIFICATION FROM EVILS, REMISSION OF SINS, AND FINALLY SALVATION.

These are the Virtues, in their Order, which the Lord operateth in those who believe on Him, and accommodate, and prepare themselves for his Reception, and Abode; and this Accommodation, and Preparation, is effected by Means of Divine Truth, and amongst Christians by Means of the Word, this being the only Medium whereby Man approacheth to the Lord, and into which the Lord entereth; for, as was said above, the Lord is Divine Truth Itself, and whatever proceedeth from him is Truth. But the Divine Truth here spoken of must be understood as originating in Good, which is the same Thing as Faith originating in Charity; for Faith is nothing else but Truth, and Charity is nothing else but Goodness. By means of Divine Truth originating in Goodness, that is, by Means of Faith originating in Charity, Man is reformed, and regenerated, and also renewed, quickened, sanctified, justified, and in Proportion to his Progress and Growth in these Graces, is purified from Evils, in which Purification the Remission of Sins consisteth. But all these several Operations of the Lord cannot here be particularly explained, inasmuch as each requireth it's particular Analysis to be confirmed by the Word of God, and illustrated by rational Argument, and this is foreign to our present Subject; wherefore we must refer the Reader, for a further Account of those Operations, to a future Part of this Work, where we shall treat on Charity, Faith, Freewill, Repentance, Reformation and Regeneration. It is to be observed that the Lord operateth those saving Graces continually in every Man, as the several Steps that lead to Heaven; for the Lord willeth the Salvation of all Men; wherefore the Salvation of all Men is the End which he proposeth, and whoso wisheth to promote any End, wisheth also to promote the Means conducive to that End. The coming of the Lord, the Redemption which he wrought, and the Sufferings which he endured, were all for the Sake of Man's Salvation, *Matt. xviii. 11. Luke xix. 10.* and forasmuch as the Sal-

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vation of Mankind ever was, and ever will be, the End which the Lord proposeth, it followeth that the above-mentioned Operations are mediate-Ends, and that Salvation is the ultimate End.

143. The Operation of these Virtues is the Holy Ghost, which the Lord sendeth to those who believe on him, and prepare themselves to receive him, and which is understood by the Spirit in these Passages, *A new Heart also will I give you, and a NEW SPIRIT will I put within you; I will put my SPIRIT within you, and cause you to walk in my Statutes*, Ezek. xxxvi. 26, 27. Chap. xi. 19. *Make me a clean Heart, O God, and renew a RIGHT SPIRIT within me; cast me not away from thy presence, and take not thy HOLY SPIRIT from me; restore unto me the Joy of thy Salvation, and establish me with thy FREE SPIRIT*, Psalm li. 10, 11, 12. *Jehovah formeth the SPIRIT of MAN within him*, Zech. xii. 1. *With my Soul have I desired thee in the Night, yea, with MY SPIRIT within me will I seek thee early*, Isaiah, xxvi. 9. *Make you a new Heart, and a NEW SPIRIT, why will ye die, O House of Israel?* Ezek. xviii. 31. besides many other Places. In these Passages, by a new Heart is signified a Will towards Good, and by a new Spirit the Understanding of Truth. That the Lord operateth such a Will, and Understanding, in those who practice what is good, and believe what is true, that is, who are influenced by a Faith originating in Charity, is very plain from these Words, that he giveth his Spirit to them that *walk in his Statutes*, and that it is called a *Free Spirit*; and that Man also ought to operate, on his Part, is evident from these Words, *Make ye a new Heart, and a new Spirit; why will ye die, O House of Israel?*

144. It is written that, when Jesus was baptized, the Heavens were opened, and John saw the Holy Ghost descending like a Dove, *Matt. iii. 16. Mark, i. 10. Luke iii. 11. John i. 32. 33.* The Reason of this was, because Baptism signifieth Regeneration, and Purification, as doth also a Dove. Who cannot perceive that the Dove was not the Holy Ghost, nor was the Holy Ghost in the Dove? Doves often appear in Heaven, and the Angels know, when they observe them, that they are Correspondencies of the Affections, and Thoughts relating to Regeneration, and Purification, in some Persons not far off; wherefore when they approach those Persons, and converse with them on a Subject foreign to what was in their Thoughts, when that Appearance was presented, the Doves instantly vanish. The Case was the same with Respect to many Things that appeared to the Prophets, as when John saw a Lamb on Mount Sion, *Rev. xiv.* and in other Places; how plain is it to see that the Lord was not that Lamb, nor was
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he in the Lamb, but that the Lamb was a Representation of his Innocence! Hence their Error is manifest, who, from this Appearance of the Dove, when the Lord was baptized, and from the Voice then heard from Heaven, *This is my beloved Son*, conclude that the Trinity consisteth of three Persons. That the Lord regenerateth Man, by means of Faith, and Charity, is signified by these Words of John the Baptist, *I baptize you with Water unto Repentance, but he that cometh after me shall baptize you with the HOLY GHOST, and with Fire*, Matt. iii. 11. Mark i. 8. Luke iii. 16. To Baptize with the HOLY GHOST, and with Fire, is to regenerate by Divine Truth, which is of Faith, and by Divine Good, which is of Charity. The same is signified by these Words of the Lord, *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*, John iii. 5. By Water here, as in other parts of the Word, is signified Truth in the natural, or external Man, and by Spirit, Truth derived from Goodness, in the Spiritual, or internal Man.

145. Now forasmuch as the Lord is Divine Truth itself, originating in Divine Good, and this is his Essence, and every one of necessity acteth at all Times from his Essence, it is evident that the Lord continually willeth, and must will, to implant Truth, and Good, or Faith, and Charity, in every Man. This may be illustrated by many similar Cases here on Earth; as for Instance, every Man willeth and thinketh, and so far as he is permitted, speaketh, and acteth, from his own Essence; a faithful Man thinketh, and intendeth faithful Things; an honest, upright, pious, and religious Man thinketh, and intendeth what is honest, upright, pious and religious; so on the contrary, an haughty, cunning, treacherous, and covetous Man thinketh and intendeth such Things as are in Unity with his Essence; a Fortune-teller would be always telling Fortunes; a Fool always contradicting the Lessons of Wisdom; in a Word, an Angel is always meditating, and practising, what is in Agreement with his heavenly Nature, and a Devil what is in Agreement with his infernal Nature. The Case is similar with Regard to every Subject of an inferior Rank in the Animal Kingdom, as with a Bird, a Beast, a Fish, a winged, or a creeping Insect; each is known by it's Essence, or Nature, from which, and according to which, the Instinct of each is derived, and directed. In like Manner, in the Vegetable Kingdom, every Tree, Shrub, and Herb is known by it's Fruit and Seed, in which it's real Essence dwelleth; nor can any thing be thence produced but what hath a similar Nature, and Essence; so likewise every kind of Earth, Clay, Stone, Mineral, and Metal, hath a determined Value according to it's Essence..

146. III. THAT THE DIVINE VIRTUE, AND OPERATION, SIGNIFIED BY THE MISSION OF THE HOLY GHOST, WITH THE CLERGY IN PARTICULAR, CONSISTS IN ILLUMINATION, AND INSTRUCTION.

The Operations of the Lord, enumerated in the foregoing Article, viz. Reformation, Regeneration, Renovation, Vivification, Sanctification, Justification, Purification, the Remission of Sins, and finally Salvation, are effected, by Influx from the Lord, both amongst Clergy, and Laity, and are received by all those who are in the Lord, and who have the Lord in them, *John vi. 56.* Chap. xiv. 20. Chap. xv. 4, 5. but the Reasons why the Clergy are particularly gifted with the Graces of Illumination and Instruction are, because those Graces have particular Relation to their ministerial Office, and their Ordination to the Ministry is supposed to convey those Graces; and they believe also, that whilst they are preaching in the Heat of Zeal, they are inspired like the Disciples of the Lord, on whom he breathed, saying, *Receive ye the Holy Ghost,* *John xx. 22.* Mark xiii. 11. Some of them also affirm that they have perceived the Influx. But let them be very cautious how they persuade themselves, that the Zeal, wherewith many of them are heated, during their preaching, is the Divine Operation in their Hearts; for a similar, and even warmer Zeal is often kindled in the Breasts of Enthusiasts, and also amongst those who maintain the most false Doctrines, nay, even amongst those who slight the Word of God, and worship Nature instead of God, and reject Faith and Charity, which they tie up, as it were, in a Bag behind them, whilst in their preaching, and teaching, they hang before them, as it were a (a) ruminatory Stomach, from which they squeeze out, and disgorge such Things, as they know will serve for Food to their Hearers. For Zeal considered in it's true Nature is a violent heating of the natural Man, and if the Love of Truth kindle it, it is then like the sacred Fire which came down on the Apostles, and which is thus described in the Acts, *There appeared unto them cloven Tongues like as of Fire, and it sat upon each of them, and they were all filled with the Holy Ghost,* Chap. ii. 3, 4. But if the Love of the False lieth concealed in that Zeal, or Heat, it is then like Fire imprisoned in Wood, which bursteth out, and burneth the House. Thou,

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(a) By a *ruminatory Stomach* is here meant that Stomach, with which all Animals are provided that chew the Cud. It is well known that all such Animals have two, or more Stomachs, and that the first, called the ruminatory Stomach, is only used as a Kind of Repository, wherein to store the Food, until such Time as the Animal is at leisure to chew it more minutely, on which Occasions it hath the Power of disgorging the Contents of that Stomach, and better preparing them, by a second Mastication, for the Purposes of Nutrimment. When this Truth is known, and considered, the Beauty, and Propriety, of the Comparison here used by the Author will appear in a more striking point of view.

therefore, O Man, who deniest the Sanctity of the Word, and the Divinity of the Lord, take off, I beseech thee, thy Bag from thy Back, and open it, as thou mayest freely do in private, at thy own Home, and thou wilt see the true Nature of thy Zeal. I know that they whom Isaiah describeth under the Character of Lucifer, and who are of Babel, when they enter the Temple, especially when they ascend the Pulpit, and particularly if they be of the Society of Jesus, are hurried away by a Zeal, which, in many Cases, is kindled by an infernal Love, and under the Influence thereof, they can make more Noise, and fetch deeper Sighs, than they who are influenced by a Zeal originating in celestial Love. That amongst the Clergy these two Operations of Illumination, and Instruction, are Spiritual, may be seen below, No. 155.

147. The Church, at this Day, is little aware, that in all human Will, and Thought, and in all human Action, and Speech, thence derived, there is an Internal, and an (*b*) External; and that Man, from his Infancy, is taught to speak from the External, howsoever the Internal may dissent thereto; whence come all the Varieties of Dissimulation, Flattery and Hypocrisy; consequently there is a Duplicity in the human Character, and he alone is a Man of true singleness and simplicity, whose External thinks and speaks according to the Will and Action of the Internal; such also are signified in the Word by the Persons called simple, or of a single Eye, as in *Luke* viii. 15. xi. 34. and in all other Places; although they are much wiser than People of a double Character. That there is Duplicity and Triplicity in every created Thing is evident from the Parts of the human Body, in which it is found that every Nerve consisteth of Fibres, and every Fibre of Fibrils; that every Muscle is composed of Bundles of Fibres, and these again of moving Fibres; that every Artery is formed of Coats in a triple Series: a similar Composition taketh Place in the human Mind, and its spiritual Organization is of a similar Nature; this is what we remarked above, that the human Mind is divided into three Regions, the highest whereof, which is also the inmost, is called celestial, the middle Spiritual, and the lowest natural. The Minds of all Men, who deny the Sanctity of the Word, and the Divinity of the Lord, have the Sphere of their Thought confined to the lowest Region, but forasmuch as, from their Infancy, they have been instructed in the Spiritual Truths relating to the Church, they also receive them, but then they place them below all natural Truths, such as the various Kinds

(*b*) We must here take the Liberty of using the Words *Internal*, and *External*, as Substantives, there being no other in our Language that will serve so well to express the Author's Meaning.

Kinds of Scientific, Politic, Civil, and Moral Knowledge; and whereas the Spiritual Truths so degraded possess the lowest Place in the Mind, and that which is nearest to the Organs of Speech, therefore, in public Assemblies of the Church, they can speak under the Influence of those Truths, and what is wonderful, they do not know, in the mean Time, but that they are speaking, and teaching, under the Influence of a sincere Belief; when nevertheless, as soon as they are at their own Liberty, that is, when they are retired in private to their own Homes, the Door is then opened, which closed the Internal of their Minds, and sometimes they laugh at their own public Harangues, saying in their Hearts, that Religion is but a well-contrived Snare to catch Doves.

148. The Internal, and External, of such Persons may be likened unto Poison covered over with a Crust of Sugar; and also unto the wild Gourds, which the Sons of the Prophets gathered, and cast into the pot of Potage, of which when they eat, they cried out, *There is Death in the potage*, 2 Kings, iv. 38, to 43. They may also be compared with the Beast arising out of the Sea, which *had two Horns like a Lamb, and spake as a Dragon*, Rev. xiii. 11. and which is afterwards called the false Prophet. They are also like Highway-men in a City, who behave there like good Citizens, doing what is right, and conversing like sober and reasonable Men, but when they return again to the Highways and Forests, they become like wild Beasts. Or they may further be compared with Pirates, who when they are on Land are Men, but when at Sea are Crocodiles. For Pirates on Land, and Highwaymen in a City, are like Panthers cloathed in Sheepskins; or like Apes dressed in Mens Cloaths, that retain just the Appearance of a human Face. They may also be likened to a Harlot, who anoints herself with Perfumes, and paints her Face with Vermilion, and puts on a Garment of white Silk ornamented with Flowers, but when she returns to her House, she undresses herself in the Presence of her Admirers, and infects them with her Disorders. Such are they who in Heart deny the Sanctity of the Word, and the Divinity of the Lord; and that this is a true Description of them I can testify by many Years Experience in the Spiritual World, where I have been permitted to see and know them; for in that World all Persons are suffered for some Time to remain in their Externals, but on the Removal of these they are let into their Internals, and then their Mirth is over, and the tragic Scence commences.

149. THAT THE LORD OPERATETH THOSE VIRTUES IN SUCH AS BELIEVE ON HIM.

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That the Lord operateth those Virtues, which are understood by the Mission of the Holy Ghost, in those who believe on him, that is, that he reformeth, regenerateth, reneweth, quickeneth, sanctifieth, justifieth, purifieth from Evils, and finally saveth them, is evident from all those Passages in the Word, where it is declared that Salvation and eternal Life are imparted to those that believe on the Lord, and which may be seen quoted above, No. 108. It is further confirmed by this Passage, *Jesus said, Whoso BELIEVETH ON ME, as the Scripture saith, out of his Belly shall flow Rivers of living Water; this said he of THE SPIRIT, which THEY THAT BELIEVE ON HIM should receive,* John vii. 38, 39. and also by this Passage, *THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY, Rev. xix. 10.* by the Spirit of Prophecy is understood the Truth of Doctrine derived from the Word; Prophecy signifieth nothing else but Doctrine, and to prophecy signifieth to teach Doctrine; and by the Testimony of Jesus is understood Acknowledgement, originating in Faith towards Him; the same is understood by Testimony in this Passage, *The Angels of Michael overcame the Dragon by the Blood of the Lamb, and by the Word of HIS TESTIMONY; and the Dragon went to make War with the Remnant of the Woman's Seed, which keep the Commandment of God, and have THE TESTIMONY OF JESUS CHRIST. Rev. xii. 11. 17.*

150. The Reason why they that believe on the Lord Jesus Christ receive those Spiritual Virtues is, because he is Salvation, and eternal Life; Salvation, inasmuch as he is a Saviour, which his Name Jesus also implies, and eternal Life, inasmuch as they have eternal Life who are in Him, and He in them; wherefore also he is called eternal Life, in *John 1 Epist. v. 21.* Now since he is Salvation, and eternal Life, it follows of Consequence that he is all That, whereby Salvation, and eternal Life, are obtained; consequently he is the All of Reformation, Regeneration, Renovation, Vivification, Sanctification, Justification, Purification from Evils, and final Salvation. The Lord operateth those Virtues in every Man, that is, he striveth to introduce them, and when Man accommodateth and prepareth himself for their Reception, he doth introduce them. The active Power of Accommodation and Preparation is also from the Lord, but if Man doth not receive and exercise it with a willing Spirit, there cannot then be any Introduction of the above Virtues, but only a constant Attempt on the Lord's Part towards Introduction.

151. To believe on the Lord is not only to acknowledge him, but also to do his Commandments; for a bare Acknowledgment proceedeth only from

from Thought in the Understanding, but the Practice of his Commandments proceedeth from an Acknowledgment, which hath it's Root in the Will. The Mind of Man consisteth of Understanding, and Will, and it is the Part of the Understanding to think, and of the Will to do, and Practise; wherefore whilst a Man only acknowledgeth the Truth in Thought and Understanding, he cometh to the Lord but with half his Mind, but when he doeth his Commandments, he then cometh with his whole Mind; and this is truly to believe. According to every other Sense of believing, a Man doth but divide his Heart, and compel it's Surface to raise itself upwards, whilst it's fleshly Contents are directed downwards, so that he flieth like an Eagle between Heaven, and Hell. Man however, not being influenced by the Perceptions of Sight, so much as by the Pleasures of the Flesh, inasmuch as by Nature he is in Hell, will of consequence fly downwards, and after he hath offered Sacrifice to his Lusts, and poured out Libations of Wine to Devils, with Mirth in his Countenance, and Fire sparkling in his Eyes, he assumeth the Appearance of an Angel of Light. They who acknowledge the Lord, and yet neglect to do his Commandments become such Satans after Death.

152. It was shewn, in the foregoing Article, that the Salvation and eternal Life of Men are the first and last Ends proposed by the Lord, and since the first and last Ends contain in them the mediate Ends, it follows that the above-mentioned spiritual Virtues are together, and at the same Time, in the Lord, and from the Lord in Man, but still they come forth in Succession. For the Growth of the human Mind is like that of the Body, save that the Body groweth in Stature, and the Mind in Wisdom; and thus it is exalted from one Region to another, viz. from the Natural Region to the spiritual, and from this to the Celestial; and in the last Region Man is called (c) wise, in the middle intelligent, and in the first, or lowest, scientific; but this Exaltation of the Mind, is not sudden, but effected by Degrees, in Proportion as a Man furnisheth his Mind with Truths, and uniteth those Truths with Goodness. It is in this Case as in the Building of a House; the Builder first provides Materials for his Habitation, as Brick, Tiles, Beams and Rafters, and then he lays the Foundation, raises the Walls, divides it into separate Apartments, makes Doors to each, with Windows to let in Light, and Stairs to rise from one Story to another; all these Things are together, and at the same Time, in the End proposed, which is a commodious and handsome Habitation. The Case is the same with a Temple; whilst it is building, all the component

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(c) See Note under No. 136.

Parts exist together in the End proposed, which is the Worship of God. It is the same also in all other Cases, as in Gardens, and Fields, and likewise in Offices, and Employments, wherein the End proposed supplieth itself with all needful Means for it's Promotion.

153 V. THAT THE LORD OPERATETH OF HIMSELF FROM THE FATHER, AND NOT *vice versa*.

By operating is here meant the same Thing as by sending the Holy Ghost, since the above-mentioned Operations of Reformation, Regeneration, Renovation, Vivification, Sanctification, Justification from Evils, and the Remission of Sins, which are at this Day ascribed to the Holy Ghost, as a Self-subsisting God, are the Operations of the Lord. That these Operations are of the Lord from the Father, and not *vice versa*, shall be first confirmed by the Word, and afterwards illustrated by rational Argument; first by the Word, from the following Passages, *When the Comforter is come, WHOM I WILL SEND UNTO YOU FROM THE FATHER, even the Spirit of Truth, which proceedeth from the Father, he shall testify of Me,* John xv. 26. *If I go not away, the Comforter will not come unto you, but if I go away, I WILL SEND HIM UNTO YOU,* John xvi. 7. *The Comforter, the Spirit of Truth, shall not speak of himself, but SHALL RECEIVE OF MINE, and shall shew it unto you; all Things that the Father hath ARE MINE; therefore said I that he shall take of MINE, and shall shew it unto you,* John xvi. 13, 14, 15. *The Holy Ghost was not yet given, because Jesus was not yet glorified,* John vii. 39. *Jesus breathed on his Disciples, and said unto them, receive ye the Holy Ghost,* John xx. 22. *Whatsoever ye shall ask in my Name, I WILL DO IT, that the Father may be glorified in the Son; if ye shall ask any Thing in my Name, I WILL DO IT,* John xiv. 13, 14. From these Passages it plainly appears that the Lord sendeth the Holy Ghost, that is, that he effecteth those Operations, which are at this Day ascribed to the Holy Ghost as a Self-dependent God; for it is declared that he would send the Holy Ghost from the Father, that the Holy Ghost was not yet given because Jesus was not yet glorified, that after his Glorification he breathed on his Disciples, and said, receive ye the Holy Ghost, and further, whatsoever, says he, ye shall ask in my Name, I will do it; for the Comforter shall take of Mine and shall shew it unto you. That the Comforter is the same with the Holy Ghost, may be seen in John xiv. 26. That God the Father doth not operate those Virtues of Himself by the Son, but that the Son operateth them of Himself from the Father, is evident from the following Passages, *No one hath seen God at any Time, the only-begotten Son, who is in the Bosom of the Father, he hath declared him,* John i. 18. and in another Place, *Ye have neither heard the Voice of the Father at any Time,*

nor seen his Shape, John v. 37. Hence then it follows that God the Father operateth in the Son, and upon the Son, but not by the Son, and that the Lord operateth of himself from the Father; for he saith, *All Things that the Father hath are mine*, John xvi. 15. *That the Father hath given all Things into the Hand of the Son* John iii. 35. Also, *That as the Father hath Life in Himself, so hath he given to the Son to have Life in Himself*, John v. 26, and further, *The Words that I speak are Spirit and Life*, John vi. 63. The Reason why the Lord saith that the Spirit of Truth proceedeth from the Father is, because it proceedeth from God the Father into the Son, and out of the Son from the Father; wherefore also he saith, *In that Day ye shall know that I am in the Father, and the Father in Me, and ye in Me, and I in you*, John xiv. 11, 20. From these plain Declarations of the Lord it is easy to discover the Error which generally prevails throughout the Christian World, that God the Father sendeth the Holy Ghost to Mankind; and also the Error of the Greek Church, that God the Father immediately sendeth the Holy Ghost. This Truth concerning the Lord's sending the Holy Ghost out of Himself from God the Father, is of heavenly Extraction, and the Angels call it an *Arcanum*, because it was never before discovered to the World (*d*).

154 What is here asserted may also be illustrated and explained by many Suggestions of Reason; as for Instance: It is well known that the Apostles, after that they had received from the Lord the Gift of the Holy Ghost, preached the Gospel through a great Part of the known World, and that they published it both by their Discourses, and Writings; and this they did of themselves from the Lord; for Peter taught and wrote in one Manner, James in another, John in another, and Paul in another, each according to his own particular Intelligence; the Lord filled them all with his Spirit, but each took a Portion thereof according to the Quality of his peculiar Perception, and exercised it according to the Quality of his Strength

(*d*) The Doctrine here asserted is most new, and most instructive, and hath therefore a particular Claim on our Attention, both for it's Novelty, and it's Importance. The Unity of Action and Operation in the Godhead is herein insisted on, and preserved; at the same Time the true Object of Christian Worship is clearly pointed out, and proved to be the Lord's Divine Humanity, that being, from the Father, the Operator of all holy Graces, and Virtues; so that the Soul, which approacheth thereto in sincere Obedience, hath thereby the highest and fullest Conjunction at the same Time, with the invisible Father, through the Holy Ghost, ^{or} the Divine-Proceeding, which is here plainly shewn to mean Nothing more, or less, than the Operation of the Lord's Divine Humanity. We shall only further observe, that the rational Illustration of this Doctrine, in the following Paragraph, tends to open to the serious Mind many edifying Truths, respecting the Self-Activity of the human Soul, as reconcilable with the All-Activity of the Lord, and the true Nature of human Liberty, as highly consistent with the All-ruling Sovereignty of the Divine Power and Operation.

or Power. All the Angels in all the Heavens are filled with the Lord; for they are in the Lord, and the Lord in them, but nevertheless every one of them speaketh and acteth according to the State of his own Mind; some in Simplicity, some in Wisdom, with an infinite Variety, and yet every one speaketh and acteth of himself from the Lord. The Case is the same with every Minister in the Church, whether he be under the Influence of the Truth, or of the False; each hath his own peculiar Expression and Intelligence, and each speaketh from his own Mind, that is, from the Spirit which he possesseth as his own. So in the Case of Protestants, whether they be called Gospellers, or of the Reformed Church, after they are instructed in the Tenets of their particular Leaders, as Luther, Melancthon, or Calvin, it cannot with Propriety be said, that those Leaders or their Doctrines speak of themselves by those Protestant Disciples, but that those Disciples speak of Themselves from their Leaders and their Doctrines; for every particular Tenet or Doctrine may be explained a thousand different Ways, being like a *Cornucopia*, from which each Person draws forth what favours, and is adequate to his own particular Genius, and then explains it according to his particular Talent. This may be illustrated also by the Action of the Heart in, and upon the Lungs, and by the Re-action of the Lungs of themselves from the Heart, in which Case it cannot be said that the Heart acteth only by the Lungs, for then the Action of both would be suspended. The Case is similar with Respect to the Action of the Heart in, and upon the Viscera of the whole Body; the Heart emitteth the Blood in every Direction, and the Viscera imbibe it by Virtue of that Emission, each it's Share, according to the kind of Use which it affords in the Body, and each acteth also in Proportion to the Share it receives, consequently the Action of each is different. The same Truth is capable of receiving further Illustration from this Circumstance relating to the Nature and State of Man; Evil derived from Parents, which is therefore called hereditary, acteth in, and upon every particular Man, and in like manner Goodness from the Lord acteth in and upon him; the latter acteth from above or from within, the former from beneath, or from without; if now Evil acted arbitrarily by Man, or if the Lord acted by him in such a Manner, he would not in such Case be capable of Reformation, nor could he be an Object of Blame or of Praise; but since each depends on the free Choice of Man, therefore he becometh guilty, when he acteth of Himself from Evil, and innocent when he acteth of Himself from Goodness; and whereas Evil is the Devil, and Goodness is the Lord, he becometh guilty if he acteth from the Devil, and innocent if he acteth from the Lord; the Possibility of Reformation dependeth on this Freedom of Choice with which every Man is endowed.

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The Case is the same with the Internal and External of Man; they are perfectly distinct from each other, and yet reciprocally united; the Internal acteth in and upon the External, but not in an arbitrary Manner thereby; for the Internal includeth in it innumerable Particulars, from which the External taketh only what is suited to it's Purposes; for in the Internal of Man, by which is understood his Mind, with the Will and perceptive Faculty, there are such Volumes of accumulated Ideas, that were they all to flow out at once through the Organs of Speech, they might be compared with the violent Rushing of Wind from a pair of Bellows. The Internal, by reason of the Universals included in it, resembles the Ocean, or a Vineyard, or a Garden, from whose Stores the External selecteth as much as is sufficient for it's Use. The Word of the Lord, in like Manner, resembleth the Ocean, a Plantation, or Garden, when it dwelleth in any Degree of Fullness in the Internal of Man, and in such Case a Man speaketh and acteth of himself from the Word, and not the Word by Him. It is so likewise with the Lord, who is Himself the Word, that is, the Divine Truth, and the Divine Good dwelling therein; he acteth from Himself, or from the Word, in and upon Man, but not arbitrarily by Man, inasmuch as Man acteth and speaketh freely of Himself from the Lord, whilst he acteth and speaketh from the Word. But this will admit of still more familiar Illustration from the mutual Commerce which subsisteth between the Soul and the Body, which are two Substances distinct from each other, but yet reciprocally united; the Soul acteth in and upon the Body, but not by the Body after an arbitrary Manner; for the Body acteth of Itself from the Soul; it is plain that the Soul doth not act by the Body, inasmuch as they do not consult and deliberate with each other; nor doth the Soul command or request the Body to do, or to say this Thing or that; nor doth the Body on the other Hand require or request the Soul to give and supply it with any of it's Power and Assistance; for in consequence of their mutual Connection, all that the Soul hath belongeth to the Body, and all that the Body hath is the Soul's Property likewise. The Case is the same in Respect to the Lord's Divinity and Humanity; for the Divinity of the Father is the Soul of his Humanity, and the Humanity is his Body; and the Humanity doth not enquire of it's Divinity what it shall speak or what it shall do; wherefore the Lord saith, *At that Day ye shall ask in my Name; and I say not unto you that I will pray the Father for you, for the Father himself loveth you because ye have loved me,* John, xvi. 26, 27. At that Day meaneth after his Glorification, that is, after his Perfect and compleat Union with the Father. This is an *Arcanum* from the Lord himself, intended for the Use of those who shall become Members of his New Church.

155. It was shewn above, in the third Article, that that Divine Virtue, which is meant by the Operation of the Holy Ghost amongst the Clergy, is, in particular, Illumination and Instruction; but to these may be added two intermediate Virtues, which are Perception, and Disposition; wherefore there are four successive Operations, which take place amongst the Clergy, and which follow each other in regular Order, viz. Illumination, Perception, Disposition, and Instruction. ILLUMINATION is from the Lord alone. PERCEPTION hath Place in Man, according to the State of his Mind, as formed by particular Tenets and Doctrines, and where those Doctrines are true, the Perception is rendered clear by the Light of Illumination, but where they are false, the Perception is rendered obscure, yet so as to have an Appearance of Clearness arising from the Reasonings and Arguments whereby they have been confirmed; such apparent Clearness however is only a Consequence of that false and delusive Light, which, in the Eye of the mere natural Man, is often mistaken for the Light of Truth. DISPOSITION ariseth from the Affection of the Love-Principle in the Will, and it is the Delight springing from that Love which effecteth it; if this Delight springeth from the Love of Evil, and of it's attendant False, it giveth Birth to a Zeal, which is outwardly sharp, harsh, furious, fiery, and inwardly full of Anger, Rage, and Unmercifulness; but if that Delight springeth from the Love of Goodness and it's attendant Truth, it then giveth Birth to a Zeal which is outwardly soft and smooth, yet sometimes loud and burning, but still it is inwardly full of Charity, Kindness, and Mercy. INSTRUCTION followeth as an Effect produced by the former. Thus Illumination, which is from the Lord, is changed into various Lights and Colours in every individual Person according to the State of his Mind.

156. VI. THAT THE SPIRIT OF A MAN IS HIS MIND, AND WHATSOEVER PROCEEDETH FROM IT.

By the Spirit of Man in the Concrete is meant his Mind alone, inasmuch as it is This only which liveth after Death, and is then called a Spirit; if good, an angelic Spirit, which afterwards becometh an Angel, but if evil, a Satanical Spirit, which afterwards becometh a Satan. The Mind of every one is his Internal Man, which is actually a Man, and dwelleth within the External Man, that maketh it's Body; wherefore, on the Rejection of the Body by Death, it is in a complete human Form. It is therefore a palpable Error to suppose that the Mind of Man is only in his Head; this is indeed the Mind's Seat in it's Principles, or Beginnings, from which issue the Emanations of all human Thought and Will; but then

then the Mind hath it's Seat also in the Body, in the Derivations from those Principles, or Beginnings, which are formed for the Purposes of Sensation and Action; and in consequence of this internal Adherence to the Particles of the Body, the Mind is the efficient Cause of all their Motions and Sensations, and likewise infuseth into the Body a Perception, as if Thought and Action were it's own, and self-derived; whereas every wise Man is well aware that this is but an Appearance, and Delusion. Now since the Spirit of a Man is alone possessed of the Power of Thought by Virtue of the Understanding, and of Action by Virtue of the Will, and since the Body possesseth no such Powers of Itself, but only by Derivation from the Spirit, it follows that by the Spirit of a Man is signified his Intelligence and Love-Affection, and whatsoever proceedeth as an Operation from them. That the Spirit of Man signifieth such Things as have Relation to and respect the Mind, is evident from many Passages of the Word, which need only to be adduced, in order to evince the Truth of this Observation. The following may suffice out of many which might be mentioned, *Bazaleel was filled with the Spirit of God, in Wisdom, and in Understanding, and in Knowledge*, Exod. xxxi. 3. *Nebuchadnezzar saith of Daniel, that an excellent Spirit of Knowledge, of Understanding, and of Wisdom was in him*, Dan. v. 12. *Joshua was full of the Spirit of Wisdom*, Deut. xxxiv. 9. *Make ye a new Heart and a new Spirit*, Ezech. xviii. 31. *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven*, Matt. v. 3. *I dwell with him that is of a contrite and humble Spirit, to revive the Spirit of the humble*, Isaiah lvii. 15. *The Sacrifice of the Lord is a broken Spirit*, li. 19. *I will give the Garment of Praise for the Spirit of Heaviness*, Isaiah lxi. 3. not to mention other Passages to the like Purport. That Spirit also signifieth such Things as relate to a perverse and wicked Mind, is evident from the following Passages, *Wo unto the foolish Prophets who follow their own Spirit!* Ezech. xiii. 3. *Ye shall conceive Chaff, ye shall bring forth Stubble, as to your Spirit Fire shall devour you*, Isaiah xxxiii. 11. *If a Man walking in the Spirit and Falshood do lie*, Micah ii. 11. *A Generation whose Spirit was not stedfast with God*, Psalm lxxviii. 8. *The Spirit of Whoredoms is in the midst of them*, Hosea v. iv. *Every Heart shall melt, and every Spirit shall be faint*, Ezech. xxi. 7. *Blessed is the Man in whose Spirit there is no Guile*, Psalm xxxii. 2. *The Spirit of Pharaoh was troubled*, Gen. xli. 8. From these and many other Passages it is very evident that Spirit signifieth the Mind of Man, and whatever belongeth thereto.

157. Forasmuch as by the Spirit of Man is meant his Mind, therefore by BEING IN THE SPIRIT, which is an Expression that sometimes occurs in the Word, is meant a State of the Mind separate from the Body; and

and whereas in that State the Prophets had a Sight of such Objects as exist in the spiritual World, therefore that State is called the Vision of God; they were at such Times in the same State with Spirits and Angels in their respective Worlds, and in that State the Spirit of a Man, like his Mind with respect to it's intellectual Vision, may be conveyed from Place to Place, whilst the Body remaineth at rest. This is the State in which I have now lived six and twenty Years, only with this Difference, that I have been in the Spirit and in the Body at one and the same time, and only on some particular Occasions out of the Body. That Ezechiel, Zachariah, Daniel, and John when he wrote the Book of Revelations, were in that State, is evident from the following Passages; Ezechiel saith, *The Spirit took me up, and brought me in a VISION OF GOD, by the SPIRIT OF GOD into Chaldaea; so the VISION that I had seen went up from me*, Ezech xi. 1, 24. *Then the Spirit took me up, and I heard behind me a Voice of a great Rushing*, Chap. iii. 12, 14. *And the Spirit lifted me up between the Earth and the Heaven, and brought me IN THE VISION OF GOD to Jerusalem*, Chap. viii. 3. *And I saw four living Creatures, which were Cherubs, and various Things with them*, Chap. i. x. *And a new Earth, and a new Temple, and an Angel measuring them*, Chap. xl. to xlviii. That he was at such Times in a Vision, and in the Spirit, appears, Chap. xl. 2. xliii. 3. The same was Zechariah's State when he saw *a Man riding among the Myrtle-Trees*, Chap. i. 8. *and a Man with a measuring Line in his Hand*, Chap. ii. 1. and *Josbua the High Priest*, Chap. iii. 1. *and four Chariots and Horses coming out from between two Mountains*, Chap. vi. 1, 2, &c. Daniel was in a like State when he saw *four Beasts come up from the Sea, and many Things relating to them*, Chap. vii. 3. *and the Battles of the Ram and the Goat*, Chap. viii. 4. That he saw those Things in a Vision is declared, Chap. vii. 1, 2. 7. 13. Chap. viii. 2. Chap. x. 1, 7, 8. The same was John's State when he wrote the Book of Revelations, in which he declares *that he was in the Spirit on the Lord's Day*, i. 10; *that he was carried in the Spirit into the Wilderness*, Chap. xvii. 3. *and to a great and high Mountain in the Spirit*, Chap. xxi. 10. *that he saw in a Vision*, Chap. ix. 17. and in other Places that he saw what he hath described, as the Son of Man in the midst of the seven Candlesticks; a Tabernacle, a Temple, an Ark and an Altar in Heaven; the Book sealed with seven Seals, and Horses coming out; the four Animals about the Throne; the twelve thousand chosen out of each Tribe; a Lamb on Mount Sion; Locusts ascending from the bottomless Pit; the Dragon and his War with Michael; a Woman bringing forth a Male Child, and flying into the Wilderness by reason of the Dragon; two Beasts, one ascending out of the Sea, the other out of the Earth; a Woman sitting upon a scarlet-coloured Beast; the Dragon cast into a Lake

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of Fire and Sulphur; a White Horse, and a great Supper; the holy City Jerusalem coming down, with a Description of it's Gates, it's Wall, and Foundation; the River of the Water of Life, and the Trees of Life which yielded Fruit every Month; with many other particulars. Peter, James and John were in a similar State when they saw Jesus transfigured; and so likewise was Paul, when he was caught up to Heaven, and heard unspeakable Words.

A COROLLARY.

158. Having treated in this Chapter concerning the HOLY GHOST, it deserves to be particularly noticed, that in the Word of the Old Testament there is no Mention made of the Holy Ghost, but only of the Spirit of Holiness in three Places, once in David, Psalm li. 11, and twice in Isaiah, lxiii. 10, 11. whereas in the Word of the New Testament, both in the Gospels, the Acts of the Apostles, and the Epistles, it is mentioned frequently; the Reason is, because there was no Holy Ghost before the Coming of the Lord, inasmuch as it proceedeth from the Lord immediately, and by him from the Father; for THE LORD ONLY IS HOLY, Rev. xv. 4. wherefore also it is said by the Angel Gabriel, THE HOLY THING which shall be born of thee, Luke i. 35. It is written, that the Holy Ghost was not yet given because Jesus was not yet glorified, John vii. 39. and yet it is said before that the Holy Ghost filled Elizabeth, Luke i. 41. and Zachariah, Luke i. 67, and Simeon, Luke ii. 25. the Reason of which seeming Contradiction is, because those three Persons were filled with the Spirit of Jehovah the Father, which Spirit was called the Holy Ghost on Account of the Lord who was already in the World. This is the Reason too, why, in the Word of the Old Testament, it is no where said that the Prophets spake by the Holy Ghost, but by Jehovah; for in expressing themselves on this Subject, they constantly use some of these Terms, JEHOVAH SPAKE TO ME; THE WORD OF JEHOVAH CAME TO ME; JEHOVAH HATH SPOKEN; THE SAYING OF JEHOVAH: To evince which I shall only refer the Reader to the following Passages in JEREMIAH, where those Expressions are used,—Chap. i. 4. 7. 11, 12, 13, 14. 19. Chap. ii. 1, 2, 3, 4, 5. 9. 19. 22. 29. 31. Chap. iii. 1. 6. 10. 12. 14. 16. Chap. iv. 1. 3. 9. 17. 27. Chap. v. 11. 14. 18. 22. 29. Chap. vi. 6. 9. 12. 15, 16. 21, 22. Chap. vii. 1. 3. 11. 13. 19, 20. 21. Chap. viii. 1. 3. 12, 13. Chap. ix. 2. 6. 8. 12. 14. 16. 21. 23, 24. Chap. x. 1, 2. 13. Chap. xi. 1. 6. 9. 11. 17, 18. 21, 22. Chap. xii. 14. 17. Chap. xiii. 1. 6. 9. 11, 12, 13, 14, 15. 25. Chap. xiv. 1. 10. 14. 15. Chap.

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Chap. xv. 1, 2, 3. 6. 11. 19, 20. Chap. xvi. 1. 3. 5. 9. 14. 16. Chap. xvii. 5. 9. 20, 21. 24. Chap. xviii. 15, 16. 23. Chap. xix. 1. 3. 6. 12. 16. Chap. xx. 4. Chap. xxi. 1. 4. 7. 8, 11, 12. Chap. xxii. 2. 5. 6. 11. 18. 24. 29, 30. Chap. xxiii. 2. 5. 7. 12. 15. 24. 29. 31. 38. Chap. xxiv. 3. 5. 8. Chap. xxv. 1. 3. 7, 8, 9. 15. 27, 28, 29. 32. Chap. xxvi. 1, 2. 18. Chap. xxvii. 1, 2. 4. 8. 11. 16. 19. 21, 22. Chap. xxviii. 2. 12. 14. 16. Chap. xxix. 4. 8, 9. 16. 19, 20, 21. 25. 30, 31. Chap. xxx. 1, 2, 3, 4, 5. 8, 10, 11, 12. 17, 18. Chap. xxxi. 1, 2. 7. 10. 15, 16, 17, 23. 27, 28. 31, 32, 33, 34, 35, 36, 37, 38. Chap. xxxii. 1. 6. 14, 15. 25, 26. 28. 30. 36. 41. Chap. xxxiii. 1, 2. 4. 10. 12, 13. 17. 19, 20. 23. 25. Chap. xxxiv. 1, 2. 4. 8. 12, 13. 17. 22. Chap. xxxv. 1. 13. 17, 18. 19. Chap. xxxvi. 1. 6. 27. 29, 30. Chap. xxxvii. 6, 7, 8. Chap. xxxviii. 2, 3. 19. Chap. xxxix. 15, 16, 17, 18. Chap. xl. 1. Chap. xlii. 7. 9. 15. 18, 19. Chap. xliii. 8. 10. Chap. xliv. 1, 2. 7. 11. 24, 25, 26. 30. Chap. xlv. 1, 2. 5. Chap. xlvii. 1, 23. 25. 28. Chap. xlviii. 1. 8. 12. 30. 35. 38. 40. 43, 44. 47. Chap. xlix. 2. 5, 6, 7. 12, 13. 16. 18. 26. 28. 30. 32. 35. 37, 38, 39. Chap. l. 1, 4. 10. 18. 20, 21. 30, 31. 33. 35. 40. Chap. li. 25, 33. 39. 52. 58. These Passages occur in Jeremiah only; the like Expressions are used by all the other Prophets, and it is never said by any of them that the Holy Ghost spake by them, nor that Jehovah spake to them by the Holy Ghost.



159. To the above I shall add the following MEMORABLE RELATIONS. FIRST, On a Time, when I was in Company with the Angels in Heaven, I saw at a Distance below us a great Smoke, from which there issued at every Turn a Flame of Fire; whereupon I observed to the Angels in Converse with me, that few Persons in that World are acquainted with the Nature and Origin of Smoke, as it appeareth in the Hells, how that it ariseth from Falses confirmed by Reasonings, and that Fire is Anger kindled against those who maintain contrary Opinions; to which Observation I added, that as this Truth is little known in the spiritual World, so the People in the natural World, where I live in the Body, are equally unacquainted with the Nature of natural Flame, how that it is nothing but Smoke set on Fire; which Truth I have often proved experimentally, by applying a lighted Stick to the Volumes of Smoke that I have observed to arise from a Wood-Fire; in which Case the Smoke is instantly turned into a Blaze, of the same Form and Figure with the Smoke; for all the Particles of the Smoke become small separate Sparks, which

which burn in Conjunction like lighted Gunpowder; and so it is with that Smoke which we see beneath us; it consisteth of a Variety of Falses, and the Fire that bursteth out into a Blaze is the Heat of Zeal kindled in them in Favour of those Falses. The Angels then said to me, Let us pray to the Lord for Leave to go down, and enquire what are the particular Falses which occasion such a Smoke, and Blaze; and immediately Leave was given us; and lo! there appeared round about us a Pillar of Light that extended to the Place whence the Smoke issued; and when we were come thither we saw four Companies of Spirits, vehemently contending that God the Father, being invisible, ought to be approached and worshipped, and not his Son who was born in the World, inasmuch as he is a Man, and consequently visible. Then looking around, I observed towards the left Hand, a Body of learned Clergy, and behind them such as were unlearned, and towards the right, a Body of lettered Laymen, and behind them such as had had no Advantages of Instruction; but between us and them there was a great Gulph fixed, which it was impossible to pass. We turned however our Eyes and Ears towards the left Side, where the Clergy stood, and overheard them reasoning about God in the following Manner, "We are certain, from the Doctrine of our Church, which so far as it relateth to God is generally received in every State in Europe, that God the Father, inasmuch as he is invisible, ought to be approached and worshipped, and at the same Time that God the Son, and God the Holy Ghost, by Reason that they also are invisible, being co-eternal with the Father, ought also to be approached and worshipped; and since God the Father is the Creator of the Universe, and consequently dwelleth in the Universe, we know that he is present wheresoever we turn our Eyes, and favourably hearkeneth to our Prayers, and after accepting his Son's Mediation, sendeth the Holy Ghost, who poureth into our Hearts the Glory of his Son's Righteousness, and thereby blesteth us; for we, being appointed Teachers in his Church, in the Course of our Preaching, and Ministry, have felt in our Bosoms the holy Operation of his Mission, and have perceived our Devotion inflamed by his Presence in our Minds; which Effect we ascribe to our directing all our Senses towards the invisible God, who doth not operate partially on our intellectual Sight only, but by the Holy Ghost, whom he sendeth, and operateth universally throughout the whole System of our Bodies and Minds; for such Effects could not result from the Worship of a visible God, or one that standeth conspicuous and apparent before our View like a Man." At these Words the unlearned Part of the Clergy, who stood behind, expressed their Approbation, adding, "Whence can Holiness come but from an unseen and imperceptible Deity? The bare Mention of such a God affecteth every Part of our Frame, infusing Pleasure into the Countenance, and

and Joy into the Heart, like what ariseth from the Fragrance of an odiferous Atmosphere; whereas the mention of a visible and perceptible Deity produceth no such Effects, but whilst it entereth the Ear, suggesteth a mere natural Idea, that hath nothing Divine in it. For a similar Reason the Roman-Catholics repeat their Masses in Latin, and carry forth, and exhibit the Host, which they give out is possessed of many Divine and mysterious Properties, whereby the People are induced to pay it divine Reverence, as containing in it some most hidden Sanctity." After this we returned towards the Body of Laymen, and from the lettered Part of them I could collect the following Words, " We are certain that the wisest amongst the Ancients worshipped an invisible God, whom they called Jehovah, but that in succeeding Ages Men made Gods of their deceased Rulers, of which Number were Saturn, Jupiter, Neptune, Pluto, Apollo, and also Minerva, Diana, Venus, Themis, &c. and erected Temples in Honour of them, and paid them Divine Worship, from which Worship, in Process of Time, Idolatry, took it's Rise, and overspread the whole World with its wild Superstitions; we therefore are entirely agreed with our Priests and Presbyters in this, that there always have been, and now are, three Divine Persons of an eternal Existence, each whereof is God; and it is sufficient for us that they are invisible." To these Words the unlettered Part assented, adding withal, " Is not a God a God, and a Man a Man? We are aware however that at the very mention of a God-Man, the common Herd of Mankind, who entertain a sensual Idea of God, would accede to such a Notion." As they spoke these Words, their Eyes were opened, and they saw us near them, and then, out of Anger that we had overheard them, they held their Peace; but instantly the Angels, by a Power committed to them, closed up the exterior, or inferior Regions of their Thoughts, from whence their Words proceeded, and opened the interior, or superior Regions, and compelled them to speak of God according to the Thoughts that flowed thence; and immediately they spoke as follows: " What is God? We have neither seen his Appearance at any Time, nor heard his Voice; what therefore is God except Nature in her first Essence, and her last Operations? We have seen her, inasmuch as she is the Light of our Eyes, and we have heard her, inasmuch as she is the Sound in our Ears." On hearing these Words we enquired of them whether they had ever seen Socinus, who acknowledged only God the Father, or Arius, who denied the Divinity of the Lord the Saviour, or any of their Followers? They replied, no, we never saw them. They are all in the Deep below you, we said; and presently we sent for some of them to come to us, and asked them some Questions concerning God, and they all answered according to the Tenor of what we have just now heard, profanely exclaiming, What is God? We can make as many Gods as we please.

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We then said, It is in vain to talk with you about the Son of God who was born in the Word; but so far we will declare to you, that for the Sake of preserving a true Faith with respect to God, as directed towards him and proceeding from him, and for Fear this Faith should perish because no one had ever seen God, and should thus burst like a Bubble of Air, in the latter Ages of the World, which in former Times had shone with so much Brightness of Colour and Beauty, therefore it pleased Jehovah God to descend, and assume the Humanity, and thus to present himself in View before his Creatures, and convince them, that he is not a mere imaginary Entity, but the real and very Being, which Was, Is, and Will Be, from Eternity to Eternity; and that God is not a Word only, of such a Number of Syllables, but that he is the All of every Thing from Alpha to Omega: consequently that he is the Life and Salvation of all who believe on Him as made visible, but not of those who pretend to believe on an invisible God; for to believe, to see, and to know, are but one and the same Thing; wherefore the Lord said to Philip, He that seeth and knoweth Me, seeth and knoweth the Father, and declared in other Places, that it is the Will of the Father that Men should believe on the Son, and that whoso believeth on the Son hath eternal Life, but whoso believeth not the Son shall not see Life, but the Wrath of God abideth on him. See John, Chap. iii. 15, 16. 36. Chap. xiv. 6. to 15. As we spoke these Words many of the four Companies grew so enraged, that Smoke and Fire came out of their Nostrils; wherefore we departed, and the Angels, after attending me Home, returned to their own Heaven.

160. THE SECOND MEMORABLE RELATION.

I was once walking in Company with some Angels in the World of Spirits, which is in the Middle between Heaven and Hell, and is the common Receptacle of all Men immediately on their Decease, and a Place of Preparation for their destined Abodes, for Heaven, if they have been good, and for Hell, if they have been evil. After conversing on a Variety of Subjects, I remarked to them, that in the World where I live in the Body, there appear in the Night innumerable Stars, of different Magnitudes, which are so many Suns, that only transmit their Light into our Solar System; and that on observing the same Appearance of Stars in the spiritual World, it had occurred to me, that possibly they might be as many in Number as in the natural World. The Angels, being much delighted with this Discourse replied, that perhaps the Numbers were equal, since every Society in Heaven shineth sometimes like a bright Star before those who stand in the World below; and that the heavenly Societies are innumerable, all regulated, and arranged according to the Variety of the Affections of the Love

of Goodness, which are infinite in God, and consequently by Derivation from him are innumerable; and inasmuch as these were foreseen before Creation began, therefore there is Reason to imagine, that according to their Variety, an equal Number of Stars were provided, that is, were created in the World where Men were to live in the natural material Body. As we were conversing on these Subjects, I observed towards the North a paved Way so crouded with Spirits, that they almost touched each other, and I told the Angels that I had often seen this Way before; with the same Croud of Spirits moving along, like so many Armies; and that I had been informed it was the Way which all pass on their Departure out of the natural World; and that the Reason of it's being so crouded with Spirits is, because many Myriads of Men die every Week, all of whom after Death migrate into that World. To this the Angels added, That Way is terminated in the Middle of this World where we now are, and the Reason of it's being terminated in the Middle is, because on the Side towards the East dwell the Societies that are in Love towards God and their Neighbours; and on the left towards the West dwell the Societies of those who are in opposite Loves; and directly forwards towards the South are the Societies of such as excel others in Intelligence; and hence it is, that all first flock hither on their Departure out of the natural World. At their first Coming they are in their Externals according to their last State in the former World, and afterwards they are successively let into their Internals, and examined as to their true Natures and Qualities, and after Examination the Good are conveyed to their Abodes in Heaven, and the Bad to their Abodes in Hell.

We stopped in the Middle, at the Termination of the crouded Way, with an Intention to stay awhile, and converse with some of the new Comers; for this Purpose we chose twelve out of the Multitude, who having but just left the natural World, did not yet know but that they were still alive therein; then we questioned them about their Sentiments in Relation to HEAVEN AND HELL, AND A LIFE AFTER DEATH; to which One of them replied, I have been taught by the Clergy to believe that we are to live after Death, and that there is an Heaven and an Hell, and hence I have conceived that all who live a moral Life go to Heaven, and since all do live a moral Life, that none go to Hell, and that Hell therefore is a mere Fable invented by the Clergy to deter Mankind from Sin and Evil; besides, what matters it how I think upon these Subjects, and whether my Sentiments in Relation to God be right or wrong? Thought is only like a Bubble on the Water, which bursteth, and all is over with it. Then a SECOND near him said, It is my full Belief that there is both an Heaven and an Hell, and that God ruleth in Heaven, and the

the Devil in Hell, and since they are Enemies, and consequently at Variance with each other, one calleth Evil what the other calleth Good, and therefore a good moral Man who hath the Art of Diffimulation, and can make Evil appear Good, and Good Evil, fideth with both; and what doth it signify whether I belong to one Master, or another, if he be but kind towards me? The same Light resulteth alike from Good and Evil. A THIRD beside him next declared his Sentiments, and said, I see no Reason to believe either in a Heaven or a Hell; for who ever came thence to certify the Existence of such Places? If every Man lived after Death, surely out of so great a Multitude some would have returned, and related to the World the Particulars of his future Life. A FOURTH near him said, I will tell thee the Reason why none ever returned to relate the Particulars of a Life to come; when a Man breatheth his last, and dieth, he then either becometh a Spectre, and vanisheth away, or he is like the Breath of the Mouth, which is mere Wind, and how can such an one return, and converse with Men on Earth? A FIFTH took up the Debate, and said, Wait my Friends till the Day of Judgment, when all Men shall return to their Bodies, and then ye shall see them, and converse with them, and each shall acquaint his Neighbour with his Condition. A SIXTH, who stood opposite, said with a Smile, How can a Spirit, which is mere Wind, return into a Body devoured by Worms, or into a Skeleton that hath been dried in the Sun, and reduced to Powder? Or how can an Egyptian Mummy, that hath been made into Medicines, and Emulsions, by an Apothecary, return to declare unto the World what he hath seen and heard in another Life? Wherefore ye may wait, if ye are so disposed, till the last Day, but if ye wait to Eternity, depend upon it, it will be to no Purpose. Then a SEVENTH said, If I believed in such Places as Heaven and Hell, and that consequently Men were to live after Death, I should be forced to believe also, by Parity of Reason, that Birds and Beasts have immortal Life; for are not the same Marks of Mortality and Rationality discoverable in some of them, as in Men? Yet the Immortality of Brutes is universally denied, and for the same Reason I deny also the Immortality of Man; Is not the Argument as strong in one Case as in the other? For what is Man but a mere Animal? An EIGHTH then came forward, and thus declared his Sentiments; I will willingly assent to the Existence of an Heaven, but never can I be persuaded that there is such a Place as Hell; for is not God Omnipotent, and cannot he therefore save whomsoever he pleaseth? Then a NINTH, taking him tenderly by the Hand, said, God is not only Omnipotent, but he is also merciful; he cannot therefore cast any one into eternal Fire, and if there be any already therein, his Mercy must compel him to take them out, and deliver them. A TENTH then advanced hastily, and said, Neither do I believe in such a Place

Place as Hell; for did not God fend his Son to expiate, and take away the Sins of the whole World? What Power then hath the Devil to hurt Mankind? And if he hath no such Power, what then is meant by Hell? An ELEVENTH, who was a Priest, took Fire upon this, and said, Know ye not that such as have obtained Faith, whereon is inscribed the Merit of Christ, are saved? And that they whom God electeth obtain that Faith? Is not Election according to the Will of the Omnipotent, and is not he the Judge who are deserving of it? How is it possible to counteract Almighty Power? The TWELFTH, who was a Politician, was silent, but being requested to crown all with his Opinion, he said, I shall not declare my Sentiments either about Heaven, or Hell, or a Life after Death, inasmuch as no one knows any Thing about the Matter; yet it may be expedient to allow the Clergy to preach about such Things, in order by such invisable Bonds to keep vulgar Minds obedient to the Laws of civil Authority, for on this the public Security dependeth.

We were amazed to hear such Declarations, and said one to another, These, although they have the Name of Christians, are yet neither Men nor Beasts, but are more properly Men-Beasts, (*Homines-Bestiae*). In order however to awake them out of Sleep, we said, There is an Heaven, and an Hell, and also a Life after Death, and ye will be convinced thereof, as soon as we have dispelled your Ignorance respecting the State of Life which you are in at present; for, during a few Days immediately after Death, it is the common Imagination with every Spirit, that he is still alive in the World from whence he came, the Time past seeming like a Sleep, from which when a Person awaketh, he fancieth himself still in the Place he was in when he fell asleep, howsoever, in the mean time he may have changed his Place; and this is now the Case with you; wherefore ye declared your Sentiments according to what ye had conceived in your former State of Existence. So saying, the Angels dispelled their Ignorance, and then they saw themselves in another World, and amongst Persons of whom they had no Knowledge, and they exclaimed, Oh! where are we? And we said, Ye are no longer in the natural World, but in the spiritual, and we are Angels, Then, when they were well awakened, they said, If ye are Angels, shew us the Way to Heaven; and we replied, Stay here awhile, and we will return again to you; and returning in about half an Hour we found them waiting for us, and we said, Follow us in the Way to Heaven, and they did so; and we went up with them, and the Keepers of the Gate, seeing us in Company, opened it, and let us all in; then we ordered those, who are appointed to receive Strangers on their first Admission, to examine our Companions; and they turned them about, and observed that their Heads on their hinder Part were very hollow; wherefore they said instantly

instantly, Retire hence, inasmuch as your Love-Delight is to do Evil, and consequently ye have no Conjunction with Heaven, for in your Hearts ye have denied God, and have despised Religion. Then we said to them, Make what Haste you can to be gone, or otherwise ye will be cast out; so they departed, and hastened down again.

In our Way Home we enquired into the Cause, Why, in the spiritual World, the hinder Part of the Head is hollow, in such as delight to do Evil; and I accounted for it thus; that the Brain of Man is divided into two Spheres, one of which filleth the hinder Part of the Head, and is called the *Cerebellum*, and the other the fore Part, and is called the *Cerebrum*; and that the Love-Principle of the Will hath it's Residence in the *Cerebellum*, and the Thinking-Principle of the Understanding in the *Cerebrum*; consequently when the Thinking-Principle of the Understanding doth not direct the Love-Principle of Man's Will, the inmost Contents of the *Cerebellum*, which in their Nature are celestial, fall flat together, and thereby occasion an Hollowness.

161 THE THIRD MEMORABLE RELATION.

I once heard, in the spiritual World a Noise like the Grinding of a Mill, on the Quarter towards the North. At first I wondered what it meant, till I recollected that by a (e) Mill, and by Grinding, is signified, in a spiritual Sense, to collect from the Word, or Holy Scriptures, Matter serviceable to Doctrine; wherefore I advanced towards the Place from whence the Noise came, and as I approached, the Noise abated. Then I observed something like an arched Roof above Ground, the Entrance to which was through a Cave, whereinto I descended, and entered in; and lo! there was a large Room, and an aged Person sitting therein, surrounded with Books, and holding before him the Word, or Holy Scriptures, wherein he was searching what might be serviceable to his Doctrine; about him lay several Sheets of Paper, whereon he wrote such Passages as favoured his Purpose; in the next Apartment were a Number of Scribes, who collected the scattered
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(e) The spiritual Signification of the Words *Mill* and *Grinding*, will here seem to be obscure unto many, unless it be known, and considered what is the spiritual Signification of all Kinds of Corn and Grain. Our Author informs us, in his Work intitled *Arcana Caelestia*, that the Varieties of Corn, and Grain, signify spiritually the Varieties of the Divine Good, and the Divine Truth in the Word; and as Corn and Grain are prepared by a Mill, and Grinding, for the Use of Man's natural Life, so the Goods, and Truths, that are in the sacred Word, are prepared for the Use of spiritual Life, by being collected thence, and applied to Doctrine. Hence then an enlightened Eye will be enabled to see clearly, how a *Mill*, and *Grinding*, come to signify, in a spiritual Sense, the Collecting, and preparing, from the Divine Word, Matter for Doctrine, or what is serviceable to the Uses of spiritual Life.

Sheets, and copied out their Contents on one entire Paper. I enquired first concerning the Books which lay about him? He said, that they all treated on the Nature of JUSTIFYING FAITH; these says he, from Sweden and Denmark enter deeply into the Subject, but these from Germany somewhat deeper, and these from England deeper still, and these from Holland the deepest of all; he added withal, that notwithstanding the Difference of their Sentiments on other Points, yet in the Article of Justification, and Salvation by Faith alone, they were all agreed. He then told me, that at that Time he was collecting from the Word, this chief Article of Justifying Faith, viz. That God the Father was rendered implacable towards Mankind by Reason of their Iniquities, and that consequently, in order to effect their Salvation, it was become indispensably necessary that Satisfaction Reconciliation, Propitiation, and Mediation should be made by some Person, who would take upon himself the Sentence of Wrath and Justice, and that none could be found qualified for this Purpose but his only Son; and that when this Purpose was executed, Access was opened to God the Father for his Sake, for so we pray, Father have Mercy upon us for the Sake of thy Son; he said withal, I now see, and have long seen, that this Belief is agreeable to all Reason and Scripture; for how can God the Father be approached but by Faith in the Merit of his Son? I listened to his Discourse, and was amazed to hear him assert that such Belief was agreeable both to Reason and Scripture, when yet it is directly contrary to both, as I plainly told him. He then, in the Heat of his Zeal, replied, How can you pretend to say so? Wherefore I began to explain myself, saying, Is it not contrary to Reason to conceive that God was ever implacable towards Mankind, and that he ever reprobated, and excommunicated them? Is not Divine Grace an Attribute of the Divine Essence? Wherefore to depart from Grace would be to depart from his Divine Essence, and to depart from his Divine Essence would be to be no longer God; for how can God be alienated from Himself? Believe me, that Grace on God's Part, as it is infinite, so also is it eternal; it may indeed be lost on the Part of Man, if he doth not receive it, but supposing it to depart from God, all the Kingdoms of Heaven, as well as the whole Race of Mankind must immediately perish; wherefore Grace remaineth on God's Part to all Eternity, not only towards Angels and Men, but likewise towards Devils in Hell. Since this then is agreeable to Reason, why do you assert that the only Access to God the Father is by Faith in his Son's Merits, when yet continual Access is open by Grace? And why do you further assert that Access is open to God the Father for the Sake of his Son, and not by his Son? Is not the Son the Mediator and Saviour? Why then do not you approach him as your Mediator and Saviour? Is not He God and Man? Who on Earth approach-
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eth immediately any Emperor, King, or Prince, without having some Person to introduce him? And did you never learn that the Lord came into the World to introduce us to the Father? And that there is no possible Access but by Him? And that this Access is perpetual, whilst you approach the Lord himself immediately, inasmuch as He is in the Father, and the Father in Him? Search now the Scriptures, and you will there see that what I tell you is agreeable to them; and that the Way to the Father which you talk of is as contrary to them as it is to Reason; I assert moreover, that it is great Presumption to climb up to God the Father, and not by Him, who is in the Bosom of the Father, and is alone with him; for did you never read John, xiv. 6. As I uttered these Words the old Man was inflamed to such a Height of Passion, that he sprung forwards from his Chair, and called to his Scribes to turn me out of his House; and as I walked out of my own Accord, he threw after me the first Book that he could lay his Hands on, and the Book proved to be the Word.

162. THE FOURTH MEMORABLE RELATION.

There was once a Dispute amongst some Spirits whether it be in a Man's Power to apprehend any Doctrinal theological Truth, as it is declared in the Word, without Help from the Lord? In this they all agreed, that such a Thing is impossible without Help from God, since *no Man can take any thing except it be given him from above*, John iii. 27. Wherefore the Dispute was, whether it be possible without approaching the Lord immediately. On one Side it was urged, that the Lord ought directly to be approached, inasmuch as he is the Word; on the other Side they said that doctrinal Truth may be apprehended when God the Father is immediately approached; wherefore the main Point of Debate at last rested here, whether it be lawful for any Christian to approach God the Father immediately, and so to climb above the Lord; and whether this be not a most indecent, and rash Insolence and Boldness, inasmuch as the Lord saith, that *no one cometh to the Father but by Him*, John xiv. 6. But presently they left this Subject of Debate, and asserted, that it is possible for a Man to apprehend doctrinal Truth from the Word of God, by his own natural Light; this Assertion however was afterwards rejected; wherefore they next insisted that such doctrinal Truth may be apprehended by those who pray to God the Father; and immediately some Passages out of the sacred Word were read before them, and then they fell on their Knees and prayed that God the Father would enlighten them; and they instantly asserted, in Relation to the Passages which were read to them, that such and such Truths might be thence collected; but in this they were deceived; and thus they continued their false Assertions with a tedious Obstinacy; till at last they confessed

fessed their Mistake, and that no doctrinal Truth can be rightly apprehended from the Word, whilst God the Father is approached immediately: They however, on the other Hand, who approached the Lord immediately, were enabled to apprehend divine and doctrinal Truths, and to make them known to their Companions. When this Dispute was thus ended, there ascended out of the bottomless Pit some Spirits, who appeared at first Sight like Locusts, and afterwards like Dwarfs; they were of the Number of those, who, during their Abode on Earth, had directed their Worship immediately to God the Father, and had confirmed the Doctrine of Justification by Faith alone; and they were the same that are described in the Revelations, Chap ix. 1, to 11. They insisted that they had a clear Apprehension from the Word that Man is justified by Faith alone without the Works of the Law; and being asked by what Faith? They replied, by a Faith in God the Father; but after they were examined, it was signified to them from Heaven, that they had never apprehended a single doctrinal Truth from the Word; they still however insisted that they had a clear Perception of Truth in the Light thereof; but they were informed that the Light, which they imagined to be that of Truth, was the Light of Infatuation; on their asking what was meant by the Light of Infatuation, they were told, that it is a Light arising from the Confirmation of what is false, and that it correspondeth to the Light that Owls and Bats see by, of which Animals it is remarkable that Darkness is Light to them, and Light is Darkness; this ^{was} confirmed by a Circumstance relating to themselves, that when they looked up towards Heaven, where the true Light shineth, they saw Nothing but Darkness, and when down towards the bottomless Pit, they perceived Light. At this Appeal to their own Case they were much nettled, and said, that by this Way of Reasoning Light and Darkness are not real Existences, but only States of the Eye, according to which Light is called Light, and Darkness Darkness; but it was shewn them, that the Light, by which they saw, was the Light of Infatuation, arising from the Confirmation of what is false, and that it was merely an Activity of their Minds derived from the Fire of Concupiscencies, not unlike the Light which Cats see by, whose Eyes appear in the Night like Balls of Fire, in consequence of their burning Appetite after their Prey. On hearing these Words they exclaimed in great Indignation that they were not Cats, nor like Cats, for that they could see if they would; but fearing to be asked why they would not, they departed, and descended again into the bottomless Pit. The Angels call all such Spirits Owls, and Bats, and likewise Locusts.

When they were come amongst their Companions in the bottomless Pit, and had told them what the Angels had said, that they did not apprehend a

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single doctrinal Truth, and that they were called Owls, Bats, and Locusts, it caused a great Commotion amongst them, and they said, Let us pray to God for Permission to ascend, and we will prove clearly that we are in Possession of many doctrinal Truths, which Arch-angels themselves will acknowledge; so they prayed to God, and their Prayer was granted, and they ascended (f) to the Number of about three hundred, and as soon as they were risen above Ground, they said, We have been held in high Fame and Reputation amongst Men on Earth, in consequence of Understanding and Teaching the Mysteries of Justification by Faith alone; and by Virtue of the Arguments which we have used to confirm those Mysteries, we have not only attained to the Light, but have likewise seen it in its meridian Brightness, as we do at this Time in our Cells; and yet we are informed by our Companions, who have been with you, that our Light is not Light but Darknes, inasmuch as, according to you, we are in Possession of no doctrinal Truth derived from the Word; now we know that every Truth of the Word is in the Light, and we have imagined that the shining Brightness arising in our Minds from a deep Meditation of our Mysteries was derived from that Source; wherefore we will demonstrate to you that we are in Possession of Divine Truths in great Abundance; then they said, Are not we in Possession of this Truth, that there is a Trinity consisting of God the Father, the Son, and the Holy Ghost, and that this Trinity is an Object of Faith? Are not we in Possession of this Truth, that Christ is our Redeemer and Saviour? And of this, that Christ only is Righteousness, and that he alone hath Merit, and that it is a wicked and unjust Thing for any Person to desire to himself any Part of his Righteousness and Merit? Are not we in Possession also of this Truth, that no Man can do any spiritual Good of Himself, and that all Good, which is really so, is from God? Are not we in Possession too of this Truth, that there is such a Thing as meritorious and hypocritical Goodness, and that all such Goodness is Evil? Are not we in Possession of this Truth, that good Works ought to be done? And of this, that Men ought to believe in God, and that every one obtaineth Life according to his Belief? Not to mention many other Truths which we have learnt from the Word; and who amongst you can deny one of them? Yet ye say, that in our Schools we are not in Possession of a single Truth; but surely such an Assertion must be grounded on Spite and Malice. To this we returned for Answer, All the Truths which you have adduced

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(f) That Angelic Spirits frequently converse with those who are in the spiritual World, and also at Times with such as are in the Evils of Life and Falsifications of Truths, who for various good Purposes are then permitted to associate and converse with them, is a Fact which is frequently asserted in the Author's Writings.

adduced are in their own Nature true, but they are falsified by you, in consequence of the false Principles which rule in your Hearts; and that this is really so we will convince you by ocular Demonstration. There is a Place not far from hence, illuminated by a direct Influx of Light from Heaven, in the Midst whereof there is a Table, on which if any Piece of Writing be placed, that containeth in it any Truth derived from the Word, by Virtue of that Truth the Writing instantly shineth like a Star; write now the Truths you mentioned on a Piece of Paper, and let it be placed on this Table, and ye may then judge by the Effect whether they be genuine Truths, or not; they did so, and gave the Paper to the Keeper of the Table, who placed it thereon, and then desired them to remove to a little Distance, and look towards the Table; they did so, and lo! the Paper shone like a Star; then said the Keeper, Ye see plainly from hence that these are Truths which ye have written on the Paper; but come now nearer, and fix your Eyes attentively on the Paper; and they did so, and lo! the Light suddenly disappeared, and the Paper became black, as if it had been in the Smoke of a Furnace. Then said the Keeper, touch now the Paper with your Hands, but take Care that ye do not touch any Part of the Writing; and instantly, as they did so, it took Fire, and was consumed. When these Experiments were concluded, the Keeper explained the Reason of the Caution he had given them against touching any Part of the Writing; if, said he, ye had touched that, ye would have heard a Crackling, and would have burnt your Fingers. This Declaration was then made in the Hearing of those who stood behind; "Ye see now that the Truths which ye have abused to confirm the Mysteries of your Justifying Faith, are Truths in Themselves, but in you they are Truths falsified." They then looked upwards, and the Heavens appeared to them like Blood, and afterwards like Darknes; and in the Eyes of the Angelic Spirits some of them seemed in the Shape of Bats, some in the Shape of Owls, and some in the Shape of Birds of Night; so they fled away to their own Regions of Darknes, which shone in their Eyes by the Light of Infatuation.

The Angelic Spirits who were present wondered that they had never before been acquainted with this Place, and the Table contained in it; and immediately a Voice called to them from the Southern Quarter, saying, "Come this Way, and ye shall see something still more extraordinary;" so they went, and were admitted into an Apartment whose Walls shone as with Gold, and there also they observed a Table, on which lay the Word, decorated on all Sides with precious Stones in Celestial Arrangement. Then the Angel who kept it, said, "Every Time that the Word is opened there darteth from it a Light of inexpressible Brightness, and at the same Time, from the precious Stones, there ariseth, as it were, the Appearance of a Rainbow,

Rainbow, encompassing the Word on all Sides, and forming an Arch above it. When an Angel from the third Heaven approacheth, the Ground of the Rainbow appeareth of a crimson Colour; when an Angel from the second Heaven approacheth, the Ground appeareth like Purple; when an Angel from the last Heaven approacheth, the Ground is white; when a good Spirit approacheth, the Light appeareth variegated, like the different Veins, and Colours in Marble. The Truth of all these Circumstances was then evinced by making the Experiment in the Presence of the Angelic Spirits. Afterwards the Angel proceeded, saying, If any one approacheth who hath falsified the Word, the Brightness instantly vanisheth; and if he approacheth nearer, and fixeth his Eyes on the Word, it seemeth as if it was covered over with Blood, and when this is the Case, he is admonished, at his Peril, to stay there no longer. A certain Person, however, who, during his Abode on Earth, had been much distinguished for his Writings in Favour of the Doctrine of Justification by Faith alone, approached with great Confidence, and said, "Through the whole Course of my former Life I never falsified the Word; I laid equal Stress on Charity, and on Faith, and taught that in a State of Faith, wherein a Man exerciseth Charity, and doeth good Works, he is renewed, regenerated, and sanctified by the Holy Ghost; I also insisted that, in such a Case, it is impossible Faith should remain single, that is, unattended by good Works, just as a good Tree cannot be without Fruit, or the Sun without Light, or the Fire without Heat; I likewise blamed those who asserted that good Works were unnecessary, and that the Commandments of the Decalogue need not be observed; I also laid great Stress on Repentance, and thus, in a wonderful Manner, connected all Duties prescribed in the Word, with the single Article concerning Faith, which I discovered and demonstrated to be the only saving Virtue." In the Confidence of this Assertion that he had never falsified the Word, he approached the Table, and in Spite of the Angel's Caution touched the Word; when lo! there was a sudden Efflux of Fire and Smoke from the Word, attended with a loud Explosion, whereby he was thrown into a distant Corner of the Apartment, and lay there for the Space of an Hour as if he had been dead. The Angelic Spirits were much surprized at this Phenomenon; till they were informed, that this distinguished Personage had exalted the Virtues and Works of Charity above all others, as proceeding from Faith, but that he understood thereby no other Works than what relate to Society, and are called moral and civil Works, which have this World's Prosperity for their End, and are not done with a View to Salvation and eternal Life; By Works too he had supposed some hidden Operations of the Holy Ghost, with which Man is utterly unacquainted, and which are effected in some particular States of Faith.

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The Angelic Spirits had then some Conversation with each other about the Falsification of the Word, and they agreed in this, that to falsify the Word signifies to collect Truths from thence, and apply them to the Confirmation of what is false, which is to extract Truths from the Word, and when they have got them out to murder them; as for Example, to apply all those Truths, which were adduced above by the Spirits of the bottomless Pit, to the Faith now prevalent, and explain them according to that Faith, this is to extract them from the Word, and then destroy them; for that the Faith which now prevails in the World is fully impregnated with Falses, will be proved hereafter; so again, to collect from the Word this Truth, that Charity ought to be practised, and that Man should do good to his Neighbour, and then to insist that such Charity, and good Works should not be done and practised with a View to Salvation, inasmuch as all the Good which a Man doeth is not Good, because it is meritorious, this is to extract Truth from the Word, and when it is so extracted to murder it, forasmuch as the Lord in his Word enjoineth every one who would be saved to love his Neighbour, and from the Influence of that Love to do him good. The Case is the same in other Instances.

Of the DIVINE TRINITY.

163. **H**AVING treated of God the Creator, and at the same Time of Creation, and afterwards of the Lord the Redeemer, and at the same Time of Redemption, and lastly of the Holy Ghost, and at the same Time of the Divine Operation, and having thus treated of the Triune God, it is expedient now to treat also concerning the Divine Trinity, a Doctrine which in the Christian World is known, and yet is unknown. The Expedience of this Doctrine appeareth from hence, that by it alone we can acquire a right Idea of God, and a right Idea of God is to the Church what the inner Court and Altar were to the Temple; or like a Crown on the Head, and a Sceptre in the Hand of a King sitting on his Throne; for as one Link of a Chain is united with, and dependeth on another, so doth the whole Body of Theology depend on a right Idea of God, as its Head; and, if the Reader is in a Disposition to receive and credit it, every one hath a Place in Heaven according to his Idea of God; for this Idea is like a Touchstone whereby Gold and Silver are proved, that is, it is the true Test whereby to examine the Quality of Goodness and Truth in Man, inasmuch as no possible saving Good can come but from God, and there is not a single saving Truth but what deriveth its Quality from the Bosom of Goodness. To unfold the

Doctrine

Doctrine concerning the Divine Trinity more fully, so that Men may see it with both their Eyes, we shall arrange it under the following Articles,

—I. *That there is a Divine Trinity consisting of Father, Son, and Holy Ghost,*
 II. *That these Three, Father, Son, and Holy Ghost, are three Essentials of One God, which make One, like Soul, Body, and Operation in Man.* III. *That before the Creation of the World there was no such Trinity, but that it was provided and made, since the Creation of the World, when God was manifested in the Flesh, and then existed in the Lord God, the Redeemer, and Saviour, Jesus Christ.* IV. *That a Trinity of Divine Persons existing from Eternity, or before the Creation of the World, when conceived in Idea, is a Trinity of Gods, which can never be expelled by the oral Confession of one God.* V. *That a Trinity of Persons was unknown in the Apostolic Church, and that the Doctrine was first broached by the Council of Nice, and thence received into the Romish Church, and thus propagated amongst the Reformed Churches.* VI. *That the Nicene and Athanasian Doctrine concerning the Trinity have together given Birth to a Faith, which hath totally corrupted the Christian Church.* VII. *That hence is come that Abomination of Desolation, and that Affliction such as was not in all the World, neither shall be, which the Lord hath foretold in Daniel, and the Evangelists, and the Revelations.* VIII. *Hence too it is to come to pass, that except a New Heaven and a New Church be established by the Lord, no Flesh can be saved.* IX. *That a Trinity of Persons, each whereof singly and by Himself is God, according to the Athanasian Creed, hath given Birth to many absurd and heterogeneous Notions concerning God, which are merely fanciful and abortive.* We shall now proceed to a particular Explanation of each Article.

164. THAT THERE IS A DIVINE TRINITY CONSISTING OF FATHER, SON, AND HOLY GHOST.

That there is a Divine Trinity, consisting of Father, Son, and Holy Ghost, is manifestly declared in the Word, and particularly in these Passages, *The Angel said unto Mary, the HOLY GHOST shall come upon thee, and the POWER OF THE HIGHEST shall overshadow thee, wherefore also that Holy Thing which shall be born of thee shall be called THE SON OF GOD,* Luke i. 35. Here Mention is made of Three, viz. the Highest, (who is God the Father) the Holy Ghost, and the Son of God; *When Jesus was baptized, lo! the Heavens were opened, and John saw THE HOLY GHOST descending like a Dove, and lighting upon him, and lo! a Voice from Heaven saying, this is MY BELOVED SON, in whom I am well pleased,* Matt. iii, 16, 17. Mark i. 10, 11. John i. 32. It is still more evidently declared in these Words of the Lord to his Disciples, *Go ye and teach all Nations, baptizing them in the Name of THE FATHER, and of THE SON, and of THE HOLY GHOST,*

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Matt. xxviii. 19. And in these Words of John, *There are Three that bear Witness in Heaven, THE FATHER, THE WORD, AND THE HOLY GHOST*, 1st Epist. Chap. v. 7. To this may be added the further Evidence arising from the Circumstance of our Lord's praying to his Father, and speaking of him, and with him, and declaring that he would send the Holy Ghost, which also he did. The Apostles also, in their Epistles, make frequent Mention of the Father, the Son, and the Holy Ghost. Hence then it is evident that there is a Divine Trinity, consisting of Father, Son, and Holy Ghost.

165. But in what Sense this Trinity is to be understood, whether as consisting of three Gods, who in Essence, and consequently in Name, are one God; or as three (*g*) Objects of one Subject, and thus only the Qualities, or Attributes, of one God, which are so expressed; or whether it is to be understood in some other Sense, human Reason, if left to itself, can by no Means discern. What then is Man to do, or where is he to ask Counsel in a Point so intricate? There is no other possible Help for him, but to go to the Lord God the Saviour, and read the Word under his Influence, inasmuch as he is the God of the Word; and then his Understanding will be enlightened, and he will see Truths which his Reason also will consent to. But in Case, O Man! thou dost not go to the Lord, although thou shouldest read the Word a thousand Times over, and shouldest discern therein both a Divine Trinity and Unity, yet in vain wilt thou hope to see the Trinity in any other Light than as consisting of three Divine Persons, each whereof singly and by Himself is God, and thus as containing three Gods. Such Doctrine however is plainly repugnant to the common Perception of all Men throughout the Universe, and therefore its Advocates, to avoid the Imputation of Folly, take Refuge in this Device, viz. that although in Reality there are three Gods, yet Faith requires, that they should not be called three Gods, but One; and further, to guard against the Aspersions of Censure, they give out, that the Understanding, in this Case particularly, should be put in Chains, and kept bound under Obedience to Faith. The Production of such a paralytic Birth was a Consequence of not reading the Word under the Lord's Influence; for whosoever doth not read it under his Influence, readeth it under the Influence of his own Understanding,

(*g*) The Terms *Object*, and *Subject*, are here used according to the Sense of the School-Philosophers; in which Sense by *Object* is meant some particular Quality, or Property, resulting from any Subject; and by *Subject*, the Body, or Thing, in which such Quality, or Property, is inherent; thus Colour, in respect to Body, may be called the *Object*, and Body, in respect to its Colour, may be called *Subject*.

ing, which is like a Bird of Night in Relation to Things that are in spiritual Light, as are all the Essentials of the Church. When therefore a Man, under the Influence of his own Understanding, readeth those Passages in the Word which relate to the Trinity, and thence conceiveth, that notwithstanding there are Three, yet still those Three are One, this appeareth to him like one of those dark Answers that were wont to be given by the Oracles of old, which because he doth not understand, he mumbles it in his Mouth, instead of placing it directly before his Eyes; for if he should take such a direct View of it, it would be like a Riddle, which the more he desires to unfold, so much the more it would puzzle and confuse him, till at last he would begin to think of it without Understanding, which is the same Thing as to pretend to see without an Eye. In short, to read the Word under the Influence of our own Understanding only, which is the Case with all those who do not acknowledge the Lord to be the God of Heaven and Earth, and in consequence of such Acknowledgment approach, and worship him alone, may be likened unto a common Pastime amongst Children, when they tie a Handkerchief before their Eyes and attempt to walk in a strait Line, and even fancy that they do walk strait, and yet, notwithstanding, decline gradually either to the Right, or Left, and at length bend into a Direction opposite to that in which they set out, till they stumble upon some Stone or other in the Way, and fall to the Ground. Such Persons also may be compared with Mariners sailing without a Compass, the Consequence of which is, that they let the Vessel drive upon Rocks and Sands, and are shipwrecked. They are also like a Man walking over a wide Plain in the Dark, who seeth a Scorpion, and fancieth it to be a Bird, and goeth to catch it, and take it up in his Hand, and doth not discover his Mistake till he is pierced with its deadly Sting. They may likewise be compared with a Cormorant, or a Kite, spying a small Part of a Fish's Back above the Surface of the Water, to which they instantly fly, and fix their Beaks so fast therein, that they are pulled over head by the Fish, and drowned. They are also like a Person who enters into a Labyrinth without either a Guide or a Thread for his Direction, the Consequence of which is, that the further he penetrates, the more he is at a Loss to find his Way out again. In fine, the Man who readeth the Word, not under the Lord's Influence, but under the Influence of his own Understanding, fancieth himself to be as quick-sighted as a Lynx, and to have more Eyes than Argus, when yet interiorly he does not discern a single Truth, but only what is False, and persuading himself that this is Truth, it appears to him like the polar Star, by which he steereth, and to which he directeth all the Sails of Thought and Conception, till at length he hath no more Discernment of Truth than a Mole, and what he doth discern he bendeth

bendeth in Favour of his own Fancy, whereby he perverteth, and falsifieth the holy Things of the Word.

166. THAT THESE THREE, FATHER, SON, AND HOLY GHOST, ARE THREE ESSENTIALS OF ONE GOD, WHICH MAKE ONE, LIKE SOUL, BODY, AND OPERATION, IN MAN.

There are general, and also particular Essentials of every one Thing, which all together constitute one Essence. The general Essentials of every one Man are his Soul, Body, and Operation; and that these constitute one Essence is evident from this Circumstance, that one existeth by Derivation from the other, and for the Sake of the other, in a continued Series; for Man hath his Beginning from the Soul, which is the very Essence of the Seed, and which is not only the Initiating, but also the producing Cause of all the Parts of the Body in their respective Order, and afterwards of all Acts proceeding from the Soul and Body united, which are called Operations; wherefore from this Circumstance of the Production of one from another, and their consequent Insertion, and Conjunction one with another, it is evident that these three are of one Essence, and therefore they are called three Essentials.

167. That these three Essentials, viz. Soul, Body, and Operation, did, and do exist in the Lord God the Saviour, is universally acknowledged. That his Soul was from Jehovah the Father can only be denied by Antichrist, for in the Word of both the new and old Testament he is called the Son of Jehovah, the Son of the most high God, the only-begotten; wherefore the Divinity of the Father, answering to the Soul in Man, is his first Essential. That the Son, who was born of the Mother Mary, is the Body of that Divine Soul, is a Consequence of that Birth, inasmuch as Nothing is provided in the Womb of the Mother except a Body, conceived by, and derived from the Soul? this therefore is a second Essential. That Operations constitute a third Essential is a Consequence of their Proceeding from Soul and Body together; for the Things that proceed are of the same Essence with the Things from whence they proceed. That the three Essentials which are Father, Son, and Holy Ghost, are One in the Lord, like Soul, Body, and Operation in Man, is evident from the Words of the Lord declaring, that He and the Father are One, and that the Father is in Him, and He in the Father; and that in like Manner He and the Holy Ghost are One, inasmuch as the Holy Ghost is the Divine-proceeding out of the Lord from the Father, as was shewn above N^o 153, 154. by so many Quotations from the Word, that to prove it again would be superfluous, and like loading a Table with Food, when Men have satisfied their Appetites

167. When

168. When it is said that Father, Son, and Holy Ghost are three Essentials of one God, it appears to human Reason as if those three Essentials were three distinct Persons, which yet cannot possibly be true; but when it is understood that the Divinity of the Father, which constituteth the Soul, and the Divinity of the Son, which constituteth the Body, and the Divinity of the Holy Ghost, or the Divine-Proceeding, which constituteth Operation, are three Essentials of one God, this the Understanding can apprehend. For there is a peculiar Divinity of Nature in God the Father, in the Son derived from the Father, and in the Holy Ghost proceeding from both, which being of the same Essence, and the same Mind, constitute together one God. But if those three Divine Natures are called Persons, and have each of them their particular Attributes allotted them, as when Imputation is ascribed to the Father, Mediation to the Son, and Operation to the Holy Ghost, in this Case the Divine Essence is divided, which yet is One, and individual, and thus none of the three is God in perfect Fulness, but each in subtriplicate Power, which is a Conceit that every sober and sensible Man must of Necessity reject.

169. How plain therefore is it to discern a Trinity in the Lord by a Trinity discernible in every individual Man! For in every individual Man there is a Soul, a Body, and Operation; and so it is also with respect to the Lord, inasmuch as in Him, as Paul saith, *dwelleth all the Fulness of the Godhead bodily*, Coloss. ii. 9. Wherefore the Trinity in the Lord is Divine, but in Man it is human. How plain also is it to see, that in this Mystery, representing three Divine Persons, and yet but One God, and this One God not as One Person; Reason hath Nothing to do, but is lulled to Sleep, still compelling the Mouth to speak like a Parrot without Meaning! And when Reason is laid asleep, what are the Words of the Mouth but lifeless and inanimate Things? Or when the Mouth speaketh what the Reason contradicteth, what are such Words but the Offspring of Folly and Infatuation? At this Day, with respect to the Divine Trinity, human Reason is bound, like a Man tied Hand and Foot in a Prison, and may be compared to a Vestal Virgin buried alive, for letting out the sacred Fire; when nevertheless a Divine Trinity ought to shine like a Lamp in the Mind of every Member of the Church, since God in his Trinity, and in his Unity, is All in All in every Thing that is holy either in Heaven or the Church. But to make one God of the Soul, another of the Body, and a third of the Operation, what is this but like forming three distinct Parts out of the three Essentials of one Man, which is to behead, and murder him?

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170. III. THAT

170. III. THAT BEFORE THE CREATION OF THE WORLD THERE WAS NO SUCH TRINITY, BUT THAT IT WAS PROVIDED, AND MADE, SINCE THE CREATION, WHEN GOD WAS MANIFESTED IN THE FLESH, AND THEN EXISTED IN THE LORD GOD, THE REDEEMER, AND SAVIOUR, JESUS CHRIST.

In the Christian Church, at this Day, a Divine Trinity is acknowledged as existing before the Creation of the World, according to which Acknowledgment it is supposed, that Jehovah God begat a Son from Eternity, and that at the same Time the Holy Ghost proceeded from both, and that each of these Three singly, or by Himself, is God, inasmuch as each is One Person subsisting of Himself. But this Belief, being incomprehensible to Reason, is called a Mystery, to which there is no other Key save this, that those Three partake of one Divine Essence, by which is understood Eternity, Immenfity, Omnipotence, and in consequence thereof an Equality of Divinity, Glory, and Majesty. That this Trinity however is a Trinity of three Gods, and therefore not a Divine Trinity, will be proved hereafter; but that a Trinity, consisting of Father, Son, and Holy Ghost, which was provided, and made, after God's Incarnation, consequently after the Creation of the World, is a Divine Trinity, inasmuch as it existeth in One God, is evident from all that hath been said above. The Reason why this Divine Trinity existeth in the Lord God, the Redeemer and Saviour Jesus Christ, is, because the three Essentials, of One God, which constitute One Essence, are in Him. That in Him dwelleth all the Fulness of the Godhead, according to Paul, is evident also from the Lord's own Words, where he saith, that all that the Father hath is his, and that the Holy Ghost doth not speak of Himself, but from Him; and also from this Circumstance, that at his Resurrection he took with him from the Sepulchre his whole human Body entire, both as to Flesh and Bones, Matt. xxviii. 1, to 8. Mark xvi. 5, 6. Luke xxiv. 1, 2, 3. John xx. 11, to 15. contrary to the Manner of other Men; which also he testified openly to his Disciples, saying, *Behold my Hands and Feet, that it is I myself; handle me and see, for a Spirit hath not Flesh and Bones, as ye see me have*, Luke xxiv. 39. From hence every Man may be convinced, if he be so disposed, that the Humanity of the Lord is Divine, and consequently that in Him God is Man, and Man is God.

171. The Trinity which the present Christian Church embraceth, and admitteth into its Articles of Faith, is, that God the Father begot a Son from Eternity, and that then the Holy Ghost proceeded from both, and that each by Himself is God. Of this Trinity no other possible Conception can be formed in the Minds of Men, than as of a Triarchy, or as of the Government of three Kings in one Kingdom, or three Generals over one Army, or three Masters in one House, each of whom hath equal Power; the

the certain Consequence of which must be Ruin and Destruction. And should any one be desirous to sketch out the Form or Figure of such a Triarchy in his Imagination, he must be obliged to represent it to his Fancy like a Man with three Heads upon one Body, or with three Bodies under one Head; which monstrous Image is nevertheless formed in the Imagination of those, who believe in three Divine Persons, and that each by Himself is God, and join these together as One God, and yet deny that God notwithstanding his Unity, is One Person. This Notion concerning the Birth of the Son of God from Eternity, and that this Son descended, and assumed the Humanity, may be compared with the fabulous Stories amongst the Ancients, concerning the Creation of human Souls at the Beginning of the World, and their entering into Bodies, and becoming Men; and likewise with those ridiculous Conceits, that the Soul of one Person passeth into another, as many in the Jewish Church believed, fancying that the Soul of Elias had passed into the Body of John the Baptist, and that David would return into his own Body, or that of some other Person, and reign over Israel and Judah, because it is said in Ezekiel, *I will set up one Shepherd over them, and he shall feed them, even my Servant David, and he shall be their Shepherd, and I Jehovah will be their God, and my Servant David a Prince among them,* Chap. xxxiv. 23, 24. And in other Places; not discerning that by David there is meant the Lord.

172. IV. THAT A TRINITY OF DIVINE PERSONS EXISTING FROM ETERNITY, OR BEFORE THE CREATION OF THE WORLD, WHEN CONCEIVED IN IDEA, IS A TRINITY OF GODS, WHICH CANNOT BE EXPELLED BY THE ORAL CONFESSION OF ONE GOD.

That a Trinity of Divine Persons existing from Eternity is a Trinity of Gods, appears evidently from these Passages in the Athanasian Creed, *There is one Person of the Father, another of the Son, and another of the Holy Ghost; The Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord; nevertheless there are not three Gods, or three Lords, but one God, and one Lord; for as we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord, so are we forbidden by the Catholic Religion to say there be three Gods or three Lords.* This Creed is received as Œcumenical, or universal, by the whole Christian Church, and from it is derived all that at this Day is known and acknowledged concerning God. Every one who readeth this Creed with his Eyes open may perceive, that a Trinity of Gods was the only Trinity thought of by those who composed the Council of Nice, whence this Creed, as a posthumous Birth, was first introduced into the Church. That a Trinity of Gods was not only thought of by the Members of the Nicene Council, but that the same Trinity

Trinity is still received throughout all Christendom, is a necessary Consequence of making that Creed the Standard of Knowledge respecting God, to which every one pays an implicit Obedience. I appeal to every one, both Layman and Clergyman, both learned Masters and Doctors, and also consecrated Bishops and Archbishops, nay, even to purple Cardinals; and the Roman Pontiff himself, whether any other Trinity than a Trinity of Gods be at this Day received throughout Christendom: let each examine himself, and then profess his Sentiments openly according to the Ideas of his own Mind; for from the Words of this generally received Doctrine concerning God, it is as clear and transparent to the Sight, as Water in a Cup of Chrystal, that there are three Persons, each whereof is Lord and God; and also, that according to Christian Verity Men ought to confess, or acknowledge, each Person singly to be God, and Lord, but that Religion, or the Catholic, or Christian Faith forbids to say, and make Mention of, three Gods, and three Lords; and thus that Verity, and Religion, or Truth, and Faith, are not one and the same Thing, but two different Things in a State of Contrariety to each other. It is asserted indeed that there are not three Gods, and three Lords, but one God, and one Lord; but this Assertion was plainly added to obviate the Censures of Mankind, and to prevent their being exposed to the Derision of the whole World; for who can forbear Derision on hearing of three Gods? And who doth not see a manifest Contradiction in this palliating Assertion, that although there are three Lords and three Gods, yet they are not three, but one? Whereas, had they said, that Divine Essence belongeth to the Father, and to the Son, and to the Holy Ghost, and yet there are not three Divine Essences, but only one individual Essence, the Mystery in this Case would have been easily explained, whilst by the Father Men had understood the all-begetting Divinity, (*Divinum a quo*) by the Son the Divine Humanity thence originating, and by the Holy Ghost the Divine-Proceeding, which Three are constituent of one God; or if the Divinity of the Father had been considered as the Soul in Man, the Divine Humanity as the Body of that Soul, and the Holy Ghost as the Operation proceeding from both; in this Case three Essences are understood as belonging to one and the same Person, and therefore as constituting together one single individual Essence.

173. The Reason why the Idea of Three Gods cannot be extirpated by the oral Confession of One God is, because that Idea is implanted in the Memory, in the early Part of Life, and what is implanted in the Memory is the Subject of all a Man's future Thoughts. For the Memory in Man is like the ruminatory Stomach in those Birds, and Beasts, that chew the Cud; in this Stomach they store up a Supply of Food, to serve for their

future

future Nourishment, which by Turns they disgorge, and chewing it a second Time they swallow it down into that Stomach wherein the Food is digested, and prepared for all the Purposes of bodily Nourishment; the human Understanding answers to the latter Stomach, as the Memory doth to the former. Every one may see that the Idea of three Divine Persons existing from Eternity, which is the same as the Idea of Three Gods, cannot be extirpated by an oral Confession of one God, if he only considers this Circumstance, that it hath never as yet been extirpated, and that there are many Persons of Note and Distinction in the Church, who are unwilling that it should be extirpated, contending that three Divine Persons are one God, and obstinately denying God to be One Person, although they allow him to be one God. What Man of Sense however doth not think with himself, that by the Word Person, a real Person cannot be understood, but only the prædication of some particular Quality, which yet remaineth unascertained, and because it is unascertained, it continueth implanted in the Memory as it was received in the early part of Life, and like the Root of a Tree in the Ground, although it be cut down, yet it puts forth fresh Shoots at a future Period. But you, my Friend, be advised not only to cut down that Tree, but also to extirpate its very Roots, and then implant in your Garden such Trees as may yield good Fruits; for this Purpose take Heed lest the Idea of Three Gods should abide in your Mind, whilst your Mouth, without any Idea to influence it, should make Confession of One God; for in such a Case, what is the Understanding which is above the Memory, and conceiveth three Gods, and the Understanding which is below the Memory, and by which the Mouth confesseth one God, but like an Actor on a Stage, who can assume two Characters, by crossing from one Side of the Stage to the other, and can assert one Thing on one Side, and contradict it on the other, and by such Altercation call himself a wise Man on this Side, and a Fool on that? And what is the Consequence of such Ambiguity of Character, but that whilst he stands in the Middle, and looketh towards each Side, he beginneth to imagine that there is nothing real in either, and thus perhaps, that there is neither one God nor three, and consequently no God? For this is the true Source and Origin of the Naturalism that so much prevaileth at present throughout the World. No one in Heaven can pronounce such an Expression as a Trinity of Persons, each whereof singly is God; for the heavenly Atmosphere, which is the Medium for the Conveyance and Propagation of angelic Thoughts, as our Air is of natural Sounds, is in Opposition to such an Expression. An Hypocrite indeed can utter something like it, but then the Tone of his Voice, in the heavenly Atmosphere, soundeth like the Gnashing of Teeth, or croaketh like a Raven that attempteth to imitate the Note of a Nightingale. I have

been informed also from Heaven, that it is as impossible to extirpate a Belief, confirmed and rooted in the Mind, in Favour of a Trinity of Gods, by an oral Confession of one God, as it would be to draw a full grown Tree through its Seed, or a Man's whole Chin through a single Hair of his Beard.

174. V. THAT A TRINITY OF PERSONS WAS UNKNOWN IN THE APOSTOLIC CHURCH, AND THAT THE DOCTRINE WAS FIRST BROACHED BY THE COUNCIL OF NICE, AND THENCE RECEIVED INTO THE ROMISH CHURCH, AND THUS PROPAGATED AMONGST THE REFORMED CHURCHES.

By the Apostolic Church is meant, not only the Church which existed in various Places, whilst the Apostles lived, but for two or three Ages after their Decease. It was then Men first began to pluck the Door of the Temple off its Hinges, and rush like Thieves and Robbers into the Holy of Holies; by the Temple is meant the Church, by the Door the Lord God the Redeemer, and by the Holy of Holies his Divinity; for Jesus saith, *VERILY I SAY unto you, he that entereth not by the Door into the Sheepfold, but CLIMBETH UP SOME OTHER WAY, the same is a Thief and a Robber; I am the Door, by me if any Man enter in he shall be saved.* This horrid Deed was done by Arius and his Adherents; on which Account a Council was assembled by Constantine the Great, at Nice a City of Bithynia, and it was by the Members of this Council devized, concluded, and determined, with a View to stop the Progress of Arius's damnable Heresy, that three Divine Persons, Father, Son, and Holy Ghost, have existed from Eternity, each whereof hath a distinct and independant Personality, Existence and Subsistence; and further, that the second Person, or the Son, descended, and assumed the Humanity, and accomplished the Work of Redemption, and that in Consequence thereof his Humanity was made Partaker of Divinity by an hypostatic Union, and that by Virtue of this Union he had a close Relationship with God the Father. From that Time an incredible Number of dreadful Heresies, respecting God, and the Person of Christ, began to be propagated throughout the Earth, whereby the Head of Antichrist was exalted, and God divided into three Persons, and the Lord the Saviour into two; and thus the Temple, which the Lord had built by his Apostles, was destroyed, and that so effectually, that there was not one Stone left on another which was not thrown down, according to his own Words, *Matt. xxiv. 2.* where by the Temple is not meant the Temple at Jerusalem only, but the Church also, of whose Consummation, or End, that Chapter treateth throughout. But what else could be expected from that Council, and from the others that succeeded it, which divided the

Divinity

Divinity in like Manner into three Persons, and placed an incarnate God, in Subordination to them, on their Footstool? For they removed the Head of the Church from its Body, in Consequence of *climbing up some other Way*, that is, they passed by Jesus Christ, and climbed up to God the Father, as to a distinct Person, with only the Mention of Christ's Merits in their Mouths, as an Inducement for the Father to have Mercy on them, believing that by this Means they should receive instantaneous Justification with all its attendant Graces, as the Remission of Sins, Renovation, Sanctification, Regeneration, and Salvation, and all this without any Medium of Reception on the Part of Man.

175. That the Apostolic Church had no Idea of a Trinity of Persons, or of Three Persons existing from Eternity, is evident from the CREED of that Church, which is called THE APOSTLES CREED, where it is said, *I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, &c. and I believe in the Holy Ghost.* Here is no Mention made of any Son born from Eternity, but of a Son conceived by the Holy Ghost, and born of the Virgin Mary; the Composers of that Creed having learnt from the Apostles, that *Jesus Christ was the True God*, 1 John v. 21. and that *in him dwelleth all the Fullness of the Godhead bodily*, Colos. ii. 9. and that the Apostles *preached Faith in Him*, Acts, xx. 21. and that *He hath all Power in Heaven and in Earth*, Matt. xxviii. 18.

176. What Dependence is to be placed on Councils, whilst they do not immediately approach the God of the Church? Is not the Church the Lord's Body, and He its Head? And what is a Body without a Head, or a Body on which are set three Heads, each forming Purposes, and making Decrees? Doth not Illumination, which is of a Spiritual Nature, as it descendeth from the Lord alone, who is the God of Heaven and of the Church, and also the God of the Word, become in such a Case more and more natural, and at last sensual? And when this happens, not a single genuine Theological Truth preserveth its true Fragrance in its internal Form, but is instantly cast out from the Comprehension of the rational Understanding, and dispersed into the Air like Chaff by the Winnower's Fan; in which Case Fallacies enter, and take Place of Truths, and Darkness reigneth instead of Light; and then Men stand as in a dark Cave, with Spectacles before their Eyes, and a Candle in their Hands, and close their Eyelids against all Spiritual Truths which are in the Light of Heaven, but open them for the Reception of Sensual Truths, which are in the false Light of the bodily Senses; and afterwards when they hear the Word read to them,

them, their Minds in like Manner are asleep to the Perception of Truths, and awake to the Perception of Falses, and become like the Beast that rose out of the Sea, which had a Mouth like a Lion, and a Body like a Leopard, and Feet like a Bear, *Rev. xiii. 2.* It is said in Heaven, that at the Conclusion of the Council at Nice, there was a fulfilling of these Prophecies which the Lord declared to his Disciples, *The Sun shall be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken, Matt. xxiv. 29.* and in Truth, the Apostolic Church was like a new Star appearing amongst the heavenly Constellations, but after the second Council of Nice it became like the same Star, when it is darkened, and disappeareth, as hath sometimes also been the Case in the natural World according to the Observations of Astronomers. It is written in the Word that Jehovah God dwelleth in the Light which no Man can approach; who then could approach him unless he had come to dwell in approachable Light, that is unless he had descended, and assumed the Humanity, and in this made himself the Light of the World? *John, i. 9.* Chap. xii. 46. Who cannot see, that to approach Jehovah the Father, in his Light, is as impossible, as to take the Wings of the Morning, and fly thereby to the Sun? or to feed on the Sun's Rays instead of elementary Food? or for a Bird to fly in Æther, and a Stag to run in Air?

177. VI. THAT THE NICENE AND ATHANASIAN DOCTRINE CONCERNING A TRINITY HAVE TOGETHER GIVEN BIRTH TO A FAITH, WHICH HATH ENTIRELY OVERTURNED THE CHRISTIAN CHURCH.

That both the Nicene and Athanasian Doctrine concerning the Trinity, asserteth a Trinity of Gods was shewn above, No. 172. Hence sprung the Faith of the present Church, which is directed towards God the Father, God the Son, and God the Holy Ghost; towards God the Father, as he that imputeth the Righteousness of the Saviour his Son, and ascribeth it to Man; towards God the Son, as he that intercedeth, and is the Mediator of a Covenant; and towards God the Holy Ghost, as he who actually inscribeth on the Heart the imputed Righteousness of the Son, and secureth it with the Seal of Justification, Sanctification, and Regeneration; this is the Faith of the present Church, which alone is sufficient to prove, that a Trinity of Gods is acknowledged, and worshipped. From the Faith of every particular Church, not only the whole of its Worship, but also of its Doctrine is derived; wherefore it may truly be said, that as its Faith is, so is its Doctrine; hence it follows that this Faith, inasmuch as it is directed towards three Gods, hath overturned all Things belonging to the Church, for Faith may be considered as a Principal, and Doctrinals as its Derivatives,

rives, and Derivatives take their Essence from their Principal. And if any one be disposed to examine the Particulars of Doctrine in Relation to God, the Person of Christ, Charity, Repentance, Free-Will, Election, the Use of the Sacraments of Baptism and the Lord's Supper, he will see clearly that a Trinity of Gods entereth into every particular, and although it may not actually appear therein, yet that is the Fountain from whence it floweth. But since it is not convenient in this Place to enter upon such an Examination, and yet for the Sake of opening Mens Eyes it might be expedient to do so, therefore we shall give it in an Appendix to this Work. The Faith of the Church, in Relation to God, is like the Soul which animateth the Body, and Points of Doctrine are like the Members of that Body; Faith towards God also is like a Queen, and Points of Doctrine are like the Officers and Servants that attend her Palace, and as such Officers and Servants are in Subjection to, and dependent on the Queen's Authority, so are Points of Doctrine on the Injunctions of Faith. From the Nature of this Faith too may be seen, in what Manner the Word, or holy Scripture, is understood in the Church; for Faith bendeth and draweth towards itself, with all its might, whatsoever it can; so that if it be a false Faith, it playeth the Harlot with every Truth that the Word contains, and putteth a false Interpretation upon it, and thereby falsifieth it; but if it be a true Faith, then the whole Word is on its Side, and the God of the Word, who is the Lord God the Saviour, infuseth Light, and giveth the Testimony of his Divine Assent, with a continual Increase of Wisdom to the true Believer. That the present Faith of the Church, which in its internal Form is a Faith in three Gods, but in its external Form in one God, hath extinguished the Light of the Word, and removed the Lord from his Church, and thus turned its Morning into Midnight Darkness, will be seen also in the Appendix. This was effected by the Heretics who lived before the Council of Nice, and afterwards by those who succeeded that Council, and derived their heretical Opinions from it. But what Dependence, as we said, is to be placed on Councils, which do not enter by the Door into the Sheepfold, but CLIMB UP SOME OTHER WAY, according to the Words of the Lord in *John*, Chap. x. v. 9. Their Deliberations may be compared with the Steps of a blind Man walking in the Day, or of a Man who hath good Eyes walking in the Night, neither of which can see the Pit, before he falls headlong into it. Have not there been Councils, for Instance, which have established the Pope's Vicarship, the Canonization of the Dead, the Invocation of Saints, the Worship of their Images, the Authority of Indulgencies, and the Division of the Eucharist, with many other Things of a similar Nature? And what Dependence then is to be placed on such Councils? Hath there not also been a Council which hath established the horrid

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Doctrine of Predestination, and hung it up before the Doors of the Temple as the Palladium of Religion? What Dependence then is to be placed on such a Council? But do you, my Friend, go to the God of the Word, and thereby to the Word itself, and enter by the Door into the Sheepfold, and you will be enlightened; and then you will see, as from a high Mountain, not only the Errors of many others, but also your own former bewildered Wanderings in the dark Wood at the Foot of the Mountain.

178. The Faith of every Church is as the Seed from which all its Doctrines spring, and may be compared to the Seed of a Tree from which all its Parts, even to the Fruit, successively derive their Birth; and also to the human Seed from which are produced Children, and Families to many Generations; wherefore when we are acquainted with the primary Faith of any Church, which by the Reason of its Predominancy is called saving Faith, we may know from thence, the State and Quality of that Church. This may be illustrated by the following Example; suppose it to be a predominant Faith that Nature is the Creator of the Universe; the Consequence of such a Faith is a Belief that the Universe is what is generally called God; that Nature is his Essence; that Æther is the Supreme God, whom the Antients called Jupiter; that Air is a Goddess, whom the Antients called Juno, and made the Wife of Jupiter; that the Ocean is an inferior Deity, who according to the Antients is named Neptune; and since the Divinity of Nature extendeth even to the Centre of the Earth, that there also is a God who in Conformity to the Antients, may be called Pluto; that the Sun is the Palace of all the Gods, wherein they assemble when Jupiter calleth a Council; and moreover that Fire is Life issuing from God; and thus that Birds fly in God, Beasts walk in God, and Fishes swim in God; and further that Thoughts are only different Modifications of Æther, as Expressions of Thought are only Modulations of Air; and that Love-Affections are mere occasional Changes of State owing to the Influx of the Sun's Rays; and with Respect to a Life after Death, and an Heaven and Hell, that these Things are mere Fictions invented by the Clergy with a View to aggrandize their own Honour and Wealth, but that notwithstanding their being Fictions, they are still useful, and ought not to be publicly despised, inasmuch as they may be serviceable to keep the Minds of the Vulgar under the Yoke of Obedience to the Civil Magistrate; that those however, who are caught with the Bait of Religion, are recluse Men, whose Thoughts are mere Phantasms, whose Actions are ridiculous, and who, living in servile Subjection to Priests, believe what they do not see, and see what is above the Sphere of their Comprehension. These, and many other such consequent Notions are contained in the predominant Faith, that Nature is the

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Creator of the Universe, and they issue from it, as soon as ever it is opened to give them Vent. This Example then may serve to shew, that in the Faith of the present Church, which in its internal Form is directed towards three Gods, but in its external towards one, there are contained Legions of Falsities, ready to burst into Birth, like so many young Spiders from the Womb of a single Mother. How plain must this appear to those whose Minds have acquired true Rationality by Light from the Lord! but how dark and unintelligible to those, who have barred up the Door to that Faith, and its Consequences, by a Persuasion that it is not allowable for Reason to look into its Mysteries!

179. VII. THAT HENCE IS COME THAT ABOMINATION OF DESOLATION, AND THAT AFFLICTION, SUCH AS WAS NOT IN ALL THE WORLD, NEITHER SHALL BE, WHICH THE LORD HATH FORETOLD IN DANIEL, AND THE EVANGELISTS, AND THE REVELATIONS.

It is written in DANIEL, *And for the overspreading of Abominations he shall make it desolate, even until the Consummation, and that determined shall be poured upon the desolate*, Dan. ix. 27. In MATTHEW THE EVANGELIST the Lord saith, *Many false Prophets shall arise, and shall deceive many; when therefore ye shall see the Abomination of Desolation spoken of by Daniel the Prophet stand in the Holy Place, whoso readeth let him understand*, Matt. xxiv. 11. 15. and afterwards in the same Chapter, *Then shall be great Tribulation, such as was not from the Beginning of the World to this Time, no, nor ever shall be*, Ver. 21. This Affliction and Abomination are spoken of in seven Chapters in the REVELATIONS, and are signified by the black Horse, and the pale Horse, coming out of the Book whose Seals the Lamb opened, Chap. vi. 5. to 8. Also by the Beast rising out of the bottomless Pit, which made War with the two Witnesses and slew them, chap. xi. 7. and likewise by the Dragon which stood before the Woman that was about to be delivered, to devour her Child, and pursued her into the Wilderness, and there cast out from his Mouth Water as a Flood after her, that he might cause her to be carried away of the Flood, chap. xii. and likewise by the Beasts of the Dragon, one rising out of the Sea, and another out of the Earth, chap. xiii. Also by the three Spirits like Frogs which came forth from the Mouth of the Dragon, from the Mouth of the Beast, and from the Mouth of the false Prophet, chap. xvi. 13. and farther by this, that after the seven Angels had poured out the Vials of the Wrath of God, in which were the seven last Plagues upon the Earth, upon the Sea, upon the Fountains and Rivers, upon the Sun, upon the Throne of the Beast, upon the River Euphrates, and lastly upon the Air, there was a great Earthquake, such as was not since Men were upon the Earth, chap. xvi. An Earthquake signifieth the Overthrow of the Church, which is effected
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by Falses and the Falsifications of Truth, and which is signified also by the great Tribulation such as was not from the Beginning of the World, *Matt. xxiv. 21.* The same is understood also by these Words, *And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of God, and the Wine-press was trodden without the City, and Blood came out of the Wine-press even to the Horses Bridles, by the Space of a Thousand and Six Hundred Furlongs, Rev. xiv. 19. 20.* where Blood signifieth Truth falsified; not to mention other Passages in those seven Chapters.

180. In the Evangelists, *Matt. xxiv. Mark, xiii. and Luke xxi.* are described the successive Declensions and Corruptions of the Christian Church; and in those chapters by great Tribulation, such as was not since the Beginning of the World, neither shall be, is signified, as in other Passages throughout the Word, the Infestation of Truth by Falses, to such a Degree, that not a single Truth remaineth which is not falsified; and brought to its Consummation; this is understood also by the Abomination of Desolation in the same Passages, and also by the overspreading of Desolations, and by the Consummation in Daniel, and in the Revelation, by the Circumstances described above. All this was a Consequence of Mens not acknowledging the Unity of God in Trinity, and his Trinity in Unity, in One Person, but in Three, and thence founding a Church on the Idea of Three Gods in the Mind, and the Confession of One God with the Lips, whereby they have separated themselves from the Lord, and that to such a Degree, that they have no Idea left of the Divinity in his Human Nature, when nevertheless he is God the Father in the Humanity, on which Account he is called the EVERLASTING FATHER, *Isaiah, ix. 5.* and saith to Philip, *He that seeth me seeth the Father, John xiv. 7, 9.*

181. But it will be asked, what is the Source or Fountain, from whence such Abomination of Desolation as is described in Daniel, chap. ix. 27. and such Tribulation as never was, nor shall be, *Matt. xxiv. 1, 2.* hath sprung? I answer, The Faith which universally prevails throughout the Christian World, with its Influx, Operation, and Imputation, according to Traditions. It is a wonderful Thing, that the Doctrine of Justification by this Faith alone, although it be no Faith, but a mere Chimæra, is received in all Christian Churches as the Main-spring of Divinity, that is, is taught by the Clergy as the first and ruling Doctrine of true Theology. It is this Faith which all young Students in Divinity eagerly learn, and imbibe in the Universities, and which afterwards, 'as if under the Influence of heavenly Wisdom, they teach in their Churches, publish in their Writings, and

and make the Ground of all the literary Fame and Reputation that they ever hope to acquire, as it is the Way to all the Rewards, Donatives and Preferments that they can ever expect to be presented with; and this, notwithstanding that in Consequence of such Faith alone, at this Day, the Sun is darkened, the Moon doth not give her Light, the Stars are fallen from Heaven, and the Powers of the Heavens are shaken, according to the Words of the Lord's Prophecy in *Matthew*, chap. xxiv. 29. That the Doctrine of this Faith hath now blinded Mens Minds to such a Degree, that they are unwilling, and therefore seemingly unable, to see any Divine Truth interiorly, either in the Light of the Sun, or in the Light of the Moon, but only exteriorly, rudely, and superficially, as by the Light of a Fire, hath been proved to me by the clearest Evidence; so that I can venture to affirm, that should the Divine Truths which relate to the Conjunction of Charity and Faith, to Heaven and Hell, to the Lord, to a Life after Death, and to eternal Happiness, be dropped down from Heaven, written in Letters of Silver, they would be rejected, as not worth the reading, by those that maintain the Doctrine of Justification, and Sanctification, by Faith alone; whereas on the other Hand should a Paper containing the Doctrines of Justification by Faith alone, be sent from Hell, this they would receive, embrace, and carry Home with them in their Bosoms.

182. VIII. HENCE TOO IT IS COME TO PASS, THAT UNLESS A NEW HEAVEN, AND A NEW CHURCH BE ESTABLISHED BY THE LORD, NO FLESH CAN BE SAVED.

It is written in *Matthew*, *Then shall be great Tribulation, such as was not from the Beginning of the World unto this Time, neither shall be; and except those Days shall be shortened, no Flesh could be saved*, chap. xxiv. 21, 22. The Lord, in this Chapter, is speaking of the Consummation of the Age, by which is signified the End of the present Church; wherefore by shortening those Days is signified to put a Period to this Church, and to lay the Foundation of a new one. Who doth not know that except the Lord had come into the World, and accomplished the Work of Redemption, no Flesh could have been saved? and to accomplish the Work of Redemption is to establish a New Heaven, and a New Church. That the Lord will come again into the World, he himself hath prophetically declared in the Evangelists, *Matt.* xxiv. 30, 31. *Mark*, xiii. 26. *Luke* xii. 40. chap. xxi. 27. and in the Revelations, particularly in the last Chapter. That he is also at this Day accomplishing a Redemption, by establishing a New Heaven, and laying the Foundation of a New Church, with a View to make Salvation possible to Mankind, was shewn above in the Lemma concerning Redemption.

The great Arcanum respecting the Impossibility of any Flesh, being saved, except a New Church be founded by the Lord, is this, that as long as the Dragon, with his diabolical Crew, continueth in the World of Spirits, into which he was cast, so long it is impossible for any Divine Truth, united with Divine Good, to pass through unto Men on Earth, but it is either perverted, or falsified, or destroyed; this is what is signified in the Revelations by these Words, *The Dragon was cast down upon the Earth, and his Angels were cast out with him; Wo to the Inhabitants of the Earth, and of the Sea! for the Devil is come down unto you having great wrath*, Rev. chap. xii. 9, 12, 13. But when the Dragon was cast into Hell, chap. xx. 10. Then John saw the New Heaven, and New Earth, and the New Jerusalem descending from God out of Heaven, chap. xxi. 1, 2. By the Dragon are signified all those who are influenced by the Faith of the present Church.

I have at Times conversed in the spiritual World with those who maintain the Doctrine of Justification by Faith alone, and have told them, that their Doctrine is erroneous, and absurd, and that it occasioneth a false Security, Blindness, Sleep, and Darkness, with Respect to Spiritual Things, and thereby bringeth Death to the Soul; exhorting them at the same Time to desist from it; but the Answer I have commonly received was, How desist? Doth not the superior Excellence of clerical Erudition over that of the Laity depend solely on this Doctrine? Then I represented to them that, according to this Way of Reasoning, they do not so much regard the Salvation of Souls as the Aggrandizement of their own Reputation, and that in Consequence of applying the Truths of the Word to their own false Principles, and thereby adulterating them, they are Angels of the bottomless Pit, called ABADDONS and APOLLYONS, Rev. ix. 11. by which are signified the Destroyers of the Church by the total Falsification of the Word; but they replied, What is that to the Purpose? By our Knowledge of the Mysteries of this Faith we are Oracles, and from this Faith, as from an oracular Temple, we give our Answers to all that ask us, wherefore we are not Apollyons, but APOLLOS; to this I replied with some Warmth of Indignation, if ye are Apollos, ye are also LEVIATHANS, the chief amongst you crooked Leviathans, and the inferior amongst you oblong Leviathans, whom God will visit with his strong and great Sword, *Isaiah*, xxvii. 1. but at this they smiled, and departed.

183. IX. THAT A TRINITY OF PERSONS, EACH WHEREOF SINGLY AND BY HIMSELF IS GOD, ACCORDING TO THE ATHANASIAN CREED, HATH GIVEN BIRTH TO MANY ABSURD AND HETEROGENEOUS NOTIONS ABOUT GOD, WHICH ARE MERELY FANCIFUL, AND ABORTIVE.

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From the Doctrine of Three Divine Persons existing from Eternity, which is the Chief of all Doctrines that are taught in Christian Churches, have arisen many unbecoming Notions concerning God, unworthy of the Christian World, which ought to be, and which might be, a bright Luminary to all People and Nations, in the four Quarters of the Globe, respecting God, and his Unity. All who are out of the Pale of the Christian Church, whether they be Mahometans, or Jews, or Gentiles, or whatsoever Religion they profess, have conceived an Aversion to Christianity singly on this Account, viz. that Christians believe in Three Gods: this the Missionaries, sent abroad to propagate Christianity, are aware of, and therefore they are particularly cautious how they make mention of a Trinity of Persons, according to the Nicene and Athanasian Doctrine, because they know, in such a Case, that their Converts would leave them, and laugh them to scorn. The absurd, ludicrous, and frivolous Ideas which have arisen from the Doctrine of three Divine Persons existing from Eternity, and which do still arise in every one that continueth in a Belief of the Words of that Doctrine, are these; that God the Father sitteth above on a high Throne, with the Son at his right Hand, and the Holy Ghost before them, attending to what they say, who instantly, as he is ordered, runneth through the whole World, and according to their Determination dispenseth the Gifts of Justification, and inscribeth them in the Hearts of Men, and thus maketh them Sons of Grace, and the Elect, who were before Children of Wrath and the reprobate. I appeal to the learned, both Clergy and Laity, whether they entertain in their Minds any other Conception of the Trinity but this, inasmuch as the Doctrine they embrace occasioneth a spontaneous Influx of this Conception, as may be seen in the memorable Relation above, No. 16. It is attended also with a Curiosity of Conjecture, what was the Subject of their Conversation together before the World was created; whether they discoursed about the Creation intended, or about those that were to be predestinated, and justified, according to the Opinion of the Supralapsarians, or about the Work of Redemption; and also, what is the Subject of their Conversation since the World was made (*b*); what the Father saith, by Virtue of his Authority, and Power of Imputation, and what the Son saith, by Virtue of his Power, of Mediation; supposing thus, that Imputation, which is Election, is a Consequence of the Son interceding in Mercy for all Mankind in general, and for Individuals in particular;

(*b*) That such is really the Case, may be seen most clearly from many Publications of this Age, and particularly Milton's Paradise Lost, (a Book with which most People are acquainted) in which frequent Discourses between the Father and the Son who are there represented as two single Persons, are to be met with.

cular: and that the Father is moved to shew Favour out of Love towards his Son, and by Reason of the Sufferings which he endured on the Cross. But who cannot see that all such Notions are founded in a Delirium of the Mind concerning God? And yet these are the Notions which are held to be most Holy in every Christian Church, which however are only to be kissed with the Lips, but not to be examined with the Eye of the Understanding, because being supposed to be above the Sphere and Comprehension of Reason, if they should be raised up from the Memory into the higher Regions of the Understanding they would occasion Madness. Nevertheless the Idea of Three Gods is not hereby removed, but only a heavy and stupid Faith begotten, under the Influence whereof Men think of God, like People fast asleep in a Dream, or like those that walk in Midnight Darkness, or as Persons born blind who cannot see even at Noon-day.

184. That a Trinity of Gods abideth in the Minds of Christians, though they are ashamed to acknowledge it, is very evident from the Ingenuity of many in demonstrating three are one, and one three, by Geometrical and Stereometrical Figures, and various Applications of Arithmetic and Physics to the same Purpose; and also by the Foldings of a piece of Cloth or Paper; thus they trifle with the Divine Trinity, like so many Diviners or Calculators of Nativities. This Sort of Divination or Calculation may be compared with the Sight of the Eye, when People are in a Fever, who looking at any single Object, as a Man, a Table, or a Candle, fancy it to be three, and on the other Hand fancy three to be one. It may be compared also with the ludicrous Representation sometimes exhibited with a Piece of soft Wax, which a Man takes in his Fingers, and moulds into various Forms, at one time into a triangular Form, to represent the Trinity, at another Time into a Spherical Form, to represent the Unity, asserting it still to be one and the same Substance. Thus do Men trifle with the Divine Trinity, which nevertheless, in its undivided State, is like a Pearl of the highest Price, but, when divided into Persons, it is like a Pearl divided into three Parts, which, it is well known, in such a Case, entirely loseth its value.



185. To the above I shall add the following MEMORABLE RELATIONS.

FIRST. In the Spiritual World there are Climates, and Zones, as well as in the Natural World, there being nothing, in the latter World, but what

what existeth also in the former, altho' the Origin of their Existence is different. In the natural World the Varieties of Climates depend on the Sun's Distances from the Equator, but in the spiritual World they depend on the Distances of the Affections of the Will, and the Thoughts of the Understanding, from a true Love, and a true Faith; for all Things in the spiritual World exist according to such Correspondence. In the frigid Zones, in the spiritual World, there are the same Appearances as in the frigid Zones in the natural World; the Ground seems frozen hard as Stone, the Water seems covered with Ice, and the whole Face of the Country appears white with Snow. These cold Regions are the Resort and Habitation of those, who, during their Abode in the natural World, have brought a Lethargy on their Understandings, in consequence of an indolent Indisposition to think on spiritual Subjects, attended with a Laziness in the Execution of good and useful Purposes; they go by the Name of Northern Spirits (*Spiritus Boreales*). On a certain Time I was seized with a strong Desire to see some Country in the frigid Zone, where those Northern Spirits dwell; and accordingly I was carried in the Spirit towards the North, to a Region which appeared covered with Snow, and where the Water was frozen to a solid Ice. It was the Sabbath Day, and I saw a Number of Men, that is, Spirits, of the same Size and Stature with Men in the natural World, who had their Heads covered with Lions Skins, by reason of the Cold, and their Bodies, both before and behind, down to the Loins, covered with the Skins of Leopards, and their Legs and Feet with the Skins of Bears; I also observed several riding in Chariots, and some of the Chariots made in the Shape of a Dragon with Horns, stretching out before; they were drawn by small Horses without Tails, which ran with the Impetuosity of terrible fierce Beasts, whilst the Driver, with the Reins in his Hand, was continually whipping them to hasten their Speed. I found afterwards that they were all flocking towards a Church, which was invisible, by reason of the Snow which covered it; some, however, who had the Care of the Church, melted the Snow, and by its Removal made way for the People to enter, who accordingly descended, and took their Places. I was then permitted to take a View of the Inside of the Church: it was enlightened with Lamps, and Candles, in great Abundance; the Altar was of hewn Stone, behind which hung a Tablet with this Inscription, A DIVINE TRINITY, CONSISTING OF FATHER, SON, AND HOLY GHOST, WHO ARE IN ESSENCE ONE GOD, BUT IN PERSON THREE. Presently the Priest standing at the Altar, after he had three times kneeled down before the sacred Tablet, with a Book in his Hand, ascended the Pulpit, and begun a Sermon on the Divine Trinity, crying out in a loud Voice, "O what a grand Mystery! that the Most High God should beget

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a Son from Eternity, and by him produce the Holy Ghost, and that they three should be joined in Essence, but yet be separate in their Properties, which are Imputation, Redemption and Operation! If however we set Reason to look into this Mystery, her Eye is blinded, and is overspread with Darkness, as when one attempteth to look at the naked Sun with the bodily Eye; wherefore, my Brethren, it is my Advice that, in a Subject of this Nature, we keep our Understandings in Obedience to Faith." After this he again lifted up his Voice, and said, "O what a grand Mystery is our holy Faith! that God the Father imputeth the Righteousness of his Son, and sendeth the Holy Ghost, who, in consequence of that Imputation, giveth the Pledges of Justification, which are Remission of Sins, Renovation, Regeneration, and Salvation; of whose Influx, or Operation, Man is as ignorant as the Statue of Salt into which Lot's Wife was turned, and with whose Indwelling, or State, he is as little acquainted as a Fish in the Sea! But, my Friends, there is a Treasure hid in this Faith, so deep, however, and so covered up, that no part of it can appear; wherefore it is my Advice that in this case also we keep our Understandings in Obedience to Faith." After he had sighed for some Time, he again raised his Voice, and said, "Oh, how grand a Mystery is Election! He is an Elect Person, to whom God imputeth this Faith, which of his free Pleasure, and pure Grace, he poureth out on whomsoever he pleaseth, and at whatsoever Time it seemeth good unto him; and during the Act of such Infusion from God, Man is like a Stock or a Stone, but, when this Faith is infused, he becometh like a living and fruitful Tree; the Fruits however, which are good Works, hang indeed from that Tree, which in a representative Sense is our Faith, but still they do not cohere with it; wherefore the Price of that Tree doth not arise from its Fruit; but as this may appear like Heterodoxy, and yet is a great mystical Truth, therefore, my Brethren, it is my Advice that on this Subject also we keep our Understandings in Obedience to Faith." Then, after a short Pause, seeming as if he wanted to recollect something which he had stored up in his Memory, he continued his Discourse, saying, "From my Store of Mysteries I will yet produce one other, which is this, that Man hath not a single Grain of Freewill, with respect to spiritual Things; for the Chiefs and Rulers of our Order assert, in their Theological Canons, that in regard to what concerns Faith, and Salvation, or the Things particularly called spiritual, Man hath no Power to will, to think, to understand, no, nor even to accommodate, and apply himself to the Reception of them; wherefore I do positively insist that Man of himself hath no more Power to think rationally, or talk sensibly, on such Subjects, than a Parrot, a Jackdaw, or a Raven, and that of consequence, with respect to spiritual Things

Things he is a true and real Afs, and only a Man with respect to natural Things; but my beloved Friends, lest this Subject should be troublesome to our Reason, let me advise that in this also we keep our Understandings obedient to Faith; for our Theology is like a bottomless Abyfs, into which, if we suffer our Understandings to look down, we shall instantly sink over Head, and perish as in a Shipwreck; yet hear what I have to say; We are nevertheless in the true Light of the Gospel, which shineth aloft over our Heads, but the Misfortune is, that the Hair of our Heads, and the Bones of our Skulls prevent it from penetrating into the inner Chambers of our Understandings." When he had spoken these Words he descended from the Pulpit, and after he had offered up a Prayer at the Altar, and the Service was ended, I joined some of the Congregation, who were in Discourse together, and had formed themselves in a Circle round the Priest, to whom they paid their Compliments, saying, We are ever bound to thank thee for thy most excellent Discourse, so full of Majesty and Wisdom. Then I addressed myself to them, and said, Did ye understand at all what the Priest was preaching about? and they replied, We took all in with open Ears; but why dost thou ask whether we understood it? is not the Understanding too much astonished with such Subjects to have any clear Comprehension of them? Then the Priest interposed, and said, Blessed are ye, because ye have heard, and have not understood, for hereby are ye saved. I had some Conversation afterwards with the Priest, and asked him, whether he had taken his Degrees regularly? He answered in the Affirmative, and that he was a Master of Arts; then addressing him by his Title, I said,—Thou hast been preaching about great Mysteries, but if thou only knowest their Names, without knowing what they contain, thou knowest nothing; for they are like Caskets locked with a triple Lock, which unless thou openest and lookest in, (and this is only to be done by the Understanding) thou canst not tell whether they contain Things of Value, or Things of no Value, or even Things hurtful, as Cockatrice Eggs, and Spiders Webs, according to the Description in Isaiah, Chap. lix. 5. As I spoke these Words, the Priest eyed me with a stern Countenance; and the Congregation departed, and got into their Chariots, intoxicated with Paradoxes, infatuated with empty Speculations, and overspread with Darknefs in all Things relating to Faith, and the Means of Salvation.

186. THE SECOND MEMORABLE RELATION.

I was once engaged in Contemplation concerning what Region of the human Mind Things of a Theological Nature have their Residence in, and I at first conceived, that as such Things are of a spiritual and cœlestial Origin,

Origin, therefore they must of course reside in the highest Region: For the human Mind is divided into three distinct Regions, as a House is into three Stories, and as the Abodes of the Angels are into three Heavens. Then an Angel presented himself before me, and said, " Things relating to Theology, in those who love Truth for Truth's Sake, emerge even to the highest Region, because in that Region is their Heaven, and they enjoy there the same Light as do the Angels; and Things relating to Morality, if they have been attentively examined, and contemplated, have their Abode beneath the former, in the second Region, because they have Communication with what is spiritual; and under these, in the first Region, are Things of a political, or civil Nature; but Scientifics, or Matters of Science, which are of sundry Kinds, and may be classed into their respective Genera, and Species, form the Door that leadeth to those higher Regions. They in whom spiritual, moral, political and scientific Things are in this Subordination, have all their Thoughts and Actions influenced by Justice and Judgement, because the Light of Truth, which is also the Light of Heaven, from the highest Region, enlighteneth what is below, just as the Light of the Sun, passing through the Atmospheres, and Air, progressively, enlighteneth the Eyes of Men and of Beasts and Fishes. But the Case is altered with those who do not love Truth for Truth's Sake, but with a View to their own Glory and Reputation; Things of a Theological Nature, in such, reside in the last Region where Scientifics have their Abode, and in some Instances mix with the Scientifics, but in other Instances cannot mix; under these, in the same Region, is the Residence of political Things, and under them of moral; for in such Persons the two higher Regions are not opened on the right Side, so that they have no interior Discernment of true Judgement, nor any Affection for Justice, but only a certain Ingenuity, whereby they can converse on every Subject with seeming Intelligence, and confirm whatever they please with an Appearance of Reason; but the Objects of Reason, which they are most enamoured of, are Falses, because these cohere, and unite with, the Fallacies of the Senses. Hence it is that there are so many People in the World, who no more see the Truths of Doctrine derived from the Word, than Men born blind can see the Objects of Nature, and when they hear such Truths they close their Nostrils, lest the Odour thereof should offend them, and create Aversion; whereas to the Reception of Falses they open all their Senses, and drink them in with the same Greediness that a Whale swalloweth Water.

188. THE THIRD MEMORABLE RELATION.

I was once meditating about the Dragon, the Beast, and the false Prophet
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mentioned in the Revelations, when an Angelic Spirit appeared before me, and asked, what was the Subject of my Meditation? I answered, concerning the false Prophet; then he said, come with me, and I will lead thee to the Place of their Abode, who are signified by the false Prophet, and who are the same that are understood in the xiiiith. chapter of the Revelations by the Beast rising out of the Earth, which had two Horns like a Lamb, and spake like a Dragon. I followed him, and lo! I saw a great Multitude of People, and in the midst of them several Persons of Note and Distinction in the Church, who had taught, that Man is saved only by Faith in the Merits of Christ, and that Works are good and profitable, but not in regard to Salvation, and that nevertheless they are to be insisted on as agreeable to the Word of God, and as a Means of keeping the Laity, particularly the more simple amongst them, in stricter Obedience to the civil Magistrate, whilst they are instigated to the Exercise of moral Duties by the interior Obligations arising from Religion. Then one of them, observing me, said, Hast thou any Desire to see our Place of Worship, wherein is an Image representative of our Faith? I answered in the affirmative; so he conducted me to the Building, which was very magnificent, and lo! in the midst of it there was the Image of a Woman, cloathed in a Scarlet Vest, and holding in her right Hand a Piece of Gold Coin, and in her left a Chain of Pearls; but both the Image and the Place of Worship were the Effect of Phantasy; for thereby infernal Spirits have the Power to represent very magnificent Objects, by closing the Interiors of the Mind, and opening only its Exteriors. When I perceived however that all this was a mere Trick and Delusion, I prayed to the Lord, and suddenly the Interiors of my Mind were open, and then I beheld, instead of the magnificent Dome, a poor House, full of Clefs and Chinks from Top to Bottom, without any Order or Regularity about it; and I saw within the House, instead of the Woman, a pendent Image, with a Head like a Dragon, a Body like a Leopard, Feet like a Bear, and a Mouth like a Lion, in every respect as the Beast is described rising out of the Sea, *Rev. xiii. 2.* moreover, instead of firm Ground, there was a Bog, containing a great Multitude of Frogs; and I was informed that beneath the Bog was a large hewn Stone, under which the Word lay entirely hid. On seeing these Things I said to the Enchanter, Is this your Place of Worship? And he replied, it is; but suddenly, at that very Instant, his interior Sight was opened, whereby he saw the same Appearances that I did; whereupon he cried out with a loud Voice, What and whence is all this! And I said, This is in Consequence of Light from Heaven, which discovereth the Quality of every Form, and thus hath discovered the Quality of your Faith separate from the Spiritual Principle of Charity; then immediately an East Wind blew and removed the Place of Worship, together with the Image,

and likewise dried up the Bog, and thereby exposed the Stone, under which lay the Word: This was succeeded by a vernal Warmth exhaling from Heaven, and lo! then in the very same Place there appeared a Tabernacle, as to its outward Form plain, and simple; and the Angels who were with me said, Behold the Tabernacle of Abraham, such as it was when the three Angels came to him, and announced the future Birth of Isaac; it appeareth indeed plain and simple to the Eye, but nevertheless, in Proportion to the Influx of Light from Heaven, it becometh more and more magnificent; and immediately they were permitted to open the Heaven which is the Abode of the Spiritual Angels, who excel in Wisdom, and suddenly, by Virtue of the Influx of Light from thence, the Tabernacle appeared as a Temple, resembling that at Jerusalem; and on looking into it, I saw the Stone in the Floor, under which the Word lay concealed, beset with precious Stones, from which there issued forth bright Rays, as of Lightning, that shone upon the Walls, and caused beautiful Variegations of Colours on certain cherubic Forms that were painted thereon. As I was wondering at these Prodigies, the Angels said, Thou shalt yet see something more surprizing; then they were permitted to open the third Heaven, which is the Abode of the Cœlestial Angels, who excel in Love, and suddenly, by Virtue of the Influx of flaming Light from thence, the whole Temple disappeared, and instead thereof was seen the Lord alone, standing on the Stone below, which was the Word, in the same Form and Figure, that he appeared in before John, *Rev. chap. i.* But whereas a Divine Sanctity instantly filled the Interiors of the Angels Minds, whereby they felt a strong Propensity to fall prostrate on their Faces, suddenly the Passage of Light from the third Heaven was closed by the Lord, and that from the second Heaven opened again, in Consequence whereof the former Appearance of the Temple returned, and also of the Tabernacle, but this was in the midst of the Temple. Hereby was illustrated the meaning of these Words in the Revelations, chap. xxi. *Behold the Tabernacle of God is with Men, and he will dwell with them, ver. 3.* and also of these, *I saw no Temple in the new Jerusalem, for the Lord God Almighty, and the Lamb are the Temple of it, ver. 22.*

188. THE FOURTH MEMORABLE RELATION.

Inasmuch as the Lord hath favoured me with a Sight of the wonderful Things that are in the Heavens, and under the Heavens, it is therefore my Duty, in Obedience to his Command, to relate what I have seen. There was shewn me a magnificent Palace, with a Temple in its inner Courts, and in the midst of the Temple was a Table of Gold, on which lay the Word, and two Angels stood beside it. About the Table were three Rows of
Seats;

Seats; the Seats of the first Row were covered with Silk Damask, of a purple Colour; the Seats of the second Row with silk Damask, of a blue Colour; and the Seats of the third Row with white Cloth. Below the Roof, high above the Table, there was seen, a spreading Curtain, which shone with precious Stones, from whose Lustre there issued forth a bright Appearance as of a Rainbow, when the Firmament is clear and serene after a Shower. Suddenly there appeared a number of Clergy sitting on the Seats, all clothed in the Garments of their Sacerdotal Office. On one side was a Vestry, where an Angel, who had the Care of it, attended, and within lay rich Vestments in most beautiful and exact Order. It was A COUNCIL CONVENED BY THE LORD; and I heard a Voice from Heaven, saying, DELIBERATE; but they said, On what? It was said, concerning THE LORD THE SAVIOUR, and concerning THE HOLY GHOST; but when they began to think on these Subjects they were without Illumination; wherefore they made Supplication, and immediately Light issued down out of Heaven, which first enlightened the hinder part of their Heads, and afterwards their Temples, and last of all their Faces; and then they began their Deliberation, and as they were commanded, FIRST, CONCERNING THE LORD THE SAVIOUR; the first Proposition, and Matter of Enquiry was, Who ASSUMED THE HUMANITY IN THE VIRGIN MARY? And an Angel standing at the Table, on which the Word lay, read before them these Words in Luke, *The Angel said unto Mary, behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name JESUS; he shall be great, and shall be called THE SON OF THE HIGHEST. And Mary said to the Angel, how shall this be, seeing I know not a Man? And the Angel answering said, THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE, wherefore also that HOLY THING which shall be born of thee shall be called THE SON OF GOD*, chap. i. 31, 32, 34, 35. Then he read also these Words in Matthew, *The Angel said to Joseph in a Dream, Joseph, thou son of David, fear not to take unto thee Mary thy Wife, FOR THAT WHICH IS BORN IN HER IS OF THE HOLY GHOST, and JOSEPH KNEW HER NOT, till she had brought forth her first born Son, and she called his Name JESUS*, chap. i. 20. 25. And besides these Passages he read many more out of the Evangelists, as Matt. iii. 17. chap. xvii. 5. John i. 18. chap. iii. 16. chap. xx. 31. and several other Places, where the Lord, as to his Humanity, is called THE SON OF GOD, and where he, from his Humanity, calleth Jehovah HIS FATHER; and also out of the Prophets, where it is foretold that Jehovah should come into the World; particularly these two Passages in Isaiah, *It shall be said in that Day, Lo! THIS IS OUR GOD, we have waited for him, and he will save us, THIS IS JEHOVAH, WE HAVE WAITED FOR HIM,*

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we will be glad and rejoice in his Salvation, chap. xxv. 9. *The Voice of him that crieth in the Wilderness, Prepare ye the Way of JEHOVAH, make straight in the Desert an highway for OUR GOD; FOR THE GLORY OF JEHOVAH shall be revealed; and all Flesh shall see it together; behold THE LORD JEHOVAH will come with strong Hand, and his Arm shall rule for him; he shall feed his Flock like a SHEPHERD*, xl. 3, 5, 10, 11. And the Angel said, inasmuch as Jehovah Himself came into the World, and assumed the Humanity, therefore he is called by the Prophets THE SAVIOUR, AND THE REDEEMER; and then he read before them the following Passages, *Surely God is in thee, and there is none else; verily thou art a GOD that hidest thyself, O GOD OF ISRAEL THE SAVIOUR*, Isaiah, xlv. 14, 15. *Am not I JEHOVAH? and there is no God else beside me; A JUST GOD, AND A SAVIOUR, THERE IS NONE BESIDE ME*, chap. xlv. 21. *I AM JEHOVAH, AND BESIDE ME THERE IS NO SAVIOUR*, chap. xliii. 11. *I Jehovah am thy God, and thou shalt know no God beside me*, FOR THERE IS NO SAVIOUR BESIDE ME, Hosea, xiii. 4. *And all Flesh shall know that I JEHOVAH AM THY SAVIOUR AND REDEEMER*, Isaiah, xlix. 26. chap. lx. 16. AS FOR OUR REDEEMER, THE LORD OF HOSTS IS HIS NAME, chap. xlvii. 4. THEIR REDEEMER IS STRONG, THE LORD OF HOSTS IS HIS NAME, Jerem. i. 34. *JEHOVAH is my Strength AND MY REDEEMER*, Psalm, xix. 14. *Thus saith JEHOVAH THY REDEEMER, the holy One of Israel, I Jehovah am thy God*, Isaiah, xlviii. 17. xlix. 7. liv. 8. *Thou JEHOVAH art our Father, OUR REDEEMER, thy Name is from everlasting*, chap. lxiii. 16. *Thus saith JEHOVAH THY REDEEMER, I am the Lord that maketh all Things*, chap. xlv. 24. *Thus saith Jehovah the King of Israel, AND HIS REDEEMER THE LORD OF HOSTS, I am the First, and I am the Last, AND BESIDE ME THERE IS NO GOD*, chap. xlv. 6. *The Lord of Hosts is his Name, AND THY REDEEMER the Holy One of Israel, THE GOD OF THE WHOLE EARTH shall be called*, chap. liv. 5. *Behold the Days come that I will raise unto David a righteous Branch, and this is his Name, JEHOVAH OUR RIGHTEOUSNESS*, Jeremiah, xxiii. 5. Chap. xxxiii. 15. 16. *And Jehovah shall be King over all the Earth, IN THAT DAY SHALL THERE BE ONE JEHOVAH, AND HIS NAME ONE*, Zech. xiv. 9. From all these Passages collected, they that sat on the Seats were unanimously confirmed in this Opinion, viz. that Jehovah Himself assumed the Humanity, for the Purpose of redeeming and saving Mankind. But instantly a Voice was heard from some Roman Catholics, who had hid themselves behind the Altar, saying, How was it possible for Jehovah God to become a Man? Is not he the Creator of the Universe? And one of those who sat on the second Row of Seats turned himself towards the Voice, and said, Who was it then? And he

who

who had been concealed behind the Altar, standing then near the Altar, replied, THE SON BEGOTTEN FROM ETERNITY; but Answer was returned, Is not the Son begotten from Eternity, according to your Confession, the Creator also of the Universe? and what is a Son, and a God, born from Eternity? And how is it possible for the Divine Essence, which is One, and Individual, to be separated, so that one Part can descend without the whole? ANOTHER MATTER OF ENQUIRY CONCERNING THE LORD WAS, whether or no, according to this Reasoning, the Father and He are One, as the Soul and the Body are One? and they said, that this must follow of Consequence, inasmuch as the Soul is from the Father. Then one of those who sat on the third Row of Seats read, out of the Confession of Faith, called the Athanasian Creed, the following Passage, *Although our Lord Jesus Christ, the Son of God, is God and Man, yet he is not two, but one Christ, one altogether*, BY UNITY OF PERSON; FOR AS THE SOUL AND BODY MAKE ONE MAN, SO GOD AND MAN ARE ONE CHRIST. He added that the Creed, containing these Words, is received throughout the whole Christian World, even by the Roman Catholics; then they said, What need have we of further Proof? The Father and He are One, as the Soul and the Body are One; and since this is the Case, we perceive that the Humanity of the Lord is Divine, because it is the Humanity of Jehovah; and also that the Lord ought to be approached as to his Divine Humanity, because this is the only possible Way to come at the Divinity which is called the Father. This Conclusion the Angel confirmed by several Passages out of the Word; amongst which were these, *Unto us a Child is born, unto us a Son is given, and his Name shall be called Wonderful, Counsellor*, THE MIGHTY GOD, THE EVERLASTING FATHER, *the Prince of Peace*, Isaiah, ix. 5. *Doubtless thou art OUR FATHER, though Abraham be ignorant of us, and Israel acknowledge us not; Thou JEHOVAH ART OUR FATHER, OUR REDEEMER, THY NAME IS FROM EVERLASTING*, chap. lxiii. 16. *Jesus said, He that believeth on me, believeth on him that sent me, and he that seeth me, SEETH HIM THAT SENT ME*, John, xii. 44, 45. *Philip said unto Jesus, shew us the Father; Jesus saith unto him, HE THAT SEETH ME SEETH THE FATHER; how then sayest thou, shew us the Father; believest thou not that I AM IN THE FATHER, AND THE FATHER IN ME, believe me, THAT I AM IN THE FATHER, AND THE FATHER IN ME*, John, xiv. 8. 9. *Jesus said, I AND THE FATHER ARE ONE*, chap. x. 30. and again, *All things that the Father hath are mine, and all mine are the Father's*, chap. xvi. 15. chap. xvii. 10. lastly, *Jesus said, I am the Way, the Truth, and the Life, no Man cometh to the Father but by Me*, chap. xiv. 6. To this the Angel added, that the same

Things which are here spoken by the Lord of Himself, and his Father, may also be spoken by Man with respect to Himself, and his Soul. When the Angel ended, they all declared with one Mouth, and one Heart, that the Humanity of the Lord is Divine, and that it ought to be approached in Order to come at the Father; inasmuch as Jehovah God, by it, sent himself into the World, and made himself visible to Mankind, and thereby gave them Access unto him: In like Manner he made himself visible to Men of old Time, in an human Form, and so gave them Access unto him; but that was by Means of an Angel; and as this Form was representative of the Lord, who was about to come into the World, ~~and~~ therefore all Things in the Church at that Time were Representatives.

After this they proceeded to deliberate about THE HOLY GHOST, and previous thereto, they laid open the Idea generally received concerning GOD THE FATHER, THE SON, AND THE HOLY GHOST, which is, that God the Father is seated on high, with the Son at his right Hand, and that by them is sent forth the Holy Ghost, to enlighten, instruct, justify and sanctify Mankind. But instantly a Voice was heard from Heaven, saying, we cannot endure an Idea formed on such a Conception; who doth not know that Jehovah God is Omnipresent? And Whosoever knoweth and acknowledgeth this Truth, may also acknowledge that it is He who enlighteneth, instructeth, sanctifieth, and justifieth, and not a mediating God distinct from Him; much less is it a third God proceeding from two others, as a Person from a Person; wherefore let the former Idea, which is vain and frivolous, be removed, and let this, which is just and right, be received, and then ye will see clearly. But immediately a Voice was heard from the Roman Catholics, who stood near the Altar, saying, What then is THE HOLY GHOST, mentioned in the Writings of the Evangelists, and Paul, by whom so many learned Men amongst the Clergy, and particularly of our own Church, profess themselves to be guided? What Person in Christendom at this Day denieth the Holy Ghost, and his Operations? Upon this, one who sat on the second Row of Seats, turned towards the Altar, and said, Ye insist that the Holy Ghost is a distinct Person of Himself, and a distinct God of Himself; but what is a Person coming forth, and proceeding from a Person, except the Operation which cometh forth, and proceedeth? One Person cannot come forth and proceed from another, but Operation can; or what is a God, coming forth, and proceeding from a God, but the Divine which cometh forth, and proceedeth? One God cannot come forth and proceed from another, and by another, but what is Divine may come forth, and proceed from one God.

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On hearing these Words they that sat on the Seats unanimously agreed in this Conclusion, that the Holy Ghost is not a distinct Person of Himself, consequently not a distinct God of Himself, but that by the Holy Ghost is meant the Holy Divine, coming forth, and proceeding, from the One only Omnipresent God, who is the Lord. To this the Angels, who stood at the golden Table, whereon the Word was placed, said, WELL; it is not written in any Part of the Old Testament that the Prophets spake the Word from the Holy Ghost, but from Jehovah; and wherever the Holy Ghost is mentioned in the New Testament, it signifies the Divine-Proceeding, which is the Divine that enlighteneth, instructeth, vivifieth, reformeth, and regenerateth. After this came on another Subject of Enquiry respecting the Holy Ghost, viz. From whom proceedeth the Divine which is signified by the Holy Ghost; from the Father, or from the Lord? And whilst they were engaged in this Enquiry, there shone a Light from Heaven, whereby they saw, that the Holy Divine, which is signified by the Holy Ghost, doth not proceed from the Father through the Lord, but of the Lord from the Father, comparatively as in the Case of every individual Man, whose Activity doth not proceed from the Soul through the Body, but of the Body from the Soul. This the Angel who stood at the Table confirmed by these Passages from the Word, *He whom the Father hath sent speaketh the Words of God; for God giveth not the Spirit by Measure unto him, the Father loveth the Son, and hath given all Things into his Hand*, John iii. 34. 35. *There shall come forth a Rod out of the Stem of Jesse; the Spirit of Jehovah shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might*, Isaiah, xi. 1, 2. *That the Spirit of Jehovah was put upon him, and was in him*, chap. xlii. 1. lix. 19, 21. chap. lxi. 1. Luke iv. 18. *When the Holy Ghost shall come, WHOM I WILL SEND UNTO YOU FROM THE FATHER*, John, xv. 26. *He shall glorify me, FOR HE SHALL RECEIVE OF MINE, and shall shew it unto you; ALL THINGS THAT THE FATHER HATH ARE MINE, WHEREFORE I SAID, THAT HE SHALL RECEIVE OF MINE, AND SHALL SHEW IT UNTO YOU*, John xvi. 14. 15. *If I depart, I WILL SEND THE COMFORTER UNTO YOU*, John, xvi. 7. *That the Comforter is the HOLY GHOST*, John, xiv. 26. THE HOLY GHOST WAS NOT YET GIVEN, BECAUSE JESUS WAS NOT YET GLORIFIED, John, vii. 39. But after his Glorification, JESUS BREATHED ON HIS DISCIPLES AND SAID, RECEIVE YE THE HOLY GHOST, John, xx. 22. and in the Revelations, *Who shall not glorify thy Name, O Lord, because THOU ONLY ART HOLY*, xv. 4. Inasmuch as the Divine Operation of the Lord, by Virtue of his Divine Omnipresence is signified by the Holy Ghost, therefore when the Lord spake to his Disciples concerning the
Holy

Holy Ghost, whom he would send from the Father, he also said, *I will not leave you Comfortless, I GO AWAY, AND COME AGAIN UNTO YOU, and in that Day ye shall know that I AM IN MY FATHER, AND YE IN ME, AND I IN YOU*, John, xiv. 18, 20, 28. And just before his Departure out of the World he said, *Lo! I am with you always even to the End of the World*, Matt. xxviii. 20. Having read these Words in their Presence, the Angel said, From these, and many other Passages in the Word, it is evident, that the Divine, which is called the Holy Ghost, proceedeth of the Lord from the Father. Whereupon they that sat on the Seats all confessed, **THIS IS DIVINE TRUTH.**

Lastly, This Decree was passed, that from what hath been deliberated in this Council, we see clearly, and of Consequence acknowledge as holy Truth, that in the Lord God the Saviour Jesus Christ there is a Divine Trinity, consisting of the all-begetting Divinity, which is called Father, the Divine Humanity, which is called Son, and the Divine Proceeding, which is called Holy Ghost; then they lifted up their Voices together, saying, **IN JESUS CHRIST DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY**, *Coloss. ii. 9.* Thus there is One God in the Church.

When these Conclusions were determined in that magnificent Council, they rose up to depart; and the Angel, the Keeper of the Vestry, presented to each of them, who sat on the Seats, rich shining Garments, interwoven here and there with Threads of Gold, and said, **RECEIVE YE THESE WEDDING GARMENTS.** And they were conducted in a glorious Manner to the New Christian Heaven, with which the Church of the Lord on Earth, which is the New Jerusalem, is to be joined.

C H A P.



CHAPTER THE FOURTH.

Of the SACRED SCRIPTURE,
OR
WORD OF THE LORD.

I.

That the sacred Scripture, or Word, is Divine Truth Itself.

189. **I**T is universally confessed that the Word is from God, Divinely inspired, and of Consequence Holy; but still it hath remained a Secret to this Day in what part of the Word its Divinity resideth, inasmuch as in the Letter it appeareth like common Writing, composed in an ordinary Stile, neither so sublime, nor so elegant as that which distinguisheth secular Compositions. Hence it is, that whosoever worshippeth Nature instead of God, or in preference to God, and in consequence of such Worship maketh himself, and his own (i) *proprium*, the Centre and Fountain of his Thoughts, instead of deriving them from the Lord out of Heaven, may easily fall into Error concerning the Word, and into Contempt for it, and say within himself, whilst he readeth it, What is the meaning of this Passage? What is the meaning of that? Is it possible this should be

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Divine?

(i) By *Proprium*, as here applied to Man, is meant his own Propriety, or all that he is of himself, when separated from Divine Influence. This *proprium*, propriety, or selfish Nature of Man, as the Author shews in other parts of his Works, is full of the merest Evils, and Falses, and consequently is in direct Opposition to all heavenly Love and Wisdom; and herein is grounded the necessity of Christian Regeneration, in Order to remove those natural Evils, and Falses, and make the Soul capable of tasting heavenly Blessedness; which can only be effected by its turning from the Guidance and Government of its own proper Will, and Intelligence, and submitting to be principled in, and ruled by the Divine Love, and Wisdom. We choose to retain the Latin Word *proprium*, as best adapted to convey the meaning, to which it is here, and in other Places, applied by the Author.

Divine? Is it possible that God, whose Wisdom is infinite, should speak in this Manner? Where is its Sanctity, or whence can it be derived, but from Superstition, and Credulity?

190. But he who reasoneth thus doth not reflect that the Lord Jehovah, who is God of Heaven and Earth, spake the Word by Moses, and the Prophets, and that consequently it must be Divine Truth, inasmuch as what the Lord Jehovah Himself speaketh can be nothing else; nor doth such a one consider that the Lord the Saviour, who is the same with Jehovah, spake the Word written by the Evangelists, many Parts by his own Mouth, and the rest by the Spirit of his Mouth, which is the Holy Ghost, influencing his twelve Apostles. Hence it is, as he himself declareth, that in his Words there is Spirit, and Life, and that he is the Light which enlighteneth, and that he is the Truth; as is evident from the following Passages, *Jesus said, the Words which I speak unto you, they are Spirit, and they are Life*, John, vi. 63. *Jesus said to the Woman at Jacob's Well; if thou knewest the Gift of God, and who it is that saith unto thee, give me to drink, thou wouldest have asked of him, and he would have given thee living Water; whosoever shall drink of the Water which I shall give him shall never thirst, but the Water that I shall give him, shall be in him a Well of Water springing up unto eternal Life*, John iv. 6, 10, 11. By Jacob's Well is here signified the Word, as also in *Deut. xxxiii. 28.* for which Reason the Lord, who is the Word, sat there, and conversed with the Woman; and by living Water is signified the Truth of the Word. *Jesus said, if any Man thirst, let him come to me and drink; whosoever believeth on Me, as the Scripture saith, out of his Belly shall flow Rivers of living Water*, John, vii. 37, 38. *Peter said unto Jesus, thou hast the Words of eternal Life*, John, vi. 63. *Jesus said, Heaven and Earth shall pass away, but my Words shall not pass away*, Mark, xiii. 31. The Reason why the Words of the Lord are Truth and Life is, because he is the Truth and the Life, as he teacheth in John, *I am the Way, the Truth, and the Life*, chap. xiv. 6. and in another place, *In the beginning was the Word, and the Word was with God, and the Word was God; in him was Life, and the Life was the Light of Men*, John, i. 1, 2, 3. By the Word is meant the Lord, with respect to Divine Truth, in which alone there is Life, and Light. Hence it is, that the Word, which is from the Lord, and which is the Lord, is called A FOUNTAIN OF LIVING WATERS, *Jerem. ii. 13.* chap. xvii. 13. chap. xxxi. 9. A FOUNTAIN OF SALVATION, *Isaiah, xii. 3.* A FOUNTAIN, *Zech. xiii. 1.* and A RIVER OF LIVING WATERS, *Rev. xxii. 1.* and it is said, *That the Lamb, which is in the midst of the Throne, feeds them at the living Fountains of Waters*, *Rev. vii. 17.* not to mention other Passages,

Passages, where the Word is also called THE SANCTUARY, AND THE TABERNACLE, wherein the Lord dwelleth with Man.

191. The natural Man, however, cannot still be persuaded to believe that the Word is Divine Truth Itself, in which is contained Divine Wisdom, and Divine Life, inasmuch as he judgeth of it by its Stile, in which no such Things appear. Nevertheless, the Stile, wherein the Word is written, is a truly Divine Stile, with which no other Stile, however sublime and excellent it may seem, can be compared. The Stile of the Word is of such a Nature, as to contain what is Holy in every Verse, in every Word, and in some Cases in every Letter; and hence the Word joineth Man with the Lord, and openeth Heaven. There is a twofold Proceeding from the Lord, viz. Divine Love, and Divine Wisdom, or what is the same, Divine Good, and Divine Truth, and the Word in its Essence is both; and inasmuch as it joineth Man with the Lord, and openeth Heaven, as was observed, therefore the Word filleth Man with the Goods of Love, and with the Truths of Wisdom, his Will with the Goods of Love, and his Understanding with the Truths of Wisdom, and hence Man receiveth Life by the Word. But it is well to be observed, that they only receive Life from the Word, who read it with this End and Design, viz. to draw Divine Truths from it, as from their proper Fountain, and to apply such Divine Truths to the Regulation of their Lives; and that the very Reverse happeneth to those, who read the Word with no further End and Design, than to procure worldly Riches and Reputation.

192. Where Men do not know that there is a certain spiritual Sense contained in the Word, as the Soul is in the Body, they must of Necessity judge of the Word only from its literal Sense, when nevertheless the literal Sense is but like a Casket to contain the Jewels of its spiritual Sense; if therefore this internal Sense be unknown, Mankind cannot possibly judge of the Divine Sanctity of the Word, but as they would judge of a precious Stone by the *Matrix* which covers, and contains it, and which in many Cases appears like an ordinary Stone; or as they would judge of Diamonds, Rubies, Sardonixes, oriental Topazes, &c. by the outward Cabinet of Jasper, Lapis Lazuli, Amianthus, or Agate, wherein they are contained, and arranged in their respective Orders. Whilst the Contents of the Cabinet are unknown, it is not to be wondered at, if the Cabinet itself be estimated only according to the Value of the visible Materials whereof it is made; and this is exactly the Case with the Word as to its literal Sense. Left however Mankind should remain any longer in Doubt concerning the

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Divinity, and most adorable Sanctity of the Word, it hath pleased the Lord to reveal to me its internal Sense, which in its Essence is Spiritual, and which is in the External Sense, which is Natural, as the Soul is in the Body; this internal Sense is the Spirit which gives Life to the Letter; wherefore this Sense may testify concerning the Divinity, and Sanctity, of the Word, and convince even the natural Man, if he is in a Disposition to be convinced.

II.

That in the Word there is a Spiritual Sense, heretofore unknown.

193. Who doth not acknowledge and assent to this Proposition, viz. that the Word being Divine, is in its inmost Contents Spiritual? But heretofore who hath known what the Term Spiritual meaneth, and whereabouts in the Word its Spirituality is concealed? The Meaning however of this Term Spiritual will be shewn in one of the MEMORABLE RELATIONS at the Conclusion of this Chapter, and whereabouts in the Word its Spirituality lieth concealed, we shall now proceed directly to enquire. That the Word is spiritual in its inner Parts, is a Consequence of its descending from the Lord Jehovah, and passing through the Angelic Heavens; in which Descent the essential Divinity, which is in Itself ineffable, and imperceptible, was made adequate to the Perception of Angels, and lastly to the Perception of Men; hence the spiritual Sense of the Word is derived, which is within the natural Sense, just as the Soul is within the Body, or as the thinking Principle of the Understanding is within the Words of Speech, or as the Love-Affection of the Will is within the Actions to which it giveth Birth; and if we may be allowed to draw Comparisons from the visible Things of the natural World, we may say that the spiritual Sense of the Word is within the natural Sense, just as the universal Brain is within its *Meninges*, or *Maters*; or as the young Shoots of a Tree are within their inner, and outer Barks; or as all the Parts, belonging to the Generation and Birth of a young Chicken, are within the Shell of the Egg; not to mention other similar Instances. But that such a spiritual Sense should be in the natural Sense of the Word, hath never heretofore entered into the Conception of any Person on Earth; wherefore it is expedient that this *Arcanum*, which in its Nature is distinguished above all that were ever before discovered, should be fully opened to the Understanding, as will be best effected by considering it according to the following Arrangement; I. *What the Spiritual Sense is.* II. *That this Sense is in all,*

and every Part of the Word, III. That it is owing to this Sense that the Word is Divinely Inspired, and Holy in every Syllable.. IV. That this Sense hath heretofore been unknown. V. That hereafter it will be made known to none, but those who are under the Influence of genuine Truths from the Lord. VI. A Relation of some wonderful Phenomena resulting from the spiritual Sense of the Word. We shall proceed to a particular Explanation of each Article.

194. I. WHAT THE SPIRITUAL SENSE IS.

The Spiritual Sense of the Word is not that which breaketh forth as Light out of the literal Sense, whilst a Person is studying and explaining the Word, with Intent to establish some particular Tenet of the Church; for this Sense may be called the literal, and ecclesiastic Sense of the Word; but the Spiritual Sense doth not appear in the literal Sense, being resident within it, as the Soul is in the Body, or as the Thinking-Principle of the Understanding is in the Eyes, or as the Affection of Love is in the Countenance. This Sense is the principal Cause of the Spirituality of the Word, whereby it is adapted not only to the Service of Men, but also of Angels, and in Consequence of which the Word communicateth with the Heavens. Inasmuch as the Word is inwardly Spiritual, therefore it is written by mere Correspondencies, and what is written by Correspondencies is, in its last, or lowest Sense, written in such a Stile, as we meet with in the Prophets, the Evangelists, and the Revelations, which, although it appeareth vulgar, yet is it the Repository of all Divine and Angelic Wisdom. What is meant by Correspondence may be seen in the Treatise concerning HEAVEN and HELL, published at London in the Year 1753, which treats of the Correspondence of all Things in Heaven with all Things in Man, No. 87, to 102. and of the Correspondence of all Things in Heaven with all Things on Earth, No. 103, to 115; and will be further shewn by Examples from the Word, which will be adduced presently.

195. From the Lord proceedeth THE DIVINE-COELESTIAL, THE DIVINE-SPIRITUAL, and THE DIVINE-NATURAL, one after another. Whatsoever proceedeth from his Divine Love is called THE DIVINE COELES-TIAL, and all that is Goodness; whatsoever proceedeth from his Divine Wisdom is called THE DIVINE-SPIRITUAL, and all that is Truth. THE DIVINE-NATURAL is an Effect of both, and is the last terminating Sphere of their Operations, (*Complexus in ultimo*). The Angels of the Cœlestial Kingdom, who compose the Third, or Highest Heaven, are under that Divine Influence proceeding from the Lord, which is called Cœlestial, for they

they are in the Good of Love from the Lord. The Angels of the Lord's Spiritual Kingdom, who compose the second, or middle Heaven, are under that Divine Influence proceeding from the Lord, which is called Spiritual, for they are in Divine Wisdom from the Lord. The Angels of the Lord's Natural Kingdom, who compose the First, or Lowest Heaven, are under that Divine Influence from the Lord, which is called Divine-Natural, and are in the Faith of Charity from the Lord. But the Members of the Church on Earth are in one or other of these Kingdoms, according to their Love, Wisdom, and Faith; and in whichsoever they are, to the same they are admitted after Death. As Heaven is, such also is the Word of the Lord; in its last Sense it is Natural, in its inner Sense it is Spiritual, and in its inmost Sense it is Cœlestial, and in all its Senses it is Divine; wherefore it is accommodated to the Angels of the Three Heavens, and also to Men.

196. II. THAT THE SPIRITUAL SENSE IS IN ALL AND EVERY PART OF THE WORD.

This cannot be better seen than by Examples; as for Instance. John saith in the Revelations, *I saw Heaven opened, and behold a white Horse, and He that sat upon him was called Faithful, and True, and in Righteousness he doth judge, and make War. His Eyes were as a Flame of Fire, and on his Head were many Crowns, and he had a Name written that no Man knew but He himself; and he was clothed with a Vesture dipped in Blood, and his Name is called THE WORD OF GOD. And the Armies which were in Heaven followed him upon white Horses, clothed in fine Linen, white and clean. And he bath on his Vesture, and on his Thigh, a Name written, KING OF KINGS, AND LORD OF LORDS. And I saw an Angel standing in the Sun, and he cried with a loud Voice, to all the Fowls that fly in the midst of Heaven, Come and gather yourselves unto the Supper of the Great God, that ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all Men, both free and bond, both small and great.* Chap. xix. 11, to 18. What these Words signify cannot possibly be known but from the spiritual Sense of the Word; and the spiritual Sense of the Word cannot possibly be known but from the Science of Correspondencies; for all the above Words are Correspondencies, and there is not one without a Meaning. The Science of Correspondencies teacheth what is signified by a white Horse, what by Him that sitteth upon him, what by his Eyes which were as a Flame of Fire, what by the Crowns which he wore on his Head, what by his Vesture dipped in Blood, what by white Linen with which the Armies that followed him in Heaven were clothed, what by the Angel

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standing in the Sun, what by the great Supper to which they should come and gather themselves, what by the Flesh of Kings, and Captains, and others, which they should eat. The particular Signification of all these Expressions in their spiritual Sense may be seen explained in a Work entitled APOCALYPSIS REVELATA, from No. 820, to No. 838. and likewise in a small Treatise on THE WHITE HORSE; wherefore it is needless to repeat the Explanation. In those Books it is shewn that, in the Passage here quoted, the Lord is described as to the Word, and that by his Eyes, which were like a Flame of Fire, is meant the Divine Wisdom of his Divine Love; and by the Crowns which he wore on his Head, and by the Name which no one knew but Himself, are meant the Divine Truths of the Word derived from Him, and that no one knoweth what the Word is, in its spiritual Sense, except the Lord, and those to whom he revealeth it; also that by his Vesture dipped in Blood is meant the natural, or literal Sense of the Word violated; that it is the Word which is thus described, is very evident from its being said, HIS NAME IS CALLED THE WORD OF GOD; and that it is the Lord who is meant is likewise evident, for it is said that the Name of Him, who sat on the white Horse, was KING OF KINGS AND LORD OF LORDS, in like manner as in Revelations, xvii. 14. where we find these Words, *And the Lamb shall overcome them, for HE IS LORD OF LORDS and KING OF KINGS.* That the Spiritual Sense of the Word is to be opened, at the End of the Church is signified not only by what is said of the White Horse, and of Him that sat upon him, but also by the great Supper to which all were invited, by the Angel standing in the Sun, to come, and eat the Flesh of Kings, and Captains, &c. by which is signified the Appropriation of all good Things from the Lord. All these Expressions would be idle unmeaning Words, and without Spirit and Life, unless there was a spiritual Sense in them, as the Soul is in the Body.

197. In the Revelations, chap. xxi, the New Jerusalem is thus described, *Her Light was like unto a Stone most precious, even like a Jasper-Stone clear as Chrystal; and she had a Wall great and high, having twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel. And the Wall was an hundred and forty-four Cubits, which is the Measure of a Man, that is, of an Angel; and the Building of the Wall was of Jasper; and its Foundations of all manner of precious Stones, as Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, and Amethyst. And the Gates were twelve Pearls; and the City was pure Gold, as it were transparent Glass; and it was four-square; the Length, and the Breadth,*
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and the Height of it are equal, twelve thousand Furlongs, with many other Circumstances. That all this Description is to be understood spiritually appears from hence, that by the New Jerusalem is meant the New Church, which is to be established by the Lord, as is shewn in the APOCALYPSIS REVELATA, No. 880. and since by Jerusalem is there signified the Church, it follows of consequence that all Things spoken of it, as of a City, respecting its Wall, the Foundations of the Wall, and their Measures, contain a Spiritual Sense, inasmuch as all Things relating to the Church are Spiritual. What the Expressions in the above Description particularly signify, is shewn in the *Apocalypsis Revelata*, from No. 896, to 925. wherefore it is needless here to repeat the Explanation. It is enough to understand from thence, that there is a spiritual Sense in every Part of the Description, as the Soul is in the Body, and that without such a Sense the Expressions could have no Reference to the Church; as where it is said that the City was of pure Gold, its Gates of Pearls, the Wall of Jasper, the Foundations of the Wall of precious Stones, that the Wall was 144 Cubits, which is the Measure of a Man, that is, an Angel, and that the City was in Length, Breadth, and Height, 12000 Furlongs, with many other Particulars; but whosoever by the Science of Correspondencies is acquainted with the spiritual Sense of the Word, he will understand all those Expressions, and will see, for Instance, that the Wall and its Foundations signify the Doctrinals of the New Church, derived from the literal Sense of the Word; and that the Numbers, 12, 144, 12000, signify all Things belonging to it, or all its Truths and Goods in the Complex.

198. Where the Lord speaketh to his Disciples about the Consummation of the Age, which is the last Time of the Church, at the End of his Predictions concerning its successive Changes of State, he saith, *Immediately after the Tribulation of those Days the Sun shall be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken. And then shall appear the Sign of the Son of Man in Heaven; and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory. And he shall send his Angels with a great Sound of a Trumpet, and they shall gather his Elect from the four Winds, from one End of Heaven to the other, Matt. xxiv. 29, 30, 31.* By these Words, in their Spiritual Sense, is not meant that the Sun and the Moon should be darkened, that the Stars should fall from Heaven, and that the Sign of the Lord should appear in the Heavens, and that he should be seen in the Clouds, attended by his Angels with Trumpets; but by all these Expressions are meant Spiritual Things relating to the Church, of whose final State

State, or Period they are spoken; for according to the Spiritual Sense, by the Sun, which shall be darkened, is meant Love towards the Lord; by the Moon, which shall not give her Light, is meant Faith towards him; by the Stars, which shall fall from Heaven, are meant the Knowledges of Truth and Goodness; by the Sign of the Son of Man in Heaven is meant the Appearance of Divine Truth in the Word from Him; by the Tribes of the Earth which shall mourn is meant a Defect of all Truth which is of Faith, and of all Good which is of Love; by the coming of the Son of Man in the Clouds of Heaven, with Power and great Glory, is meant the Presence and Revelation of the Lord in the Word; by the Clouds of Heaven is signified the literal Sense of the Word; and by Glory the Spiritual Sense; by the Angels with a great Sound of a Trumpet is meant Heaven, whence Divine Truth cometh; by gathering together the Elect from the four Winds, from one End of Heaven to the other, is meant the new Heaven, and the New Church, to be formed of those who have Faith towards the Lord, and live according to his Precepts. That in this Passage we are not to understand the darkening of the Sun and Moon, and the falling of the Stars upon the Earth, is evident from the Writings of the Prophets, where mention is made of the same Circumstances relating to the State of the Church, at the Time when the Lord should come into the World; as in Isaiah, *Behold the Day of the Lord cometh, cruel both with Wrath, and fierce Anger; for the Stars of Heaven and the Constellations thereof shall not give their Light; the Sun shall be darkened in his going forth, and the Moon shall not cause her Light to shine; and I will punish the World for their Evil*, chap. xiii. 9, 10, 11. and in Joel, *The Day of the Lord cometh, a Day of Darknes and of Gloominess; the Sun and the Moon shall be darkened, and the Stars shall withdraw their shining*, chap. ii. 2. chap. iii. 15. and in Ezekiel, *I will cover the Heavens, and make the Stars thereof dark, I will cover the Sun with a Cloud, and the Moon shall not give her Light; all the bright Lights of Heaven will I make Darknes over thee, and set Darknes upon thy Land*, chap. xxxii. 7, 8. By the Day of the Lord is meant the Lord's Advent, which was at a Time, when there was no longer any Good of Love, or Truth of Faith, remaining in the Church, or any Knowledge of the Lord; wherefore it is called a Day of Darknes and Gloominess.

199. That the Lord, during his Abode in the World, spake by Correspondencies, and thus both spiritually and naturally at the same Time, may appear from his Parables, in every Word of which there is a spiritual Sense contained. Let us take an Instance from the Parable of the ten Virgins, which runs thus; *The Kingdom of Heaven is like unto ten Vir-*

gins, which took their Lamps, and went forth to meet the Bridegroom; and five of them were wise, and five were foolish; they that were foolish took their Lamps, and took no Oil in them; but the wise took Oil in their Vessels with their Lamps. While the Bridegroom tarried they all slumbered and slept; and at Midnight there was a Cry made, Behold the Bridegroom cometh, go ye out to meet him. Then all those Virgins arose, and trimmed their Lamps; and the foolish said unto the wise, Give us of your Oil, for our Lamps are gone out. But the wise answered, saying, not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with him to the Marriage; and the Door was shut. Afterward came also the other Virgins, saying, Lord, Lord, open to us; but he answered, and said, verily I say unto you I know you not, Matt. xxv. 1, to 13. That in every Part of this Parable there is a Spiritual Sense, and consequently an Holiness of Divinity, can only be seen by those who are assured of the Existence of a Spiritual Sense, and are acquainted with the Nature of it. In the Spiritual Sense, by the Kingdom of Heaven is meant Heaven and the Church; by the Bridegroom, the Lord; by the Marriage, the conjugal Connection of the Lord with Heaven and the Church, by the Good of Love, and the Truth of Faith; by Virgins, those who are of the Church; by Ten, all; by Five, a certain Part; by Lamps, the Things which are of Faith; by Oil, the Things which are of Love, and its Good; by sleeping and waking, the Life of Man in the World, which is natural, and his Life after Death, which is Spiritual; by buying, to procure for themselves; by going to those that Sell, and buying Oil, to procure for themselves the Good of Love from others after Death; and because this is then impracticable, therefore, although they came with their Lamps, and the Oil they had bought, to the Marriage Door, yet the Bridegroom said unto them, I know you not; the Reason is, because Man, at the Period of his Life in this World, retaineth for ever that Nature and Quality which he had acquired by that Life. From hence it is evident that the Lord spake by mere Correspondencies, and this in Consequence of speaking from the Divinity which was in Him, and His. Because Virgins signify those who are of the Church, it is therefrom, that in the Prophetical Parts of the Word we find so frequent Mention made of the Virgin, and Daughter of Zion, Jerusalem, Judah, and Israel: And because Oil signifies the Good of Love, therefore all the holy Things of the Church were anointed with Oil. The Case is similar in Respect to the other Parables, and all the Words spoken by the Lord; and it was from this Ground that the Lord declareth, that his Words are Spirit and Life, John, vi. 63.

200. III. THAT IT IS OWING TO THE SPIRITUAL SENSE THAT THE WORD IS DIVINELY INSPIRED, AND HOLY IN EVERY SYLLABLE.

It is asserted in the Church that the Word is Holy, inasmuch as the Lord Jehovah spake it; but because its Holiness doth not appear in its literal Sense, therefore they, who once begin to doubt about its Holiness on that Account, in the future Course of their Reading, confirm their Doubts by many Passages they meet with, suggesting these scrupulous Questions, Can this be Holy? Can this be Divine? Now to prevent the Influence of such Doubts on Mens Minds, lest they should become general, and in Consequence thereof the Word of God should be rejected as a common trivial Writing, and thereby the Lord's Conjunction with Man should be cut off, it hath pleased the Lord, at this Time, to reveal its Spiritual Sense, for the Purpose of discovering to Mankind in what Part of it its Divine Sanctity lieth concealed. But to illustrate this let us apply to Examples. In the Word we find frequent Mention made sometimes of *Ægypt*, sometimes of *Ashur*, sometimes of *Edom*, of *Moab*, of the Children of *Ammon*, of the *Philistines*, of *Tyre* and *Sidon*, and of *Gog*; they now who do not know that by those Names the Things of Heaven and of the Church are signified, may easily be led into an erroneous Notion, that the Word treateth much of People and Nations, and but little of Heaven and the Church, consequently much about earthly Things, and but little about heavenly Things; whereas were such Persons acquainted with what is signified by those People and Nations, or by their Names, this might be a Means to lead them out of Error into Truth. In like Manner, when it is observed that in the Word frequent mention is made of Gardens, Groves, Woods, and also of the Trees that grow therein, as the Olive, the Vine, the Cedar, the Poplar, and the Oak; and also of Lambs, Sheep, Goats, Calves, Oxen; and likewise of Mountains, Hills, Valleys, Fountains, Rivers, Waters, and the like; he who knoweth nothing of the Spiritual Sense of the Word, must of Necessity be led to suppose that nothing further is meant by these Things than what is expressed in the Letter; for he little thinketh that by a Garden, a Grove, and a Wood, are meant Wisdom, Intelligence, Science; that by the Olive, the Vine, the Cedar, the Poplar, and the Oak, are meant the Good and Truth of the Church under the different Characters of Cœlestial, Spiritual, Rational, Natural, and Sensual; that by a Lamb, a Sheep, a Goat, a Calf, and an Ox, are meant Innocence, Charity, and natural Affection; that by Mountains, Hills, and Valleys, are meant the higher, the lower, and the lowest Things relating to the Church; also that by *Ægypt* is signified what is Scientific, by *Ashur* what is Rational, by *Edom* what is Natural, by *Moab* the Adulteration of Good,

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by the Children of Ammon the Adulteration of Truth, by the Philistines Faith without Charity, by Tyre and Sidon the Knowledges of Goodness and Truth, by Gog external Worship without internal; in general, by JACOB in the Word is understood the Church-natural, by ISRAEL the Church-spiritual, and by JUDAH the Church-cœlestial. When the Mind is opened to this Knowledge, it may then be able to conceive that the Word treateth solely of Cœlestial Things, and that the earthly Things mentioned in it are only the Subjects wherein those Cœlestials are contained. But let us take another Instance from the Word for the Illustration of this Truth. We read in Isaiah, *In that Day shall there be a highway out of Ægypt to Assyria, and the Assyrian shall come into Ægypt, and the Ægyptian into Assyria, and the Ægyptians shall serve with the Assyrians. In that Day shall Israel be the third with Egypt, and with Assyria, even a Blessing in the midst of the Land; when the Lord of Hosts shall bless, saying, blessed be Ægypt my People, and Assyria the Work of my Hands, and Israel mine Inheritance*, chap. xix. 23, 24, 25. By these Words, in their Spiritual Sense, is signified, that at the Time of the Lord's Coming, the Scientific, the Rational, and the Spiritual should make One, and that then the Scientific should serve the Rational, and both the Spiritual; for, as was said above, by Ægypt is signified the Scientific, by Ashur, or Assyria, the Rational, and by Israel the Spiritual; by the Repetition of the Words, *In that Day* is meant the first and second Coming of the Lord.

201. IV. THAT THE SPIRITUAL SENSE OF THE WORD HATH HERETOFORE REMAINED UNKNOWN.

That all Things in Nature, both in general and in particular, correspond to Things Spiritual, and in like Manner all and every Thing in the human Body, was shewn in a Treatise concerning HEAVEN AND HELL, N^o 87. to 105. But what is meant by Correspondence hath to this Day remained unknown, notwithstanding it was a Subject most familiar to the Men of the most ancient Times, who esteemed it the Science of Sciences, and cultivated it so universally, that all their Books, and Tracts, were written by Correspondencies. The Book of Job, which was a Book of the ancient Church, is full of Correspondencies. The Hieroglyphics of the Ægyptians, and the fabulous Stories of Antiquity were founded on the same Science; all the ancient Churches were Churches Representative of Spiritual Things; their Ceremonies, and even their Statutes, which were Rules for the Institution of their Worship, consisted of mere Correspondencies; in like Manner every Thing in the Israelitish Church, their Burnt-Offerings, Sacrifices, Meat-Offerings, and Drink-Offerings, with all the Particulars belonging to each, were Correspondencies; so also was the

Tabernacle,

Tabernacle, with all Things contained in it; and likewise their Festivals, as the Feast of the unleavened Bread, the Feast of Tabernacles, the Feast of the First-Fruits; also the Priesthood of Aaron and the Levites, and the Garments of their Holiness; but what were the particular Spiritual Things with which each corresponded, is shewn in the *ARCANA COELESTIA* published at London; and besides the Things above-mentioned, all their Statutes and Judgments, relating to Worship and Life, were Correspondencies. Now forasmuch as Divine Things fix their Existence in outward Nature in Correspondencies, therefore the Word was written by mere Correspondencies; and for the same Reason the Lord, in consequence of speaking from the Divinity, spake by Correspondencies; for whatever proceedeth from the Divinity, when it comes into outward Nature, manifests itself in such outward Things as correspond with what is Divine, which outward Things become then the Repositories of Divine Things, otherwise called *coelestial* and *spiritual*, that lie contained within them in a hidden and mysterious Manner.

202. I have been informed that the Men of the most Ancient Church, which was before the Flood, were of a Nature and Genius so heavenly, that they conversed with Angels, and that they had the Power of holding such Converse by Means of Correspondencies; consequently the State of their Wisdom was such, that the visible Objects of this World suggested, not only natural, but also spiritual Thoughts and Ideas, whereby they had Conjunction with the Angels of Heaven. I have been further informed, that *ENOCH*, who is spoken of in *Genesis*, Chap. v. 21, to 24, together with others connected with him, collected Correspondencies from their Relation of them, and transmitted the Science thereof to Posterity; in consequence of which the Science of Correspondencies was not only known, but also cultivated in many Kingdoms of Asia, particularly in the Land of Canaan, *Ægypt*, *Assyria*, *Chaldæa*, *Syria*, *Arabia*, in *Tyre*, *Sidon*, and *Nineveh*, and that from thence it was conveyed into Greece, where it was changed into Fable, as may appear from the Works of the most ancient Writers in that Country.

203. To shew that the Science of Correspondencies was long preserved amongst the Asiatic Nations, but chiefly amongst those who were called Diviners, and Wise Men, and by some Magi, I shall adduce a remarkable Instance from *1 Sam.* chapters v. & vi. We are there informed, that the Ark, containing the two Tables, whereon were written the Ten Commandments, was taken by the Philistines, and placed in the House of *Dagon* in *Ashdod*, and that *Dagon* fell to the Ground before it, and afterwards

that his Head and both the Palms of his Hands were separated from his Body, and lay on the Threshold, and that the People of Ashdod, and Ekron, to the Number of several Thousands were smitten with Emerods, and that the Land was devoured with Mice; and that the Philistines, on this Occasion, called together their Priests and Diviners, and that to put a Stop to the Destruction which threatened them, they came to this Determination, viz. that they would make five golden Emerods, and five golden Mice, and a new Cart, and would set the Ark on this Cart, and have it drawn by two Milch-kine, which lowed in the Way before the Cart, and thus would send back the Ark unto the Children of Israel, by whom the Kine and the Cart were offered up in Sacrifice, and the God of Israel was appeased.— That all these Devices of the Philistine Diviners were Correspondencies is evident from their Signification, which is this; the Philistines themselves signified those who are influenced by Faith separate from Charity; Dagon represented their Religious Worship; the Emerods, wherewith they were smitten, signified the natural Loves, which if separated from spiritual Love are unclean; and Mice signified the Devastation of the Church by Falsifications of Truth; a new Cart signified natural Doctrine of the Church; for Chariot in the Word signifieth Doctrine derived from spiritual Truths; the Milch-Kine signified good natural Affections; the golden Emerods signified the natural Loves purified, and made good; the golden Mice signified the Devastation of the Church removed by means of Goodness; for Gold in the Word signifieth Goodness; the Lowing of the Kine in the Way signified the difficult Conversion of the Concupiscencies of Evil in the natural Man into good Affections; the Offering up of the Kine and the Cart, as a Burnt-Offering signified that thus the God of Israel was rendered propitious. All these Things then, which the Philistines did by the Advice of their Diviners, were Correspondencies; from which it appears that that Science was long preserved amongst the Gentiles.

204. Forasmuch as the Representative Rites of the Church, which were Correspondencies, in process of Time, began to be corrupted by idolatrous, and likewise magical Applications of them, therefore the Science of Correspondencies was by the Divine Providence of the Lord successively darkened; and amongst the Israelitish and Jewish People entirely obliterated. Indeed the Divine Worship of that People consisted of mere Correspondencies, and consequently was representative of heavenly Things, but still they had no Knowledge of a single Thing represented; for they were altogether Natural Men, and therefore had neither Inclination, nor Ability, to gain any Understanding of Spiritual and Cœlestial Subjects; for

for the same Reason they were necessarily ignorant of Correspondencies, these being Representations of Things spiritual and cœlestial, in Things natural.

205. The Reason why the Idolatries of the Gentiles of old took their Rise from the Science of Correspondencies was, because all Things that appear on the Face of the Earth have Correspondence, consequently not only Trees and Vegetables, but also Beasts, Birds, and Fishes of every kind, and all other Animals. The Ancients, who were versed in the Science of Correspondencies, made themselves Images, which corresponded with Things cœlestial; and were greatly delighted therewith, by Reason of their Signification, and that they could discern in them what related to Heaven, and the Church; and therefore they placed those Images both in their Temples, and also in their Houses, not with any Intention to worship them, but to serve as a Means of recollecting the cœlestial Things signified by them. Hence in Ægypt, and in other Places, they made Images of Calves, Oxen, Serpents, and also of Children, old Men, and Virgins; because Calves and Oxen signified the Affections and Powers of the natural Man; Serpents the Prudence and likewise Cunning of the sensual Man; Children Innocence and Charity; old Men Wisdom; and Virgins the Affections of Truth, &c. Succeeding Ages, when the Science of Correspondencies was obliterated, began to adore as holy, and at length to worship as Deities, the Images and Pictures, set up by their Forefathers, because they found them in, and about their Temples. For the same Reason the Antients performed their Worship in Gardens and in Groves, according to the different Kinds of Trees growing therein; and also on Mountains and Hills; for Gardens and Groves signified Wisdom, and Intelligence, and every particular Tree something that had Relation thereto, as the Olive the Good of Love; the Vine Truth derived from that Good; the Cedar Goodness and Truth rational; a Mountain the highest Heaven; a Hill the Heaven beneath. That the Science of Correspondencies remained amongst many Eastern Nations, even till the Coming of the Lord, may appear also from the Wise-men of the East, who visited the Lord at his Nativity; wherefore a Star went before them, and they brought with them Gifts, Gold, Frankincense, and Myrrh, Matt. ii. 1, 2, 9, 10, 11; for the Star which went before them signified Knowledge from Heaven; Gold signified celestial Good; Frankincense spiritual Good; and Myrrh natural Good, which are the three Constituents of all Worship. But still the Science of Correspondencies was annihilated amongst the Israelitish and Jewish People, altho' all Parts of their Worship, and all the Statutes and Judgments given them by Moses, and all Things contained in the
Word

were Correspondencies; the Reason was, because they were Idolaters at Heart, and consequently of such a Nature and Genius, that they were not willing to allow that any Part of their Worship had a celestial and Spiritual Signification, for they believed that all the Parts thereof were Holy of themselves; wherefore had the celestial and Spiritual Significations been revealed to them, they would not only have rejected, but also have prophaned them; for this Reason Heaven was so shut up against them, that they scarce knew whether there was such a Thing as eternal Life; and that such was the Case with them appears evident from the Circumstance, that they did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning him, and foretold his coming; they rejected him solely on that Account, because he instructed them about an heavenly Kingdom, and not about an earthly one; for they wanted a Messiah, who should exalt them above all Nations in the World, and not a Messiah, who should provide only for their eternal Salvation.

206. The Reason why the Science of Correspondencies, which is the true Key to the Spiritual Sense of the Word, was not discovered to later Ages was, because the Christians of the Primitive Church were Men of such great Simplicity, that it was to no Purpose to discover it to them; for had it, been discovered, they would have found no Use in it, nor would they have understood it. After those first Ages of Christianity there arose thick Clouds of Darknes, which overspread the whole Christian World, first in Consequence of many heretical Opinions propagated in the Church, and soon after in Consequence of the Decrees and Determinations of THE COUNCIL OF NICE, concerning the Existence of three Divine Persons from Eternity, and concerning the Person of Christ, as the Son of Mary, and not as the Son of Jehovah God; hence sprung the present Faith of Justification, in which three Gods are approached, and worshipped, according to their respective Orders, and on which depend all, and every Thing, belonging to the present Church, as the Members of the Body depend on the Head; and because Men applied every Part of the Word to confirm this erroneous Faith, therefore the spiritual Sense could not be discovered; for had it been discovered they would have applied it also to a Confirmation of the same Faith, and thereby would have prophaned the very Holy Word, and thus would have shut up Heaven entirely against themselves, and have removed the Lord from the Church.

207. The Reason why the Science of Correspondencies, which is the the Key to the spiritual Sense of the Word, is revealed at this Day is, because the Divine Truths of the Church are now coming to Light, and of these

these the spiritual Sense of the Word consisteth ; and whilst these are in Man, the literal Sense of the Word cannot be perverted ; for the literal Sense is capable of being turned any Way, but if it be turned to favour the False, then its internal Sanctity is destroyed, and the external along with it, whereas if it be turned to favour the Truth, then the Sanctity is preserved ; more however will be said on this Subject hereafter. That the spiritual Sense of the Word should be opened now, at this Time, is signified by John seeing Heaven open, and the White Horse ; and also by his seeing and hearing the Angel, who stood in the Sun, calling all People together to a great Supper, *Rev. xix. 11, to 18.* But that it would not be acknowledged for some Time is signified by the Beast, and the Kings of the Earth, who were about to make War with him that sat on the White Horse, *Rev. xix. 19.* and also by the Dragon, which persecuted the Woman, that brought forth the Man-child, into the Wilderness, and cast out of his Mouth Water, as a Flood after her, that he might cause her to be carried away of the Flood, *Rev. xii. 13, to 17.*

208. THAT HEREAFTER THE SPIRITUAL SENSE OF THE WORD WILL BE MADE KNOWN UNTO NONE, BUT THOSE WHO ARE UNDER THE INFLUENCE OF GENUINE TRUTHS FROM THE LORD

The Reason is, because no one can see the Spiritual Sense, except it be given him by the Lord alone, and except he be under the Influence of Divine Truths from the Lord ; for the Spiritual Sense of the Word treateth solely of the Lord, and of his Kingdom, and it is that Sense which prevail-eth in his Angels in Heaven, for it is his Divine Truth there ; this it is possible for Man to violate, supposing him versed in the Science of Correspondencies, and desirous thereby to explore the Spiritual Sense of the Word under the Influence of his own proper Intelligence alone ; for by some Correspondencies, with which he is acquainted, he may pervert the Spiritual Sense, and force it even to confirm what is False ; and this would be to offer Violence to Divine Truth, and consequently to Heaven also, which is its Place of Abode ; wherefore if any one meaneth to open that Sense by Virtue of his own Power, and not of the Lord's, Heaven is closed against him, in which Case he either loseth Sight of all Truth, or falls into Spiritual Insanity. To this may be added another Reason, viz. That the Lord teacheth every one by Means of the Word, and groundeth his teaching on the Knowledges which Man is in Possession of, never infusing new ones immediately ; wherefore unless a Man be under the Influence of Divine Truths, or if he be only under the Influence of a few Truths, and of

Falses at the same Time, he may falsify Truths by Falses, as is the Case with every Heretic with Regard even to the literal Sense of the Word. To prevent therefore any Person from entering into the Spiritual Sense, and perverting genuine Truth, which belongeth to that Sense, there are Guards set by the Lord, which are signified in the Word by Cherubims.

209. VI. A RELATION OF SOME WONDERFUL PHÆNOMENA RESULTING FROM THE SPIRITUAL SENSE OF THE WORD.

In the Natural World no such wonderful Phænomena result from the Word, because the spiritual Sense doth not there appear; nor is it received inwardly by Man, according to its own proper Nature and Quality; but in the Spiritual World there are wonderful Phænomena resulting from the Word, because all in that World are Spiritual, and Spiritual Things affect the Spiritual Man, as Natural Things do the Natural Man. The wonderful Phænomena resulting from the Word in the Spiritual World are many, of which I shall here mention a few. The Word itself, kept in the most sacred Parts of the Temples in that World, shineth in the Light of the Angels like a Star of the first Magnitude, and sometimes like the Sun, and from the bright Radiance, with which it is encompassed, there is also an Appearance as of beautiful Rainbows formed round about it; this Phænomenon is evident as soon as ever the sacred Repository of the Word is opened. That all and every particular Truth of the Word emit a bright shining Light, was made manifest to me from this Circumstance, that when any single Verse out of the Word is transcribed on Paper, and the Paper is thrown up into the Air, the Paper itself emitteth a bright Light of the same Form with that in which it was cut out, so that Spirits have the Power of producing by the Word a Variety of bright lucid Figures, and also of Birds, and Fishes. But what is still more wonderful, if any Person rubs his Face, his Hands, or Cloaths against the Word, when it is open, so as to touch the Writing with them, his Face, Hands and Cloaths emit a shining Light, just as if he stood encompassed with the Radiance of a Star; this I have often seen, and wondered at; and hence it was evident to me what occasioned the Face of Moses to shine, when he brought the Tables of the Covenant down from Mount Sinai.

Besides these are many other wonderful Phænomena resulting from the Word in the Spiritual World; as for Instance; if any Person, who is under the Influence of Falses, looketh at the Word, as it lieth in its holy Repository, there ariseth a thick Darkness before his Eyes, in Consequence whereof the Word appears to him of a black Colour, and sometimes as if it was covered with Soot; but if the same Person toucheth the Word, it occasioneth

occasioneth an (k) Explosion, attended with a loud Noise, and he is thrown to a Corner of the Room, where he lieth, for about the Space of an Hour, as if he was dead. If any Passage be transcribed out of the Word on a Piece of Paper, by a Person who is under the Influence of Falses, and the Paper be thrown up towards Heaven, instantly the same Explosion is occasioned in the Air, between his Eye and Heaven, and the Paper is torn to Pieces, and vanisheth from the Sight; and the like happens if the Paper be thrown into a Corner of the Room, as I have often seen by Experiment. Hence it appeared to me that those Persons, who are under the Influence of the Falses of Doctrine, have no Communication with Heaven by means of the Word, but that their Reading is dispersed in the Way, and vanisheth like Gunpowder made up in Paper, when it is set on Fire, and goeth off in the Air. The very reverse happens with those, who are under the Influence of the Truth of Doctrine, by Means of the Word, from the Lord; their Reading of the Word penetrates even into Heaven, and occasioneth Conjunction with the Angels therein. The Angels themselves, when they descend from Heaven to execute any Business below, appear beset with small Stars, particularly about the Head, which is a Sign that they are inwardly replenished with Divine Truths from the Lord.

Moreover, in the Spiritual World, there are Existencies similar to those on Earth, but all and every Thing therein is derived from a Spiritual Origin; so amongst other Things there is Gold, and Silver, and precious Stones of all Kinds, whose Spiritual Origin is the literal Sense of the Word; hence it is that in the Revelations the Foundations of the Wall of the New Jerusalem are described by twelve precious Stones, because by the Foundations of its Wall are signified the Doctrinals of the New Church derived from the literal Sense of the Word; hence likewise it is that in Aaron's Ephod there were also twelve precious Stones, called Urim and Thummim, and that by means of these Responses were given out of Heaven. Besides these there are still many more wonderful Phenomena resulting from the Word, which respect the Power of Truth therein, and which is so extraordinary, that the Description of it would surpass all Belief; for the Power of Truth in the Word is such, that it overturns Mountains and Hills in the Spiritual World, and removes them to a great Distance, and casts them into the Sea, with many other Circumstances; in short, the Power of the Lord by Virtue of the Word is infinite.

III.

(k) See the Memorable Relation, No. 162, towards the End.

III.

That the Literal Sense of the Word is the Basis, the Continent, and the Firmament (l) of its spiritual and Caelestial Sense.

210. In every thing Divine there is a First, a Middle, and a Last, and the first passes through the Middle to the Last, and thereby existeth, and subsisteth; hence the Last is the BASIS. The First also is in the Middle, and by Means of the Middle in the Last, and thus the Last is the CONTINENT; and because the Last is the Continent, and the Basis, it is also the FIRMAMENT. The learned Reader will be able to comprehend the Propriety of calling those three End, Cause, and Effect, and also *Esse*, *Fieri*, and *Existere* (m); and that the End answers to *Esse*, the Cause to *Fieri*, and the Effect to *Existere*; consequently that in every Thing complete there is a Trinity, which is called First, Middle and Last, likewise End, Cause and Effect. He who comprehendeth this Reasoning will be able to comprehend also, that every Divine Work is complete, and perfect, in the Last; and likewise that in the Last is contained the whole, because the Prior Things are contained together in it.

211. From this Ground it is, that by the Number THREE, in the Word, according to its spiritual Sense, is signified what is complete, and perfect, and also the all, or whole, of a Thing; and because this is the Signification of that Number, therefore it is so frequently applied in the Word, when that Signification is intended to be expressed; as in the following Places, *Isaiah was to go naked and barefoot THREE YEARS*, *Isaiah, xx. 3. The Lord called Samuel THREE TIMES, and Samuel run THREE TIMES to Eli, and Eli understood him the THIRD TIME*, *1 Sam. iii. 1, to 8. David said to Jonathan, that he would hide himself in the Field THREE DAYS*,

(l) The Word *Continent* is here used to signify that which containeth any thing, being derived from the Latin Word *contineo*, which signifies to contain; and the Word *Firmament* is used to signify that which supporteth, or secureth any thing, from the Latin Word *firmo*, which signifies to support, or secure. This Information may be necessary for the Reader, who is unacquainted with the Latin Tongue, in Order to explain to him the true and full meaning of the Terms *Continent*, and *Firmament*, as here applied to the Author.

(m) We cannot possibly enable the unlearned Reader to comprehend the Meaning of the three Latin Words here used, otherwise than by referring him to what is said above, No. 18. concerning the *Esse*, the *Essence*, and the *Existence* of God; and if he hath a right Notion of the Distinction between those three Terms, he will then be able to form a good Idea of what is here meant by *Esse*, *Fieri*, and *Existere*.

DAYS, and Jonathan afterwards shot THREE ARROWS at the Stone; and David, lastly, bowed himself THREE TIMES before Jonathan, 1 Sam. xx. 5, 12, to 42. Elijah stretched himself THREE TIMES on the Widow's Son, 1 Kings, xvii. 20. Elijah commanded to pour Water on the Burnt-Offering THREE TIMES, 1 Kings, 18. Jesus said, the Kingdom of Heaven is like unto Leaven, which a Woman took and hid in THREE MEASURES of Meal, till the whole was leavened, Matt. xiii. 33. Jesus said to Peter, that he should deny him THRICE, Matt. xxvi. 34. Jesus said THREE TIMES unto Peter, Lovest thou me? John xxi. 15, 16, 17. Jonah was in the Whale's Belly THREE DAYS AND THREE NIGHTS, Jon. ii. 2. Jesus said, Destroy this Temple, and in THREE DAYS I will raise it up, John ii. 19. Jesus prayed THREE TIMES in the Garden of Gethsemane, Matt. xxvi. 39, to 44. Jesus rose again on the THIRD DAY, Matt. xxviii. 1; besides many other Passages, where the Number Three is mentioned, in all which it denoteth a Work finished, and perfect, because such a Work is signified by that Number.

212. There are Three Heavens, the Highest, the Middle, and the Lowest; the Highest Heaven constituteth the Lord's Cœlestial Kingdom, the Middle Heaven his Spiritual Kingdom, and the Lowest Heaven his Natural Kingdom: in like Manner as there are Three Heavens, so there are also Three Senses of the Word, the Cœlestial Sense, the Spiritual, and the Natural; to which also may be applied what was said above, No. 210, viz. that the First is in the Middle, and by means of the Middle in the Last; just as the End is in the Cause, and by means of the Cause in the Effect. Hence appears the true Nature and Quality of the Word, viz. that in its literal Sense, which is natural, there is contained an inner Sense, which is Spiritual, and in this an inmost Sense, which is Cœlestial; and thus, that the Last Sense, which is Natural, and is called the literal Sense, is the Continent, and consequently the Basis and Firmament of the two interior Senses.

213. Hence it is evident, that the Word, without its literal Sense, would be like a Palace without a Foundation, that is, like a Palace built in the Air, and not on the Ground, which could only be the Shadow of a Palace, and must vanish away; also that the Word, without its literal Sense, would be like a Temple, in which are many holy Things, and in the midst the Holy of Holies, without a Roof and a Wall to contain what is within; in which case its holy Things would be exposed to the Depredations of Thieves, and the rude Assaults of wild Beasts and Birds of Prey, whereby they would be spoiled, and made away with. And to pursue the Comparison, it would be like the Tabernacle of the Children of Israel in

the Wilderness, which contained in its inmost Part the Ark of the Covenant, and in its middle Part the Golden Candlestick, the Golden Altar with Incense upon it, and likewise the Table of the Shew-Bread, deprived of its last Parts, which were its Curtains, its Vails, and Pillars. Nay, the Word, without its literal Sense, would be like the Human Body without its Coverings, which are called Skins, and without its Supporters, which are called Bones, of which supposing it to be deprived, its inner Parts must of Necessity be dispersed and perish. It would also be like the Heart and the Lungs in the Thorax, deprived of their Covering, which is called the *Pleura*, and their Supporters, which are called the Ribs; and like the Brain without its Coverings, which are called the *dura* and *pia Mater*, and without its common Covering, Continent and Firmament, which is called the Skull. So would it be with the Word without its literal Sense; wherefore it is said in Isaiah, *that the Lord will create upon all the Glory a Covering*, chap. iv. 5.

IV.

That the Divine Truth, in the literal Sense of the Word, is in its Fullness, in its Sanctity, and in its Power.

214. The Reason why the Word, in its literal Sense, is in its Fullness, in its Sanctity, and in its Power, is, because the two prior, or interior Senses, which are called Spiritual and Cœlestial, are contained together in the natural Sense, which is the Sense of the Letter, as was said above, No. 210, 212; but in what Manner they are so contained together shall be now shewn. Both in Heaven, and in the World, are found two Kinds, or Establishments of Order, (n) successive Order, and simultaneous Order; in successive Order one Thing succeeds, and follows another, from what is highest to what is lowest; but in simultaneous Order one Thing is next to another, from what is innermost to what is outermost. Successive Order is like a Column with Degrees from highest to lowest; but simultaneous Order is like a Work whose Centre and Circumferences have a regular

(n) We are well aware that the Author's Reasoning in this Place, concerning *successive* and *simultaneous Order*, will appear obscure and abstracted to many Readers. He is endeavouring to explain how the cœlestial and spiritual Senses of the Word exist together, and at once, in the natural Sense. With this View he distinguisheth between what he calls *Successive* and *Simultaneous Order*. By *successive Order* he means the Arrangement of Things, one after another, in regular Succession, as of the different Degrees of a Column from Top to Bottom, or of the different States of the Atmosphere, in respect to Density, from the Surface

regular Coherence, even to the extremest Superficies. We shall now shew in what Manner successive Order becometh, in its Ultimate, simultaneous Order, which is thus; the highest Parts of successive Order become the inmost of simultaneous Order, and the lowest Parts of successive Order become the outermost of simultaneous Order; comparatively as a Column of Degrees, when it subsideth, becometh a coherent Body in a Plane. Thus what is Simultaneous is formed from what is Successive, and this is the Case in all and every Thing in the natural World, and in all and every Thing in the spiritual World, for there is every where a First, a Middle, and a Last, and the First, by means of the Middle, tendeth and proceedeth to its Last: but it should be well observed, that there are Degrees of Purity according to which both these Kinds of Order are established. To apply now this Reasoning to the Word; Cœlestial, Spiritual, and Natural, proceed from the Lord in successive Order, and in their Last, or Ultimate, they are in simultaneous Order; thus then the Cœlestial and Spiritual Senses of the Word are together in its natural Sense. When this Truth is comprehended, it will be easy to see how the natural Sense of the Word is the Continent, Basis, and Firmament, of its spiritual and cœlestial Senses, and also in what manner Divine Good, and Divine Truth are in the literal Sense of the Word in their Fullness, in their Sanctity, and in their Power. From hence it must appear evident, that the Word is the true and very Word in its literal Sense, for in this Sense Spirit and Life have their inner Abodes; and this is what the Lord meant when he said, *The Words which I speak unto you are Spirit and Life*, John vi. 63. for the Lord spake his Words in a natural Sense. The Cœlestial and Spiritual Senses are not the Word without the natural Sense, for in such a Case they are like Spirit and Life without a Body; or, as was said above, No. 213, like a Palace which hath no Foundation.

215. The Truths of the literal Sense of the Word are, in some Cases, not naked Truths, but only Appearances of Truth, and like Similitudes, and Comparisons taken from such Things as are in Nature, and thus accommodated, and adequate, to the Apprehension of simple Minds, and Children;

face of the Earth upwards. But by *simultaneous Order* he means the Arrangement of Things one within another, as of the Contents between a Centre and its Circumferences; or as of the three Atmospheres, as existing one within the other; or as of the Soul, the animal Spirit, and the Body; or as of the End, the Cause, and the Effect. Thus he sheweth, that as the End and the Cause exist together, and at once, in the Effect, and as the Soul and animal Spirit, exist together and at once in the Body, so according to the same Law of simultaneous Order, the cœlestial and spiritual Senses of the Word exist together, and at once in the natural Sense.

Children; but whereas they are at the same time Correspondencies, therefore they are the Recipients, and Abodes, of genuine Truth; and are the containing Vessels, in like Manner as a chrySTALLINE Cup containeth pure and excellent Wine, or as a silver Dish containeth rich Meats, or as Garments contain the Body which they cover; they are also like the Scientifics of the natural Man, which comprehend in them the Perceptions and Affections of spiritual Truth. The real naked Truths, which are included, contained, attired, and comprehended, are in the spiritual Sense of the Word, and the real naked Goods are in its cœlestial Sense. But let us illustrate this by Instances from the Word; *Jesus said, Wo unto you Scribes and Pharisees, for ye make clean the Outside of the Cup, and of the Platter, but within they are full of Extortion and Excess; thou blind Pharisee, cleanse first that which is within the Cup, and Platter, that the Outside of them may be clean also*, Matt. xxiii. 25, 26. In this Passage the Lord spake by Similitudes, and Comparisons, which at the same Time are Correspondencies, using the Words Cup, and Platter; and by Cup is not only meant, but also signified, the Truth of the Word, for by Cup is meant Wine, and by Wine is signified Truth; but by Platter is meant Meat, and by Meat is signified Good; wherefore by making clean the Inside of the Cup and Platter, is signified to purify the Interiors of the Mind, which relate to the Will, and the Thoughts, by means of the Word; and by the consequent Cleansing of the Outside is signified, that thus the Exteriors of the Mind are purified, which are its Words, and Works, inasmuch as these derive their Essence from the former. Again; *Jesus said, there was a certain rich Man, who was clothed in purple, and fine Linen, and fared sumptuously every Day; and there was a certain poor Man, named Lazarus, who was laid at his Gate full of Sores*. Luke xvi. 19, 20. In this Passage also the Lord spake by Similitudes and Comparisons, which were Correspondencies, and contained in them spiritual Things; by the rich Man is meant the Jewish Nation, who are called rich, because they were in Possession of the Word, in which are spiritual Riches; by the purple, and fine Linen, with which the rich Man was clothed, are signified the Good and Truth of the Word, by Purple its Good, and by fine Linen its Truth; by faring sumptuously every Day is signified, the Delight which the Jewish People took in possessing the Word, and hearing it often read in their Temples and Synagogues; by the poor Lazarus are meant the Gentiles, because they were not in Possession of the Word; by Lazarus lying at the rich Man's Gate is meant, that the Gentiles were despised, and rejected, by the Jews; by being full of Sores is signified, that the Gentiles, by reason of their Ignorance of Truth, were under the Influence of many Falses. The Reason why the Gentiles were meant by Lazarus was, because the

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Gentiles were beloved by the Lord, as Lazarus was, whom he raised from the Dead, *John*, xi. 3, 5, 36. and who is called his Friend, *John*, xi. 11. and who sat with him at Table, *John*, xii. 2. From these two Passages it is evident, that the Truths, and Goods, of the literal Sense of the Word are like Vessels, and Garments, to contain and cover the naked Goodness, and Truth, which lie concealed in the spiritual and cœlestial Sense of the Word. Since the Word, in its literal Sense, is of such a Nature, it follows of Consequence, that they who are under the Influence of Divine Truths, and in a Belief that the Word, in its internal Parts, is Divine and Holy, see Divine Truths in a natural Light, whilst they read the Word in a State of Illumination from the Lord, and more especially if they perceive that the Word is of such a Nature by Reason of its Spiritual and Cœlestial Sense; for the Light of Heaven, in which the spiritual Sense of the Word is, descendeth by Influx into the natural Light, in which the literal Sense of the Word is, and enlighteneth the intellectual Part of Man, which is called his rational Part, and maketh him see and acknowledge Divine Truths, where they are apparent, and where they lie concealed. This Effect of the Influx of Light from Heaven, in some Cases, taketh Place, even when Men are ignorant of it.

216. Inasmuch as the Word in its inmost Contents, by Virtue of its cœlestial Sense, is like a gentle burning Flame, and in its middle Contents, by Virtue of its spiritual Sense, is like an illuminating Light, it follows hence, that in its ultimate, or last Contents, by Virtue of its natural Sense, it is like a transparent Object recipient both of Flame and Light, which by Virtue of the Flame is red like Purple, and by Virtue of the Light is white like Snow; thus it is respectively like a Ruby, and like a Diamond, by Virtue of the heavenly Flame like a Ruby, and by Virtue of the heavenly Light like a Diamond. And since this is the Nature and Quality of the Word in its literal Sense, therefore the Word is understood in that Sense, I. *by the precious Stones of which the Foundations of the New Jerusalem were built.* II. *Also by the Urim and Thummim on the Ephod of Aaron.* III. *And likewise by the precious Stones in the Garden of Eden, wherein the King of Tyre is said to have been.* IV. *And farther by the Curtains, Vails, and Pillars of the Tabernacle.* V. *In like Manner by the external Parts of the Temple at Jerusalem.* VI. *That the Word, in its Glory, was represented in the Person of the Lord, when he was transfigured.* VII. *That the Power of the Word, in its last, or ultimate Sense, was represented by the Nazarites.* VIII. *Of the inexpressible Power of the Word.* But these Articles shall be severally illustrated.

217. THAT THE TRUTHS OF THE LITERAL SENSE OF THE WORD

ARE UNDERSTOOD BY THE PRECIOUS STONES, OF WHICH THE FOUNDATIONS OF THE NEW JERUSALEM WERE BUILT, AS MENTIONED IN THE REVELATIONS, chap. xxi. 17, to 21.

It was observed above, No. 209. that in the Spiritual World there are precious Stones, just as in the natural World, and that they derive their spiritual Origin from the Truths which are in the literal Sense of the Word. This may appear incredible, but still it is true. Hence it is, that in whatever Part of the Word precious Stones are mentioned, in the spiritual Sense Truths are understood by them. That by the precious Stones, whereof the Foundations of the Wall encompassing the City of the New Jerusalem are said to be constructed, are signified the Truths of the Doctrine of the New Church, follows from hence, because by the New Jerusalem is signified the New Church, in Respect to Doctrine derived from the Word; wherefore, by its Wall, and the Foundations of the Wall; nothing can be understood but the External of the Word, which is its literal Sense; for it is this Sense from which Doctrine is derived, and by Doctrine the Church; and this is like a Wall with Foundations, that encompasses, and secures the City.

The New Jerusalem and its Foundations are thus described in the Revelations, *The Angel measured the Wall thereof, an hundred forty and four Cubits, according to the Measure of a Man, that is, an Angel. And the Wall had twelve Foundations, garnished with all Manner of precious Stones. The first Foundation was Jasper; the second, Sapphire; the third, a Chalcedony; the fourth, an Emerald; the fifth, Sardonyx; the sixth, Sardius; the seventh, Chrysolite; the eighth, Beryl; the ninth, a Topaz; the tenth, Chrysoprasus; the eleventh, a Jacinth; the twelfth, an Amethyst;* chap. xxi. 17, to 20. The Reason why the twelve Foundations of the Wall were built of the same number of precious Stones is, because the Number Twelve signifies the All of Truth, derived from Good, and consequently in this Place the All of Doctrine. But this, with the preceding and following Passages of that Chapter, may be seen particularly explained, and confirmed by parallel Passages from the Prophetic Writings, in the APOCALYPSIS REVELATA.

218. II. THAT THE GOODS AND TRUTHS OF THE WORD, IN ITS LITERAL SENSE, ARE UNDERSTOOD BY THE URIM AND THUMMIM ON AARON'S EPHOD.

The Urim and Thummim were on Aaron's Ephod, whose Priesthood was representative of the Lord, with respect to Divine Good, and the Work of Salvation; the Garments of the Priesthood, or of its Holiness, were representative of Divine Truths from the Lord; the Ephod was representative of Divine Truth in its Last, or Ultimate, consequently of the Word in

in its literal Sense, for this is Divine Truth in its Ultimate; hence by the twelve precious Stones, with the Names of the twelve Tribes of Israel, which were the Urim and Thummim, were represented Divine Truth, as derived from Divine Good, in their universal Complex. Concerning the Ephod, with the Urim and Thummim, Moses hath these Words, *They shall make the Ephod of Gold, of Blue, and of Purple, of Scarlet and fine twined Linen; and they shall make the Breast-plate of Judgment with cunning Work, after the Work of the Ephod they shall make it; and shall set in it settings of Stones, even four Rows of Stones; the first Row shall be a Sardius, a Topaz, and a Carbuncle; and the second Row shall be an Emerald, a Sapphire, and a Diamond; and the third Row a Ligure, an Agate, and an Amethyst; and the fourth Row a Beryl, an Onyx, and a Jasper; and the Stones shall be with the Names of the Children of Israel; like the Engravings of a Signet: every one with his Name shall be according to the twelve Tribes; and Aaron shall carry on the Breast-plate of Judgment, the Urim and Thummim; and they shall be upon Aaron's Heart, when he goeth in before the Lord*, *Exod. xxviii. 6. 15, to 21, 30.* What is represented by Aaron's Garments, his Ephod, his Robe, his Coat, his Mitre, and his Belt, is explained in the Work intitled *ARCANA COELESTIA*, published at London, where, in treating on that Chapter, it is shewn, that by the Ephod is represented Divine Truth in its Last, or Ultimate; by the precious Stones therein are signified Truths, transparent by Virtue of Good; by twelve, in a four-fold Order, all those Truths from the first to the last; by the twelve Tribes of Israel, all Things relating to the Church; by the Breast-plate, Divine Truth derived from Divine Good in its universal Sense; by the Urim and Thummim the Brilliancy of Divine Truth derived from Divine Good in its Ultimates, for Urim signifieth a shining Fire, and Thummim Brilliancy, in the Angelic Tongue, and in the Hebrew Tongue Integrity. In the same spiritual Explanation it is also shewn, that Responses were given by the Variegations of Light, and by a tacit Perception, or a distinct Voice attending them, with many other Circumstances. From hence it may appear evident, that by those Stones were likewise signified Truths derived from Good in the ultimate Sense of the Word; nor are Responses from Heaven given by any other Means, inasmuch as in that Sense the Divine Proceeding is in its Fullness.

219. III. THAT THE SAME IS UNDERSTOOD BY THE PRECIOUS STONES IN THE GARDEN OF EDEN, WHEREIN THE KING OF TYRE IS SAID TO HAVE BEEN.

It is written in Ezekiel, *King of Tyre, thou sealest up the Sum full of Wisdom, and art perfect in Beauty; thou hast been in Eden the Garden of God; every*

every precious Stone was thy Covering, the Sardius, Topaz, and the Diamond, the Beryl, the Onyx, and the Jasper; the Sapphire the Emerald, and the Carbuncle, and Gold, chap. xxviii. 12, 13. By Tyre, in the Word, is signified the Church, with respect to the Knowledges of Goodness and Truth; by King is signified the Truth of the Church; by the Garden of Eden is signified Wisdom and Intelligence, derived from the Word; by precious Stones are signified bright transparent Truths by Virtue of Good, such as are in the literal Sense of the Word; and whereas these are signified by those Stones, therefore they are called his Covering; for that the literal Sense of the Word serveth as a Covering for the interior Senses, may be seen above, No. 213.

220. THAT TRUTHS AND GOODS IN THEIR ULTIMATES, SUCH AS ARE IN THE LITERAL SENSE OF THE WORD, ARE REPRESENTED BY THE CURTAINS, VAILS, AND PILLARS OF THE TABERNACLE.

By the Tabernacle, which Moses built in the Wilderness, is represented Heaven and the Church, wherefore its Form was pointed out by Jehovah on Mount Sinai; hence by all Things contained in that Tabernacle, as the Candlestick, the golden Altar for Incense, and the Table whereon was the Shew-bread, are represented, and signified, the Holy Things of Heaven and the Church; and by the Holy of Holies, where was the Ark of the Covenant, is represented and thence signified the inmost of Heaven and the Church; and by the Law written on two Tables is signified the Word; and by the Cherubims above it are signified Guards, to prevent the Violation of the Holy Things of the Word. Now forasmuch as Externals derive their Essence from Internals, and both the one and the other from what is inmost, which in the Tabernacle was the Law, therefore the holy Things of the Word are represented, and signified, by all Things belonging to the Tabernacle; hence it follows, that by the Ultimates of the Tabernacle, as the Curtains, the Vails, and the Pillars, which were its Coverings, Continents, and Firmaments, are signified the Ultimates of the Word, which are the Truths and Goods of its literal Sense; and because those Things were signified, therefore all the Curtains and Vails, were made of fine twined Linen, and Blue, and Purple, and Scarlet, with Cherubims, *Exod. xxvi. 1, 31, 36.* The general and particular Representations and Significations of the Tabernacle, and all that was in it, are explained in the ARCANAE COELESTIA, and it is there shewn, in treating on that Chapter of Exodus, that by the Curtains, and Vails, are represented the Externals of Heaven and the Church, consequently also the Externals of the Word; and further, that by fine Linen is signified Truth, from a spiritual Origin; by Blue, Truth from a
coelestial

celestial Origin; by Purple, celestial Good; by Scarlet, spiritual Good; and by Cherubims, the Guards of the interior Parts of the Word.

221. THAT THE SAME WAS REPRESENTED BY THE EXTERNALS OF THE TEMPLE AT JERUSALEM.

The Reason of this is, because the Temple, as well as the Tabernacle, is representative of Heaven and the Church, with this Difference only, that the Temple is representative of the Heaven in which dwell the spiritual Angels, whereas the Tabernacle is representative of the Heaven in which the celestial Angels dwell; the spiritual Angels are such as are principled in Wisdom from the Word, but the celestial Angels are such as are principled in Love from the Word. That by the Temple at Jerusalem, in its highest Sense is signified the Divine Humanity of the Lord, he himself teacheth in these Words, *Destroy this Temple, and in Three Days I will raise it up; but he spake of THE TEMPLE OF HIS BODY*, John ii. 19, 21; and wherever the Lord is understood, there also the Word is understood, inasmuch as he is the Word. Now since the Interiors of the Temple are representative of the Interiors of Heaven, and the Church, and so also of the Word, therefore its Exteriors are representative and significative of the Exteriors of Heaven, and of the Church, and consequently of the Exteriors of the Word, which are its literal Sense. Concerning the Exteriors of the Temple it is written, *that they were built of hewn Stone, and of Cedar within, and that all its Walls within were carved with Figures of Cherubims, Palm-Trees, and open Flowers; and that the Floor was overlaid with Gold*, 1 Kings, vi. 7. 29. 30. by all which are likewise signified the Externals of the Word, which are the Holy Things of its literal Sense.

222. VI. THAT THE WORD IN ITS GLORY WAS REPRESENTED IN THE PERSON OF THE LORD, AT HIS TRANSFIGURATION.

Concerning the Lord's Transfiguration in the Presence of Peter, James, and John, it is written, *that his Face did shine as the Sun, and that his Raiment was as the Light; and there appeared Moses and Elias talking with him; and that a bright Cloud overshadowed his Disciples; and that a Voice came out of the Cloud, saying, This is my Beloved Son, hear ye Him*, Matt. xvii. 1, to 5. I am informed, that the Lord, on this Occasion, represented the Word; by his Face, which shone as the Sun, was represented the Divine Good of his Divine Love; by his Raiment, which was as the Light, the Divine Truth of his Divine Wisdom; by Moses and Elias, the Historical and Prophetical Word; by Moses, the Word which was written by him, and in general the Historical Word, and by Elias the whole Prophetical Word; by the bright Cloud which overshadowed the Disciples, the Word

in its literal Sense; wherefore out of this a Voice was heard, saying, This is my beloved Son, hear Him: for all Messages and Responses from Heaven are constantly delivered by Means of Ultimates, such as are in the literal Sense of the Word; for thus they are in their Fullness from the Lord.

223. VII. THAT THE POWER OF THE WORD, IN ITS ULTIMATES, WAS REPRESENTED BY THE NAZARITES.

It is written in the Book of Judges, concerning Sampson, that he was a Nazarite from his Mother's Womb, and that his Strength consisted in his Hair; by the Word Nazarite and Nazariteship also is signified Hair. That Sampson's Strength consisted in his Hair is plain from these his own Words, *There hath not come a Razor upon mine Head, for I have been a Nazarite unto God from my Mother's Womb; if I be shaven, then my Strength will go from me, and I shall become weak, and be like any other Man.* Judges, xvi. 17. It is impossible for any one to know why the Nazariteship, by which is signified Hair, was instituted, and on what Ground it was that Sampson derived Strength from his Hair, unless he is first acquainted with the Signification of Head in the Word. By Head is signified Intelligence, which Angels and Men have from the Lord, by means of Divine Truth; hence by Hair is signified Intelligence in its Ultimates, or Extremes, as derived from Divine Truth. Forasmuch as this is the Signification of Hair, therefore it was ordained as a Law for the Nazarites, *That they should not shave the Hair of their Heads, because that is the Nazariteship of God upon their Heads,* Numb. vi. 1, to 21; and for the same Reason it was likewise ordained, *That the High-priest, and his Sons, should not (o) shave their Heads, lest they should die, and Wrath should come upon the whole House of Israel,* Levit. x. 6. Since Hair, by reason of this Signification, grounded in Correspondence, was so holy, therefore THE SON OF MAN, who is the Lord in respect to the Word, is described even as to his Hairs, *that they were white like Wool, as white as Snow,* Rev. i. 14. In like manner THE ANCIENT OF DAYS is described, Dan. vii. 9. Inasmuch as Hair signifieth Truth in its Ultimates, consequently the literal Sense of the Word; therefore they who despise the Word in the Spiritual World, become Bald, and on the contrary, they who have held the Word in much Esteem, and accounted it Holy, appear adorned with graceful and becoming Hair. It was on account of this Correspondence that the forty-two Children who called Elisha Bald-head, were torn in pieces by two She-Bears, 2 Kings, ii. 23, 24. for Elisha represented the Church, in respect to Doctrine derived from the Word

(o) In our English Translation we render this Word *uncover*.

Word, and She-Bears signify the Power of Truth in its Ultimates. The Reason why the Power of Divine Truth, or the Word is in its literal Sense is, because the Word in that Sense is in its Fullness, and the Angels of both the Lord's Kingdoms, together with Men on Earth, are united in that Sense.

224. VIII. OF THE INEXPRESSIBLE POWER OF THE WORD.

Scarce a single Person knoweth, at this Day, that there is any Power in Truths; for it is generally supposed that Truth is nothing more than a Word spoken by some Person of Authority, which on that Account ought to be attended to and obeyed, consequently, that it is only like Breath issuing from the Mouth, and creating a Sound in the Air; whereas Truth and Good are the constituent Principles of all Things existing, both in the Spiritual and Natural Worlds, and are the Essences by which the Universe was created, and by which it is preserved, and also by which Man was originally formed; wherefore these two Principles are All in All throughout the System of created Things. That the Universe was made by Divine Truth is expressly declared in John, *In the Beginning was the Word, and the Word was God; all Things were made by Him, and without him was not any Thing made that was made. And the World was made by him.* Chap. i. 1. 3. 10. And in David, *By the Word of the Lord were the Heavens made,* Psalm xxxiii. 6. By the Word, in both Passages, is meant Divine Truth. And whereas the Universe was created by it, therefore also it is preserved by it; for as Subsistence is perpetual Existence, so Preservation is perpetual Creation. As a Proof that Man was made by Divine Truth, it is to be observed, that all Things in Man have Relation to the Understanding, and the Will, and the Understanding is the Recipient of Divine Truth, and the Will of Divine Good; consequently the human Mind, which consisteth of those two Principles, is nothing else but a Form of Divine Truth and Divine Good, spiritually and naturally organized, which Form is, the human Brain; and whereas the whole Man is dependent on his Mind, therefore all Things in and belonging to the Body are Dependencies, which receive Life and Action from those two Principles. Hence now the Reason may appear why God came into the World as the Word, and was made Man, in order to effect Redemption; for God, on that Occasion, by means of the Humanity, which was Divine Truth, put on all Power, and cast down, subdued, and reduced to Obedience the Hells, which at that time had grown up even to the Heavens, where the Angels dwell; and this he effected, not by any oral Word, but by the Divine Word, which is Divine Truth; and afterwards he fixed a great Gulph between

between the Hells and the Heavens, which none from Hell can pass over; for if any one attempteth to pass, at his first Entrance into it, he is instantly tortured, like a Serpent on Plates of red hot Iron, or on a Bed of Ants; for Devils and Satans no sooner smell the Odour of Divine Truth, than they instantly throw themselves headlong into the Deep, and imprison themselves in Caverns, which they stop up so closely, that not a single Cleft is left open to admit the Light; the Reason is, because their Wills are in Evils, and their Understandings in Falses, consequently in the Opposites to Divine Good, and Divine Truth; and inasmuch as the whole Man consisteth of those two Principles of Life, therefore on the Perception of the Opposites, they are so grievously tortured from Head to Foot. Hence it may appear that the Power of Divine Truth is inexpressible; and since the Word, which is in the Christian Church, is the Continent of Divine Truth, in its three Degrees, it is evident that it is this which is meant by John, chap. i. 3, 10. That the Power of this is inexpressible, I could prove by much experimental Evidence exhibited before me in the Spiritual World; but whereas such Evidence would exceed all Belief, and might appear incredible, I think it best to be silent about it, only referring the Reader to what is said above on this Subject, No. 209. Hence will result this MEMORIAL, That the Church, which is under the Influence of Divine Truths, from the Lord, hath Power over the Hells, and is that Church of which the Lord said to Peter, *On this Rock will I build my Church, and the Gates of Hell shall not prevail against it*, Matt. xvi. 18. The Lord spake these Words after Peter's Confession, *that he was Christ the Son of the living God*, verse 16; this Truth is understood in that Passage by Rock; for by Rock, wheresoever it occurreth in the Word, is meant the Lord as to Divine Truth.

V.

That the Doctrine of the Church ought to be drawn from the literal Sense of the Word, and to be confirmed thereby.

225. It was shewn in the foregoing Article, that the Word, in its literal Sense, is in its Fullness, in its Holiness, and in its Power, and since the Lord is the Word, and the First and the Last, according to his own Declaration in the Revelations, chap. i. 17. it follows that the Lord, in that Sense, is most eminently present, and that by that Sense he teacheth and enlighteneth Mankind; but the Proof of this will fall under the following Propositions, I. *That the Word, without Doctrine, is unintelligible.* II. *That*

Doctrine

Doctrine ought to be drawn from the literal Sense of the Word. III. But that Divine Truth, which is of Doctrine, can appear to none, but those who are in Illumination from the Lord.

226. I. THAT THE WORD, WITHOUT DOCTRINE, IS UNINTELLIGIBLE.

The Reason is, because the Word, in its literal Sense, consisteth of mere Correspondencies, to the End that spiritual and cœlestial Things may be together in it, and that every single Expression may be their Continent and Support; therefore Divine Truths in the literal Sense are rarely found naked, but cloathed, in which State they are called the Appearances of Truth, and are for the most Part accommodated to the Apprehension of the Simple, who are not used to any Elevation of their Thoughts above visible Objects. There are also some Truths which appear like Contradictions, when nevertheless there is not a single Contradiction in the Word, if it be viewed in its own spiritual Light; in some Parts likewise of the prophetic Writings there is a Collection of Names of Places, and Persons, from which in the Letter, no Sense can be gathered. Such then being the Nature of the Word, in its literal Sense, it must be very evident that without Doctrine it cannot possibly be understood. But this will be best illustrated by Examples; it is said, for Instance, *that Jehovah repenteth*, Exod. xxxii. 12, 14. *Jonah. iii. 9. chap. iv. 2.* and it is also said, *that Jehovah doth not repent*, Numb. xxiii. 19. 1 Sam. xv. 29. which apparently contradictory Passages, without Doctrine, are not reconcileable. It is said that *Jehovah visiteth the Iniquity of the Fathers upon the Children, to the third and fourth Generation*, Numb. xiv. 18. and it is likewise said, *that the Fathers shall not be put to Death for the Children, neither the Children for the Fathers, but every Man shall be put to Death for his own Sin*, Deut. xxiv. 16. These Passages, without Doctrine, seem contradictory, but when illustrated by Doctrine they are in perfect Agreement. Jesus saith, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you*; without Doctrine it might be supposed, from these Words, that every one would certainly receive what he requesteth; but Doctrine teacheth, that whatsoever a Man asketh of the Lord, and under his Influence, that is granted him; for thus the Lord explaineth himself, *If ye abide in Me, and my Words abide in you, ye shall ask what ye will and it shall be done unto you*, John, xv. 7. The Lord saith, *Blessed are the Poor, for theirs is the Kingdom of God*, Luke vi. 20. Without Doctrine it may be imagined that Heaven is designed for the Poor, and not for the Rich, but Doctrine teacheth that the Poor in Spirit are here meant; for the Lord saith in another Place, *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven*, Matt. v. 5. Again the Lord saith, *Judge not, and ye shall not be judged, for with what Judgment*

ment ye judge, ye shall be judged, Matt. vii. 1, 2. Luke vi. 37. without Doctrine a Person might here be led to this Conclusion, that he ought not to judge, in respect to an evil Man, that he is evil; whereas from Doctrine it appeareth, that it is lawful to judge, if it be done righteously, for the Lord saith, *Judge righteous Judgment*, John, vii. 24. Again the Lord saith, *Be not ye called Rabbi, for one is your Master, even Christ; and call no Man your Father upon Earth, for one is your Father in Heaven; neither be ye called Masters, for one is your Master, even Christ*, Matt. xxiii. 8, 9, 10. These Words, unexplained by Doctrine, would seem to imply, that it is not lawful to call any Person Rabbi, Father, or Master; whereas by Doctrine we learn, that this is lawful in a natural Sense, though it be unlawful in a spiritual Sense. Again, Jesus said to his Disciples, *when the Son of Man shall sit upon the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel*, Matt. xix. 28. From these Words it might be concluded, that the Disciples of the Lord are to sit hereafter in Judgment, when the Truth is, they cannot judge any Person; Doctrine therefore must explain how this Mystery is to be understood, and thus unfolds it, by teaching that the Lord alone, who is Omniscient, and knoweth all Hearts, is to sit in Judgment, and is able to judge; and that by his twelve Disciples is meant the Church, in respect to all the Truths, and Goods, which it hath from the Lord, by Means of the Word; from whence Doctrine concludes that those Truths and Goods are to judge every one, according to the Words of the Lord in *John*, chap. iii. 17, 18. chap. xii. 47, 48. Several Cases of a similar Kind occur in the Word, from which it manifestly appears that the Word, without Doctrine, is unintelligible.

227. The Word, by Means of Doctrine, is not only rendered intelligible, but also rendered bright and shining in the Understanding; for it is then like a Candlestick, full of lighted Candles, whereby a Man seeth what was before invisible, and understandeth what was before unintelligible; the obscure and discordant Passages he either doth not see, and therefore taketh no Notice of them, or he seeth, and by Means of Doctrine reconcileth them to each other. That Men see, and also explain the Word according to Doctrine, is clear from the Practice of all Christian Churches; the Reformed see it by the Light of their Doctrine, and explain it accordingly; the Roman Catholics, and even the Jews do the same, with respect to their Doctrine; consequently, where the Doctrine is false, Men see falsely, and give false Interpretations, but where the Doctrine is true, they see and interpret according to Truth. Hence it is evident that true Doctrine is like a Lantern in a dark Night, or like a Guide-post to direct Travellers in the right Way.

228. From

228. From what hath been said it is very clear, that they who read the Word without Doctrine are in the dark concerning every Truth, and that their Minds must be wavering, and unsettled, prone to Errors, and easily betrayed into Heresies, which they will even embrace with Eagerness, in case they are supported by the Authority, and favourable Opinion of Mankind, and that they may do it with a safe Reputation; for the Word is to them as a Candlestick without a Light in it, and they fancy they see a Variety of Things therein, but their Sight is obscured, and they scarce discern a single Object, inasmuch as they are without the Light of Doctrine, which is the only Light whereby the Contents of the Word can be discovered. I have seen such Persons examined by the Angels, and it was found that they could confirm, by the Word, whatsoever Opinion they pleased, and that they do confirm particularly all such Opinions, and Tenets, as favour Self-love, and the Love of those whom they study to oblige; but I have observed them stripped of their Garments, which is a Sign that they were bare of Truths; for Garments in the Spiritual World are Truths.

229. II. THAT DOCTRINE OUGHT TO BE DRAWN FROM THE LITERAL SENSE OF THE WORD, AND TO BE CONFIRMED THEREBY.

The Reason of this is, because the Lord is present in that Sense, teaching and enlightening the Mind; for all the Lord's Operations are performed in Fullness, and the Word, in its literal Sense is in its Fullness, as was shewn above; and this is the true Ground why Doctrine ought to be drawn from the Sense of the Letter. The Doctrine of genuine Truth may also be fully drawn from the literal Sense of the Word; for the Word in that Sense is like a Person with his Clothes on, whose Face notwithstanding is bare, and his Hands also are bare; and thus all Things in the Word, which appertain to the Faith and Life of Man, and consequently to Salvation, are bare and naked, but the rest are covered, and cloathed; and in many Places, where they are cloathed, they appear through their Cloathing, as Objects appear through a thin Veil of Silk thrown over the Face. The Truths of the Word also in Proportion as they are multiplied by the Love thereof, and by that Love are arranged in Order, in the same Proportion do they appear more distinct, and shine with greater Brightness through their outward Covering.

230. It may be imagined that the Doctrine of genuine Truth might be collected from the spiritual Sense of the Word, which is learnt by the Science of Correspondencies; but Doctrine is not attainable by Means of that Sense, but only capable of receiving Illustration, and Confirmation
from

from it; for as was observed above, No. 208. it is possible for a Person to falsify the Word by some Correspondencies with which he is acquainted, when he connecteth them together, and applieth them to the Confirmation of particular Opinions rooted in his Mind, in consequence of the Principles he hath imbibed. Besides, the spiritual Sense of the Word is opened to Man by the Lord alone, and is guarded by Him, as the angelic Heaven is guarded, where that Sense is received, and known.

231. III. THAT GENUINE TRUTH, WHICH MUST RESULT FROM DOCTRINE, IN THE LITERAL SENSE OF THE WORD, IS APPARENT ONLY TO THOSE, WHO ARE IN ILLUMINATION FROM THE LORD.

Illumination cometh from the Lord alone, and abideth with those who love Truths for Truth's Sake, and apply them to the Purposes of a good Life; none else can receive Illumination from the Word. The Reason why Illumination cometh from the Lord alone is, because the Word is from Him, and consequently He is in the Word; and the Reason of its abiding only with those, who love Truths for Truth's Sake, and apply them to the Purposes of a good Life is, because they are in the Lord, and the Lord in them; for the Lord is Truth itself, as was shewn in the Chapter concerning Him; and the Lord is then loved, when Men live according to his Divine Truths, consequently, when by Virtue thereof they bring forth the Fruits of good and useful Services; according to these Words in John, *At that Day ye shall know that ye are in Me, and I in you; he that hath my Commandments, and keepeth them, he it is that loveth me; and I will love him, and will manifest myself to him; and will come unto him, and make my Abode with him,* chap. xiv. 20, 21, 23. These are they who are in Illumination when they read the Word, and to whom the Word appears in its Brightness, and Transparence. The Reason why the Word appears to such in its Brightness, and Transparence, is, because there is both a spiritual and celestial Sense in every Part of the Word, and these Senses are in the Light of Heaven, wherefore the Lord, by the Influx of these Senses, and their Light, entereth into the natural Sense of the Word, and the Light thereof abiding in Man; hence Man acknowledgeth the Truth from an interior Perception, and afterwards seeth it in his own Thought, and that as often as he is in the Affection of Truth for Truth's Sake; for Perception cometh from Affection, and Thought from Perception, and thence ariseth Acknowledgment, which is called Faith.

232. The very Reverse happeneth, where Men interpret the Word by the Doctrine of False Religion, and particularly where they confirm such Doctrine by the Word, with no other View than their own Glory, and the

the Acquirement of worldly Wealth; with such Persons the Truths of the Word appear as in the Shades of Night, and its Falses as in the Light of Day; they read Truths, but they do not see them, and if they see the Shadow of them they falsify them; these are they whom the Lord describeth, as *having Eyes, and yet they see not, and Ears, and yet they do not understand*, Matt. xiii. 14, 15. Hence their Light, in spiritual Things, or such as regard the Church, becometh merely natural, and their intellectual Sight is like that of a Person who imagineth he seeth Phantoms, when he raiseth himself in his Bed, or like that of a Man walking in his Sleep, who fancieth himself broad awake.

233. I have been permitted to converse with several after Death, who believed they should shine as the Stars in the Firmament, because as they said, they had accounted the Word holy, had often perused it, and had collected many Things from it, whereby they had confirmed the Tenets of their particular Faith, and had acquired the Reputation of being great Scholars and learned Men; in consequence whereof they supposed they should be advanced to the Dignity of a Michael or a Raphael; but on their Examination, respecting the Love which influenced them in their Study of the Word, it was discovered, that some of them had studied it from a Principle of Self-Love, with a View to acquire Rank and Distinction in the Church, and some from a Principle of worldly Love, with a View to Preferment and Gain; on their Examination also, respecting what they had learnt from the Word, it was discovered that they did not know a single genuine Truth, but only what may be called Truth falsified, which, in its own proper Nature, is the False in a State of Putridity; for in Heaven it stinketh; and they were informed that this was a Consequence of reading the Word only with a View to themselves, and the World, without regarding the Truth of Faith, and the Good of Life, as the Ends of their Reading; for in this Case, where selfish and worldly Love are the Ends, the Mind, in reading the Word, abideth in Itself, and in the World, and consequently is confined in its Thoughts to its own *Proprium*, or Selfhood, which is in utter Darkness respecting all Things that relate to Heaven and the Church; so that, in such a State, it is impossible for Man to be under the Lord's Guidance, and to be elevated into the Light of Heaven; and of consequence it is impossible he should receive any Influx from the Lord through Heaven. I have also seen such Persons admitted into Heaven, but when they were discovered to be without Truths, they were cast headlong down again; yet still they remained full of a Conceit that they deserved to be in Heaven. The Case is different with those who have studied the Word out of a pure Affection towards the Knowledge of Truth

for Truth's Sake, and because it is a Means of promoting the Uses and Purposes of a good Life, not only in respect to themselves, but their Neighbour; I have seen such raised up into Heaven, and thereby into the Light, wherein Divine Truth there appeareth, and instantly exalted to Angelic Wisdom, and all the Happiness which the blessed Angels enjoy.

VI.

That by the literal Sense of the Word Man hath Conjunction with the Lord, and Consociation with the Angels.

234. The Reason why Man hath Conjunction with the Lord, by means of the Word, is because He is the Word, that is, the very Divine Truth, and Divine Good contained therein; and the Reason why such Conjunction is effected by the literal Sense is, because the Word, in that Sense, is in its Fullness, in its Holiness, and in its Power, as was shewn above; this Conjunction is not apparent to Man, but is wrought in the Affection and Perception of Truth. The Reason of Man's Consociation with Angels, by means of the literal Sense, is, because the spiritual and cœlestial Senses are contained in that Sense, and the Angels are in those Senses, the Angels of the Lord's spiritual Kingdom in the spiritual Sense of the Word, and the Angels of the Lord's cœlestial Kingdom in its cœlestial Sense; there is an Evolution or Unfolding of those two Senses effected by Virtue of the literal Sense, whilst it is read by a Person who accounteth the Word holy. Such Evolution is instantaneous, consequently Consociation is so likewise.

235. That the spiritual Angels are in the spiritual Sense of the Word, and the cœlestial Angels in its cœlestial Sense, was proved to me by manifold Experience; it was given me to perceive, that whilst I was reading the Word in its literal Sense, Communication was opened thereby with the Heavens, sometimes with one Society, sometimes with another; what I understood according to a natural Sense, the spiritual Angels understood according to a Spiritual Sense, and the Cœlestial Angels according to a Cœlestial Sense; and this in an Instant of Time; and whereas this Communication hath been perceived by me many thousand Times, I have not a single Doubt remaining as to the Reality of it. There are Spirits also, who are below the Heavens, and abuse this Communication; for they read over particular Passages in the literal Sense of the Word, and immediately observe and note the Society with which Communication is effected. From these Circumstances it is given me to know, by sensible Experience, that

that the Word, as to its literal Sense, is a Divine Medium of Conjunction with the Lord, and of Consociation with the Angels of Heaven.

236. But we will illustrate, in some particular Cases, after what Manner the Spiritual Angels perceive their Sense, and the celestial Angels their's, from the literal Sense, whilst Man is reading the Word. Let us take as Examples, four Commandments of the Decalogue, beginning with the SIXTH, *Thou shalt do no Murder*; by doing Murder, Man understandeth not only the taking away another's Life, but likewise bearing Malice and Hatred in the Heart, and breathing a revengeful Spirit against any Person: whereas by doing Murder a spiritual Angel understandeth, to play the Devil's Part, and destroy Men's Souls; and a celestial Angel, by doing Murder, meaneth to hate the Lord and the Word. So with respect to the SEVENTH COMMANDMENT, *Thou shalt not commit Adultery*; by committing Adultery Man understandeth to commit Whoredom, to be guilty of obscene Practices, to indulge in wanton Discourse, and to entertain filthy Thoughts: whereas a spiritual Angel, by committing Adultery meaneth, to adulterate the Goods of the Word, and to falsify its Truths; but a celestial Angel, by committing Adultery, meaneth, to deny the Divinity of the Lord, and to prophane the Word. Again, in the EIGHTH COMMANDMENT, *Thou shalt not steal*; by stealing, Man understandeth, to rob, to defraud, and under any Pretence to take from another what belongs to him; whereas a spiritual Angel, by stealing, meaneth to deprive others of their Truths, and Goods, of Faith, by means of Falses and Evils; but a celestial Angel by stealing meaneth, to attribute to himself what belongeth to the Lord, and to appropriate to himself his Righteousness, and Merit. Lastly, in the NINTH COMMANDMENT, *Thou shalt not bear false Witness*; by bearing false Witness, Man understandeth also to tell Lies, and to defame any Person; whereas a spiritual Angel, by bearing false Witness, meaneth, to declare, and endeavour to persuade others, that what is false is true, and what is evil is good, and *vice versa*; but the celestial Angel, by bearing false Witness, meaneth, to blaspheme the Lord, and the Word. These Instances may serve to shew, after what manner the spiritual and celestial Sense of the Word is unfolded and extracted from the natural Sense, in which they are contained; and what is wonderful, the Angels extract their Senses without having any Knowledge of a Man's Thoughts; but still the Thoughts of Angels and Men make one by Correspondencies, like End, Cause, and Effect; for Ends do actually exist in the celestial Kingdom, Causes in the spiritual Kingdom, and Effects in the natural Kingdom; hence then the Consociation of Men with Angels is effected by the Word.

237. The Reason why a spiritual Angel, from the literal Sense of the Word, extracts and calls forth spiritual Things, and a coelestial Angel coelestial Things; is, because those Things are in Agreement with their Natures, and are homogeneous therewith; and this may be illustrated by similar Cases in the three Kingdoms of Nature, the Animal, the Vegetable, and the Mineral. In the ANIMAL KINGDOM, for Instance, when the Food is turned to Chyle, the Blood-Vessels extract from thence and call forth their Blood, the nervous Fibres their Juices, and the Substances, whence those Fibres originate, their Spirit. In the VEGETABLE KINGDOM; a Tree with its Trunk, Branches, Leaves, and Fruits, is supported on its Root, and out of the Ground, by means of its Root, extracteth, and calleth forth a denser Juice for the Trunk, Branches and Leaves, a purer for the fleshy Part of the Fruit, and the purest of all for the Seeds within the Fruit. So lastly, in the MINERAL KINGDOM; Minerals in some Places, in the Bowels of the Earth, are impregnated with Gold, Silver, Copper, and Iron; and from the Vapours, and Effluvias, which issue out of the Rocks, the Gold, the Silver, the Copper, and Iron attract their several Elements, whilst the watry Element is the Medium of Conveyance for the other Elements to the several Substances recipient of them.

238. The Word, in its literal Sense, is like a Cabinet, which contains precious Stones, Pearls, and Diadems, arranged in exact Order; and where a Man accounteth the Word holy, and readeth it for the Sake of its Uses in respect to Life, the Thoughts of his Mind may be compared with a Person who taketh such a Cabinet in his Hand, and sendeth it up towards Heaven, when lo! it flies open in its Ascent, and its precious Contents are exposed to the Sight of the Angels, who take great Delight in looking at and examining them; this Delight of the Angels is communicated to Man, and causeth Consociation; and likewise a Communication of Perceptions. By reason of this Consociation with Angels, and Conjunction with the Lord, the HOLY SUPPER was instituted, in which THE BREAD is made, in Heaven, Divine Good, and THE WINE is made Divine Truth, both from the Lord. Such is the Correspondence established by Creation, to the Intent, that the Angelic Heaven, and the Church on Earth, and in general the spiritual World, and the natural World may make One, and that the Lord may join himself with both together.

239. The Reason why the Consociation of Man with the Angels is effected by the natural, or literal Sense of the Word is, because in every Man, by Virtue of Creation, there are three Degrees of Life, the coelestial, the spiritual, and the natural; Man however is in the natural Degree, so long

long as he continueth in this World, and at the same Time so far in the Spiritual-Angelic Degree, as he is under the Influence of genuine Truths, and so far in the Coelestial-Angelic Degree, as he liveth a Life according to those Truths; nevertheless he is not admitted into the true Spiritual, and true coelestial Degrees till after Death, inasmuch as they are both included, and hid within his natural Ideas; wherefore when the natural is put off by Death, the spiritual and coelestial remain, and the Ideas of his Thought then flow from those purer Principles. From what hath been said, it must appear evidently, that the Word alone containeth Spirit and Life, as the Lord saith, *The Words which I speak unto you are Spirit and Life*, John vi. 63. *The Water which I will give you shall be a Well of Water springing up unto everlasting Life*, John iv. 14. *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, Matt. iv. 4. *Labour not for the Meat that perisheth, but for that Meat which endureth unto everlasting Life, which the Son of Man shall give unto you*, John, vi. 27.

VII.

That the Word is in all the Heavens, and that Angelic Wisdom is thence derived.

240. That the Word is in the Heavens hath remained a Secret to Mankind unto this Day, nor could it be made known so long as the Church was ignorant of the Existence of Angels and Spirits, and that they have Faces and Bodies like Men in this our World, and other Things amongst them similar to what we see amongst Men on Earth, in all Respects but this, viz. that they themselves are spiritual Beings, and that all Things which they have amongst them are from a spiritual Origin; whereas Men on Earth are natural Beings, and all Things amongst them are from a natural Origin. So long as the Church was in such Ignorance, it could never be known that the Word is also in the Heavens, and that it is read by the angelic Inhabitants, and also by the SPIRITS who are under the Heavens. But lest this Truth should remain for ever a Secret, it hath been granted me to be in Fellowship with Angels, and Spirits, and to converse with them, and to see what is in their Worlds, and afterwards to relate to Mankind many of the Things which I have seen, and heard; this I have done in a Treatise concerning HEAVEN AND HELL, published at London in the Year 1758; from which Work it will appear that Angels and Spirits are Men, and that they have amongst them an Abundance of all
such

such Things as exist amongst Men on Earth. That Angels and Spirits are Men may be seen in that Treatise, No. 73, to 77. and No. 453, to 456. That the same Things exist amongst them that exist here amongst Men, No. 170, to 190. Also, that they have amongst them Divine Worship, and Preaching in their Temples, No. 221, to 227; and that they have likewise Writings, and Books, No. 253, to 264; and also the Holy Scripture, or Word, No. 259.

241. As to what respects the Word in Heaven, it is written in a spiritual Style, which differs entirely from a natural Style; a spiritual Style consisteth of mere Letters, each whereof involves some particular Sense, and there are small Lines, Marks, and Dots, above, and between the Letters, and inserted in them, which exalt the Sense. The Letters in use amongst the Angels of the spiritual Kingdom are like the Letters used in printing amongst Men; and the Letters in Use amongst the Angels of the coelestial Kingdom are, in some Societies, like Arabick Characters, in others like the old Hebrew Letters, but inflected above, and beneath, with Signatures above, between, and within them, each whereof involves some entire Sense in itself. Inasmuch as their Writing is of such a Nature, therefore the Names of Persons, and Places, which occur in the Word, are expressed amongst them by Signatures, in consequence whereof the wiser Angels understand what spiritual and coelestial Meaning is signified by each; as by Moses, the Word of God which he wrote, and in general the Historical Word; by Elias, the prophetic Word; by Abraham, Isaac, and Jacob, the Lord with respect to his Divine-coelestial, his Divine-spiritual, and his Divine-natural; by Aaron the priestly Office, by David, the kingly Office, each in Relation to the Lord; by the Names of the Sons of Jacob, or the twelve Tribes of Israel, various Things respecting Heaven, and the Church; so also by the Names of the Lord's twelve Disciples; by Zion, and Jerusalem, the Church in Regard to Doctrine derived from the Word; by the Land of Canaan, the Church itself; by the Places and Cities therein, on this Side the River Jordan, and beyond it, various Things relating to the Church, and its Doctrine. The Case is the same in respect to Numbers; they do not occur in the Copies of the Word written in Heaven, but instead of them are expressed the real Things, with which the Numbers correspond. Hence it is plain to see, that the Word in Heaven, as to the literal Sense, is similar to, and at the same time corresponding with, our Word, and consequently that they are One. It is a wonderful Consideration, that the Word in Heaven is so written, that the Simple understand it in Simplicity, and the Wise in Wisdom;

Wisdom; for there are several Dots and Signatures over the Letters, which, as was observed, exalt the Sense, but which the Simple do not attend to, nor have any Knowledge of; whereas the Wise are attentive to them, every one in Proportion to his Wisdom, from the lowest to the highest. A Copy of the Word, written by Angels under the Lord's Inspiration, is kept by every Society, in a sacred Repository appointed for that Purpose, lest it should suffer any Alteration in any of its Points, and Signatures. The Word in our World is similar to the Word in Heaven in this respect, that the Simple understand it in Simplicity, and the Wise in Wisdom, but yet this Difference of Understanding, in both Worlds, ariseth from a different Ground, and is effected in a different Manner.

242. The Angels themselves confess that they derive all their Wisdom from the Word, for in Proportion as their Understanding of the Word is enlarged, in the same Proportion the Light, wherein they dwell, is increased; the Light of Heaven is Divine Wisdom, which, in the Eyes of the Angels, hath the Appearance of Light. In the sacred Repository, wherein the Copy of the Word is kept, the Light is bright, and flaming, exceeding every Degree of Light, that shineth in the other Parts of Heaven without. The Wisdom of the coelestial Angels exceedeth the Wisdom of the spiritual Angels, almost as much as the Wisdom of the spiritual Angels exceedeth the Wisdom of Men; and the Reason is, because the coelestial Angels are in the Good of Love from the Lord, and the spiritual Angels are in the Truths of Wisdom from the Lord; and wherever the Good of Love is, there Wisdom resideth at the same Time; but where the Truths of Wisdom are, there no more true Wisdom resideth, than in Proportion to the Good of Love by which it is attended: This is the Reason why the Word, in the Lord's coelestial Kingdom, is written differently from the Word in his spiritual Kingdom; for in the Word of the coelestial Kingdom are expressed the Goods of Love, and the Signatures are Affections of Love, but in the Word of the spiritual Kingdom are expressed the Truths of Wisdom, and the Signatures are the interior Perceptions of Truth. Hence we may conclude how great Wisdom lieth concealed in the Word, which we have here on Earth; for therein is hid all angelic Wisdom which is inexpressible; and every Man is admitted into that Wisdom after Death, who is made an Angel by the Lord, through the Word.

VIII.

That the Church existeth by Virtue of the Word, and acquireth a Nature and Quality amongst Men, according to their Understanding of the Word.

243. That the Church existeth by Virtue of the Word cannot possibly be a Matter of Doubt, inasmuch as it was shewn above that the Word is Divine Truth, No. 189, to 192; and that the Doctrine of the Church is derived from the Word, No. 225, to 233. and that Conjunction with the Lord is effected by Means of the Word, No. 234. to 239. but that the Understanding of the Word constituteth the Church, this may be made a Matter of Doubt, inasmuch as there are some who believe, that they belong to the Church merely because they are in Possession of the Word, and read it, or hear it from a Preacher, and have some Knowledge of its literal Sense; although in the mean time they are totally ignorant of its true Meaning, and how it is to be understood in its different Passages, and very frequently make this of small Account. It will therefore be necessary to prove, that it is not the Word which constituteth the Church, but the right Understanding thereof, and that the Church acquireth a Nature, and Quality, according to the Understanding of the Word amongst its Members.

244. The true Ground, and Reason, why the Nature and Quality of the Church depend on the Understanding of the Word is, because the Nature and Quality of the Church depend on the Truths of Faith, and the Goods of Charity, and these are two Universals, which are not only scattered through every part of the literal Sense of the Word, but also lie concealed within, like Jewels in a Treasure-house. The Contents of the literal Sense are apparent to every Man; because they lie immediately before his Eyes, but the latent Contents of the spiritual Sense appear only to those, who love Truths for the sake of Truths, and do Good for the sake of Good; to such the Treasure is discovered, which the literal Sense hideth, and guardeth, and these Contents of the spiritual Sense are the essential Constituents of the Church.

245. That the Nature and Quality of the Church depend on its Doctrine is generally acknowledged, nevertheless it is not mere Doctrine which establisheth the Church, but the Soundness, and Purity of Doctrine, consequently

sequently the Understanding of the Word; for Doctrine doth not establish and constitute the Church in the Heart of each Individual Man, but Faith and Life agreeable thereto; in like Manner the Word doth not establish and constitute the Church in the Hearts of Individuals, but a Faith conformable to the Truths, and a Life conformable to the Goods, which each Individual Man extracts thence, and applieth to his own State and Case. The Word is like a Mine, in whose Depths is contained an Abundance of Gold and Silver; or like a Mine, which, the deeper it is penetrated, exhibits precious Stones of a higher, and more excellent Value; and these Mines are opened according to the Understanding of the Word; for if it be not understood, as it is in its true Nature, in its inmost Contents, and in its Depths, it is impossible it should constitute the Church amongst Men, any more than the Mines of Gold, and precious Stones, in the Kingdoms of Asia, would make an European rich, unless he had some share in the actual Possession of them. The Word, amongst such as seek to collect thence the Truths of Faith, and the Goods of Life, is like the Treasures belonging to the King of Persia, or the Great Mogul, or the Emperor of China; and the Members of the Church are like the Governors set over those Treasures, who have the Liberty of taking what they please for their own Use; whereas they who only have the Word in their Possession, and read it, without ever seeking after genuine Truths for the Establishment of their Faith, and genuine Goods for the Purposes of Life, are like those who only know by Hearsay that such Treasures exist, but never receive a Penny of them for their own Use. They who have the Word in their Possession, and yet never draw from thence the Understanding of genuine Truth, or the Affection of genuine Good, are like those Persons who fancy themselves rich in consequence of having borrowed Money from others, or that they are the real Owners of Estates, Houses, and Goods, which they only rent, and hire; than which there cannot be a more palpable Delusion. They may be further compared with those who are clad in rich Garments, and are carried in Chariots of Gold, with a numerous Train of Guards, and Attendants, and yet have no Property in all this stately Equipage, and Retinue.

246. Such was the Jewish Nation when the Lord appeared amongst them, and therefore in Consequence of their possessing the Word, they were likened by the Lord to a rich Man, cloathed in Purple, and fine Linen, who fared sumptuously every Day; and yet this rich Man had never extracted from the Word so much Truth, and Goodness, as to shew Mercy and Compassion to poor Lazarus, who lay at his Gates full of Sores; for the Jews did not only neglect to appropriate to themselves any Truths

from the Word, but they appropriated Falses, in such Abundance, that at Length no Truth could be seen by them; for Truths are not only concealed by Falses, but are also obliterated, and rejected; and hence it was, that they did not acknowledge the Messiah, although all the Prophets had announced his Advent.

247. The Prophets in many Parts of their Writings describe the Israelitish, and Jewish Church, as totally destroyed, and annihilated, in consequence of falsifying the Sense, or right Understanding of the Word; for the Destruction of the Church proceedeth from no other Source than this. The Understanding of the Word, both true and false, is described in the prophetic Writings by EPHRAIM, and particularly in the Prophet Hosea; for by Ephraim in the Word is signified the Understanding of the Word in the Church. Inasmuch as the Understanding of the Word constituteth the Church, therefore Ephraim is called A DEAR SON, AND A PLEASANT CHILD, *Jerem. xxxi. 20. THE FIRST-BORN, Jerem. xxxi. 9. THE STRENGTH OF THE HEAD OF JEHOVAH, Psalm, lx. 7. cviii. 8. A MIGHTY MAN, Zech. x. 7. FILLED WITH THE BOW, Zech. ix. 13.* and the Children of Ephraim are called ARMED, and CARRIERS OF BOWS, *Psalm, lxxviii. 9.* for by Bow is signified Doctrine, derived from the Word, combating with Falses. For the same Reason also *Israel set his right Hand upon Ephraim, and blessed him, and set him before Manasseh, Gen. xlviii. 5, 14, 20.* and for the same Reason *Ephraim, with his Brother Manasseh, under the Name of their Father Joseph, was exalted by Moses, in his blessing of the Children of Israel, above all the rest, Deut. xxxiii. to 17.* But the State and Nature of the Church, when the Understanding of the Word is destroyed, is also described in the Writings of the Prophets by Ephraim, particularly in Hosea, as in these Passages, *Israel and Ephraim shall fall in their Iniquity; Ephraim shall be desolate; Ephraim is oppressed and broken in Judgment, chap. v. 5, 9, 11, 12, 13, 14. O Ephraim what shall I do unto thee? For thy Goodness is as a Morning Cloud, and as the early Dew it goeth away, Hosea, vi. 4. They shall not dwell in the Lord's Land; but Ephraim shall return to Ægypt, and shall eat unclean Things in Assyria, Hosea, ix. 3.* The Lord's Land is the Church; Ægypt is the Scientific of the natural Man; Assyria is Reasoning founded thereon, therefore it is said that Ephraim shall return into Ægypt, and shall eat unclean Things in Assyria. *Ephraim feedeth on Wind, and followeth after the East Wind; he daily increaseth Lyes, and Desolations; he maketh a Covenant with Assyria, and Oil is carried into Ægypt. Hosea xii. 1.* To feed on Wind, to follow after the East-Wind, to increase Lyes and Desolation, is to falsify Truths, and so to destroy the Church. The same is signified also by the Whoredom of Ephraim; for Whoredom signifieth the Falsification

Falsification of the Understanding of the Word, that is, of its genuine Truth, as in these Passages, *For now O Ephraim thou committest Whoredom, and Israel is defiled*, Hosea, v. 3. *I have seen an horrible Thing in the House of Israel; there is the Whoredom of Ephraim, and Israel is defiled*, Hosea, vi. 10. Israel meaneth the true Church, and Ephraim is the Understanding of the Word, which determines the State and Quality of the Church; wherefore it is said, Ephraim committeth Whoredom, and Israel is defiled. Forasmuch as the Church amongst the Children of Israel, and Judah, was totally destroyed by Falsifications of the Word, therefore it is said of Ephraim, *I will give thee up Ephraim, I will deliver thee up Israel, I will make thee as Admah, I will set thee as Zeboim*, Hosea, xi. 8. Now since the Prophet Hosea, from the first Chapter to the last, treateth of the Falsification of the genuine Understanding of the Word, and of the consequent Destruction of the Church, therefore he was commanded, for the purpose of representing that State of the Church, *to take unto himself a Wife of Whoredoms, and Children of Whoredoms*, chap. i. 1. and again, *to take to himself an Adulteress*, chap. iii. 1. We have quoted these Passages, for the Sake of shewing, and proving from the Word, that the State and Nature of the Church is always to be determined by its Understanding of the Word; and that it acquireth an excellent and precious Quality, if its Understanding be grounded on the genuine Truths of the Word, but that it is destroyed, and defiled, if it be grounded on Truths falsified.

IX.

That the Marriage of the Lord and his Church, and consequently the Marriage of Goodness and Truth, is in every Part of the Word.

258. That the Marriage of the Lord and his Church, and consequently the Marriage of Goodness and Truth, is in every Part of the Word, hath never yet been discovered by mortal Eyes, nor could it be discovered so long as the spiritual Sense of the Word remained unknown, inasmuch as it is this Sense which can alone make manifest such a Marriage. For there are two Senses contained in the Word, which lie concealed in its literal Sense, and which are called Spiritual and Cœlestial; what belongeth to the Spiritual Sense of the Word hath more particular Relation to the Church, and what belongeth to the Cœlestial Sense to the Lord; the Contents also of the spiritual Sense have Relation to Divine Truth, and the Contents of the Cœlestial

Cœlestial Senſe to Divine Good; and this is the Ground of the above-mentioned Marriage in the Word. But this is only apparent to thoſe who, by Virtue of the Spiritual and cœleſtial Senſe of the Word, are acquainted with the Signification of its Names, and Expreſſions; for ſome particular Names and Expreſſions are predicated of Good, and ſome of Truth, and ſome include both; wherefore without the Knowledge of ſuch Signification, it is impoſſible to ſee how ſuch a Marriage exiſteth in every part of the Word; and this is the Reaſon why this *Arcanum* was never heretofore diſcovered. Inaſmuch as ſuch a Marriage exiſteth in every Part of the Word, therefore we frequently find in the Word two Expreſſions, which appear like Repetitions of one and the ſame Thing: whereas they are not Repetitions, but one hath Relation to Good, and the other to Truth, and both taken together effect the Conjunction of Good and Truth, and conſequently make them one. This is the true Ground of the Divine Sanctity of the Word; for in every Divine Work there is a Conjunction of Good with Truth, and of Truth with Good.

249 The Reaſon why we aſſert the Marriage of Good and Truth in the Word to be a Conſequence of the Marriage of the Lord and the Church therein is, becauſe wherever the Marriage of the Lord and the Church is, there alſo is the Marriage of Good and Truth, inaſmuch as the latter Marriage is derived from the former; for whiſt the Church, or any of its Members, are under the Influence, and in the Poſſeſſion of Truths, then the Lord, by Virtue of his Influencing Good, enters into thoſe Truths, and communicates Life to them; or what amounts to the ſame, whiſt any Member of the Church is in the Underſtanding of Truth, then the Lord, by Influx of the Good of Charity, enters into that Underſtanding, and thereby infuſeth Life into it. There are two Faculties, or Forms of Life in every Man, which are called Underſtanding, and Will; the Underſtanding is the Recipient of Truth, and conſequently of Wiſdom, and the Will is the Recipient of Good, and conſequently of Charity; theſe two Faculties, or Forms, ought to be united and make one, in Order that Man may become a Member of the Church, and they are ſo united, when a Man formeth his Underſtanding of genuine Truths, which is done, to all Appearance, as of Himſelf, and when his Will is replenished with the Good of Love, which is effected by, and from the Lord; hence Man deriveth the Life of Truth, and the Life of Good, the Life of Truth in his Underſtanding, and the Life of Good in his Will, which being united conſtitute no longer two, but one Life. Herein conſiſteth the Marriage of the Lord, and the Church, and alſo the Marriage of Goodneſs and Truth in Man.

250. That there are two Expressions used in the Word, which appear like Repetitions of the same Thing, must be evident to every attentive Reader; as for Instance, Brother and Companion, Poor and Needy, Wilderness and Desert, Vanity and Emptiness, Enemy and Adversary, Sin and Iniquity, Anger and Wrath, Nation and People, Joy and Gladness, Weeping and Mourning, Justice and Judgment, &c. which appear to be synonymous Expressions, when in Fact they are not; for the Terms Brother, Poor, Wilderness, Vanity, Enemy, Sin, Anger, Nation, Joy, Mourning, and Justice, are predicated of Good, and in the opposite Sense of Evil; whereas the Terms Companion, Needy, Desert, Emptiness, Adversary, Iniquity, Wrath, People, Gladness, Weeping, and Judgment, are predicated of Truth, and in the opposite Sense of what is False; and yet it must appear to the Reader, who is unacquainted with this *Arcanum*, as if the Terms Poor and Needy, Desert and Wilderness, Vanity and Emptiness, &c. were one Thing, whereas they are not so, but yet become one Thing by Conjunction. In the Word also we frequently find two Things joined together, as Fire and Flame, Gold and Silver, Brass and Iron, Wood and Stone, Bread and Wine, Purple and fine Linen, &c. because Fire, Gold, Brass, Wood, Bread, and Purple, are predicated of Good, but Flame, Silver, Iron, Stone, Water, Wine, and fine Linen, are predicated of Truth. In like Manner it is said that God is to be loved with all the Heart, and with all the Soul, and also that God will create in Man a new Heart, and a new Spirit; for Heart is predicated of the Good of Love, and Soul, and Spirit, of the Truths of Faith. There are some Expressions also, which, in Consequence of partaking alike both of Good, and Truth, are used singly by Themselves without the Adjunction of others; but these, and many Things besides are known only to the Angels, and to those who see into the spiritual Sense of the Word, whilst they are reading the natural Sense.

251. It would be tedious to shew, from the Word, that two Expressions of this Nature are used therein, for it would fill a Volume to quote all the particular Cases where such double Expressions occur; I shall however produce some Passages, in Order to remove all Doubt on this Subject, where the Terms NATION and PEOPLE, JOY and GLADNESS, are used together. The Passages where Nation and People occur together are these, *Ab sinful NATION, a PEOPLE laden with Iniquity*, Isaiah, i. 4. *The PEOPLE that walked in Darkness have seen a great Light; thou hast multiplied the NATION*, Isaiah, ix. 2, 3. *O Assyria, the Rod of mine Anger, I will send him against an hypocritical NATION, and against the PEOPLE of my Wrath will I give him a Charge*, Isaiah, x. 5, 6. *In that Day there shall*

be a Root of Jesse, which shall stand for an Ensign to the PEOPLE, to it shall the NATIONS seek, Isaiah, xi. 10. The Lord who smote the PEOPLE in Wrath with a continual Stroke, he that ruled the NATIONS in Anger, Isaiah, xiv. 6. Go ye swift Messengers to a NATION scattered and peeled, to a PEOPLE terrible from their Beginning, Isaiah, xviii. 2. Therefore shall the strong PEOPLE glorify thee, the City of the terrible NATIONS shall fear thee, Isaiah, xxv. 3. The Lord will destroy in this Mountain the Face of the Covering cast over all PEOPLE, and the Veil that is spread over all NATIONS, Isaiah, xxv. 7. Come near ye NATIONS to hear, and hearken ye PEOPLE, Isaiah, xxxiv. 1. I will give thee for a Covenant of the PEOPLE, for a Light of the NATIONS, Isaiah, xlii. 6. Let all the NATIONS be gathered together, and let the PEOPLE be assembled, Isaiah, xliii. 9. Behold I will lift up mine Hand to the NATIONS, and set up my Standard to the PEOPLE, Isaiah, xlix. 22. Behold, I have given him for a Witness to the PEOPLE, a Leader and Commander to the NATIONS, Isaiah, lv. 4. Behold a PEOPLE cometh from the North-Country, and a great NATION shall be raised up from the Sides of the Earth, Jerem. vi. 22. Neither shalt thou bear the Reproach of the PEOPLE any more, neither shalt thou cause the NATIONS to fall any more, Ezek. xxxvi. 15. All PEOPLE AND NATIONS shall serve him, Dan. vii. 14. Give not thine Heritage to Reproach, that the NATIONS should rule over them; wherefore should they say among the PEOPLE where is their God? Joel ii. 17. The Residue of my PEOPLE shall spoil them, and the Remnant of my NATION shall possess them, Zeph. ii. 9. Many PEOPLE, and strong NATIONS shall come to seek the Lord of Hosts in Jerusalem, Zech. viii. 22. Mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all PEOPLE, a Light to lighten the NATIONS, Luke, ii. 30, 31, 32. Thou hast redeemed us by thy Blood out of every PEOPLE AND NATION, Rev. v. 9. Thou must prophesy again before many PEOPLE AND NATIONS, Rev. x. 11. Thou hast made me the Head of the NATIONS, a PEOPLE whom I have not known shall serve me, Psalm, xviii. 43. The Lord bringeth the Counsel of the NATIONS to nought; he maketh the Devices of the PEOPLE of none Effect, Psalm, xxxiii. 10. Thou makest us a By-word among the NATIONS, a shaking of the Head among the PEOPLE, Psalm, xlv. 14. God shall subdue the PEOPLE under us, and the NATIONS under our Feet; God reigneth over the NATIONS, the Princes of the PEOPLE are gathered unto him, Psalm, xlvii. 3, 8, 9. Let the PEOPLE Praise thee, O God, let the NATIONS be glad and sing for Joy; for thou shalt judge the PEOPLE righteously, and govern the NATIONS upon Earth, Psalm, lxxvii. 3, 4. He hath shewed his PEOPLE the Power of his Works, that he may give them the Heritage of the Nations, Psa. cxi. 6. not to mention several other Places. The Reason

Reason why Nations and People are expressed at the same Time is, because by Nations are understood those who are under the Influence of Goodness, and in the opposite Sense those who are under the Influence of Evil; and by People, those who are under the Influence, and in the Possession of Truths, and in the opposite Sense those who are under the Influences and in the Possession of Falsities, for this Reason they who are of the Lord's Spiritual Kingdom are called People, and they who are of his celestial Kingdom are called Nations; for all in the spiritual Kingdom are under the Influence of Truths, and thereby in Intelligence, but all in the celestial Kingdom are under the Influence of Goods, and thereby in Wisdom.

252. The Case is the same with many other Expressions, as with JOY AND GLADNESS, which frequently occur together, as may be seen in the following Passages, *And behold JOY AND GLADNESS, slaying Oxen and killing Sheep*, Isaiah, xxii. 13. *They shall obtain JOY AND GLADNESS, and Sorrow and Sighing shall flee away*, Isaiah, xxxv. 10. — li. 11. *JOY AND GLADNESS are cut off from the House of our God*, Joel, i. 16. *Then will I cause to cease from Jerusalem the Voice of JOY, and the Voice of GLADNESS*, Jerem. vii. 34. chap. xxv. 10. *The Fast of the tenth Month shall be to the House of Judah, JOY AND GLADNESS*, Zech. viii. 19. *REJOICE ye with Jerusalem, and be GLAD with her*, Isaiah, lxvi. 10. *REJOICE, and be GLAD, O Daughter of Edom*, Lament. iv. 21. *Let the Righteous be GLAD AND REJOICE before God*, Psalm, lxxviii. 3. *Make me to hear JOY AND GLADNESS*, Psalm, li. 8. *JOY AND GLADNESS shall be found in Zion, Thanksgiving and the Voice of Melody*, Isaiah, li. 3. *And thou shalt have JOY AND GLADNESS, and many shall rejoice at his Birth*, Luke, i. 14. *Again there shall be heard in this Place the Voice of JOY, and the Voice of GLADNESS, the Voice of the Bridegroom, and the Voice of the Bride*, Jer. xxxiii. 10, 11. The Reason why Mention is made, in these Passages, both of Joy and Gladness is, because Joy is predicated of Good, and Gladness of Truth; or Joy of Love, and Gladness of Wisdom; for Joy belongeth to the Heart, and Gladness to the Spirit; or Joy belongeth to the Will, and Gladness to the Understanding. That in these two is contained also the Marriage of the Lord, and the Church, is evident from this Circumstance, that Mention is made of *the Voice of Joy, and the Voice of Gladness, the Voice of the Bridegroom, and the Voice of the Bride*, Jer. vii. 34. chap. xvi. 9. chap. xxv. 10. chap. xxxiii. 10, 11. and the Lord is the Bridegroom, and the Church the Bride; that the Lord is the Bridegroom may be seen, *Matt. ix. 15. Mark, ii. 19. 20. Luke, v. 34.* and that the Church is the Bride may be seen, *Rev. xxi. 2. 9.* chap.

chap. xxii. 17. Wherefore John Baptist said of Jesus, *He that hath the Bride is the Bridegroom*, John, iii. 29.

253. By Reason of the Marriage of Divine Good, and Divine Truth, in every Part of the Word, there is frequent Mention made of Jehovah God, and also of Jehovah the Holy One of Israel, as if they were two, when nevertheless they are One; for by Jehovah is meant the Lord, in Respect to the Divine Good of his Divine Love, and by God, and the Holy One of Israel, is meant the Lord, in Respect to the Divine Truth of his Divine Wisdom. That Jehovah, and God, and Jehovah, and the Holy One of Israel, are spoken of in many Parts of the Word, and yet signify One, may be seen in the DOCTRINE CONCERNING THE LORD THE REDEEMER.

X.

That from the Letter of the Word Men may collect, and imbibe heretical Opinions, but that to confirm such Opinions is hurtful.

254. It was shewn above that the Word cannot be understood without Doctrine, and that Doctrine is as a Lantern for the Discovery of genuine Truths, and that this is a Consequence of the Word's being written by Correspondencies; hence it is that many Things contained therein are Appearances of Truth, and not naked Truths; and many Things are adapted to the Apprehension of the mere natural Man, yet, in such a Manner, that the Simple may understand them in Simplicity, the Intelligent in Intelligence, and the Wise in Wisdom. Now since the Word is of such a Nature, the Appearances of Truth, which are Truths cloathed, may be taken for naked Truths, which, when they are confirmed, become Fallacies, that in Themselves are Falses. Hence have sprung all the Heresies, which ever did, or do still exist in Christendom. Heresies themselves do no hurt to Mankind, but Confirmations of the Falsities contained in any Heresy, by Misapplication of the Word, and by Reasonings that originate in the natural Man, together with an evil Life, these are the Things which do Hurt. For every one is by Birth introduced into the Religion of his Country, or of his Parents, and is initiated therein from his earliest Years, and afterwards continueth in the same Persuasion, nor is it in his Power to extricate himself from its Falses, both by Reason of his Engagements in the

the World, and of the Weakness of the human Understanding, when applied to the Examination of religious Truths; but to live in Evil, and to confirm Falses, so as to destroy genuine Truths, this is what hurts the Soul: For whosoever abideth in the Religion of his Country, and believeth in God, and (in Case he be of the Christian Church) believeth in the Lord, and esteemeth the Word to be Holy, and liveth according to the Commandments of the Decalogue, from a religious Motive, such an one never confirmeth himself in Falses, and therefore when Truths are proposed to him, and he perceiveth them according to the Measure of Light which he hath attained, he is in a Capacity to embrace them, and thereby to be extricated from Falses; but the Case is otherwise where a Man hath confirmed the Falses of his own particular Religion, inasmuch as Falses, when confirmed, take deep Root in the Soul, and cannot be extirpated; for when a Man hath confirmed himself in what is False, he is bound to it, as it were, by an Oath, especially if Self-Love, or the Pride of his own Understanding, are engaged in its Favour.

255. I have conversed in the spiritual World, with some who lived many Ages ago, and had confirmed themselves in the Falses of their particular religious Persuasions, and I found that they still continued rooted in the same; I have likewise conversed, in that World, with others, who have been of the same religious Persuasion, and have entertained the same Notions with the former, but yet had not confirmed its Falses in Themselves, and I found that when they were instructed by the Angels, they rejected Falses, and received Truths; the Consequence was, that the latter were saved, but the former were not. Every Man after Death, is instructed by Angels, and they are received into Heaven who discern Truths, and by Virtue thereof Falses; but they only are in a Capacity to see Truths, who have not confirmed themselves in Falses; for they, who have so confirmed themselves are in no Disposition to see Truths, and in Case they do see them, they turn their Backs upon them, and then either ridicule, or falsify them; the true genuine Reason whereof is, because Confirmation hath Place in the Will, and the Will is the real Man, and giveth to the Understanding whatever Form it pleaseth; whereas bare Knowledge only hath Place in the Understanding, and this hath no Power over the Will; consequently Knowledge in Man is comparatively but as one standing in an Outer Court, or Gate-Way, who is not yet entered into the House.

256. But we will illustrate what we mean, by an Example. In many Passages of the Word we find Anger, Wrath, and Revenge, attributed to God,

and it is said that he punisheth, casteth into Hell, tempteth, with many other Things of the like Nature; now where all this is believed in a childlike Simplicity, and made the Ground of the Fear of God, and of Care not to offend him, it doeth no Hurt, by Reason of such Simplicity of Belief. But where a Man so confirmeth himself in this Belief, as to be persuaded that Anger, Wrath, Revenge, and consequently Passions, which originate in Evil, belong to God, and that by Reason of such Anger, Wrath, and Revenge, he punisheth Mankind and casteth them into Hell, in this Case the Belief is hurtful, because it destroyeth genuine Truth, which teacheth that God is Love itself, Mercy itself, and Goodness itself, and of Consequence that he cannot be angry, wrathful, or revengeful. Where such evil Passions then are attributed in the Word to God, it is owing to Appearance only, for such Things are but Appearances of Truth.

257. That several Things, in the literal Sense of the Word, are but Appearances of Truth, wherein genuine Truths lie concealed, and that no Hurt is incurred by thinking, and even speaking in Simplicity according to such Appearances, but that it is hurtful to confirm them, inasmuch as by Confirmation the Divine Truth concealed within is destroyed, may be also illustrated by an Example from Nature, to which we shall appeal, because what is Natural enlighteneth and instructeth the Mind more clearly than what is Spiritual. It appears to the bodily Eye as if the Sun performed a daily and annual Revolution about the Earth; hence it is common to say that the Sun rises, and sets, that it causeth Morning, Noon-day, Evening, and Night, and also the Seasons of the Year, as Spring, Summer, Autumn and Winter, and consequently Days and Years; when, nevertheless, the Sun continueth immoveable, being an Ocean of Fire, round which the Earth performeth her daily and annual Revolutions. A Person now, who in Simplicity, and Ignorance, supposes that the Sun revolveth about the Earth, doth not destroy this natural Truth respecting the Earth's Rotation round her own Axis, and her annual Revolution in the Ecliptic; but who so confirmeth the Sun's apparent Motion by the Reasonings of the natural Man, particularly if he supporteth such an Opinion by the Authority of the Word, which speaks of the Sun's rising, and setting, he invalidates the Truth and destroys it; the Consequence of which is, that he cannot afterwards discern it, though he should have ocular Demonstration given him that the whole Firmament of Stars hath in like Manner an apparent daily and annual Motion, and yet one Star never changeth its Situation in Respect to another. That the Sun moveth

is then an apparent Truth, but that it doth not move is a genuine Truth; nevertheless every one speaketh according to apparent Truth, saying that the Sun rises, and sets, which indeed is allowable, because it is impossible to use any other Mode of Expression; but still in Conformity with such a Mode of Expression, to think that the Fact is really so, and to confirm such a Thought, this dulls and darkens the rational Understanding.

258. The true Ground of the Reason why it is hurtful to confirm the Appearances of Truth that occur in the Word, in Consequence whereof Fallacies are occasioned, and the Divine Truth, which lieth concealed under such Appearances, is destroyed, is this, because all and every Part of the literal Sense of the Word hath Communication with Heaven, by Virtue of the spiritual Sense contained therein, as was shewn above, which spiritual Sense is opened in the Passage from Man to Heaven; now all Things contained in the spiritual Sense are genuine Truths, wherefore when a Man is under the Influence of Falses, and applieth the literal Sense of the Word thereto, in this Case Falses have interior Possession, and of Consequence Truths are dissipated; which Dissipation of Truths is effected in the Way from Man to Heaven; and this Circumstance may admit of a comparative Illustration from that of a shining Bladder filled with Gall, which, being thrown by one Person at another, bursteth in the Air, before it reacheth him at whom it was thrown, in Consequence whereof the Gall is dispersed, and infecteth the Air with its horrid Stench, which when the Person at whom it was thrown perceiveth, he turneth aside, and even shutteth his Mouth, lest the infected Air should get Admission; it may also be compared with a Bottle girt about with Twigs of Cedar, and filled with Vinegar, wherein Worms have bred, which being thrown, in like Manner, by one Person at another, bursteth in the Way, and communicateth its Stench to the Person at whom it was thrown, who instantly exerteth all his Endeavours to disperse it, and prevent its entering his nostrils; it may further be compared with the outer Covering of an Almond, within which, instead of an Almond, is inclosed a Viper new-born, which on removing the outer Covering, darts directly at the Eyes of a By-stander, who instantly turns aside to escape the Invader. So it is with the Reading of the Word, when the Reader is under the Influence of Falses, and applieth some Particulars contained in the literal Sense to favour those Falses; his Reading, in this Case, is rejected before it reacheth Heaven, lest its Influence should enter therein, and infect the Angels; for the False when it cometh into Contact with Truth, is like the Point of a Needle when it toucheth a little nervous Fibril, or the Pupil of the Eye; and every one knows, that
in

in such a Case, the nervous Fibril instantly revolts, and folds itself within itself, and in like Manner the Eye, at the first Sensation of the Needle's Touch, covereth itself with its Eye-lids. Hence it appears that falsified Truth preventeth Communication with Heaven, and closeth it up; and this is the Reason why it is hurtful to confirm any false heretical Opinion.

259. The Word is like a Garden, which may be called a *cœlestial* Paradise, containing Delicacies, and Delights of every Kind, Delicacies, by Virtue of its Fruits, and Delights, by Virtue of its Flowers, in the Midst whereof are Trees of Life, and beside them Fountains of living Water; and round about the Garden are shady Forests. Whosoever now is under the Influence, and in the Possession of Divine Truths, by Virtue of Doctrine he is in the Midst of the Garden, amongst the Trees of Life, and in the actual Enjoyment of its Delicacies and Delights; but where a Man is not under the Influence, and in the Possession of Truths, by Virtue of Doctrine, he abideth only in the Woods and Forests which encompass the Garden, and seeth nothing within; and lastly, where a Man is influenced by the Doctrine of false Religion, and hath confirmed its Falses in his Mind, he is not even in the Wood which surrounds the Garden, but in a sandy Desert, on the outside, where no Grass groweth. That these are the respective States of such Persons after Death, is shewn in the Treatise CONCERNING HEAVEN AND HELL.

260. It is moreover to be observed, that the literal Sense of the Word is a Defence for the genuine Truths concealed in it, lest they should suffer Violence; and the Defence consisteth in this Circumstance, that the literal Sense can turn every Way in all Directions, and be explained according to the Reader's Apprehension, without its Internal being hurt, or violated; for no Hurt ensues from the literal Sense being understood differently by different Persons, but the Danger is, when a Man introduceth Falses, which are contrary to Divine Truths, as is the Case with those, and those only, who have confirmed Themselves in Falses; hereby the Word suffereth Violence, to prevent which the literal Sense is its Defence, and it operateth as such a Defence with those, who are under the Influence of religious Falses, and yet do not confirm them in their Minds. The literal Sense of the Word acting as a Guard, or Defence, is signified by Cherubims in the Word, and is also described by them. This Defence is signified by the Cherubs, which, after the Expulsion of Adam, and his Wife, from the Garden of Eden, were placed at the Entrance thereof, and of which it is written,

When

When the Lord God had drove out the Man, he placed at the East of the Garden of Eden Cherubims, and a flaming Sword, which turned every Way, to keep the Way of the Tree of Life, Gen. iii. 23, 24. No one can know what these Words signify, unless he knoweth what is signified by Cherubims, what by the Garden of Eden, and by the Tree of Life therein, and lastly, what by the flaming Sword which turned every Way; all these Particulars are explained in the Work entitled *ARCANA COELESTIA*, published at London, wherein it is shewn that by Cherubims is signified Defence; by the Way of the Tree of Life is signified Admission to the Lord, which Men have by Means of the Truths contained in the spiritual Sense of the Word; by the flaming Sword which turned every Way, is signified Divine Truth in its Ultimates, which, like the Word in its literal Sense, is capable of being so turned. The same is understood by the *CHERUBIMS MADE OF GOLD, over the two Extremities of the Mercy-Seat, which was above the Ark, in the Tabernacle*, Exod. xxv. 18, to 21. By the Ark is signified the Word, because the Decalogue contained therein was its Primitive; by the Cherubs therein, is signified Defence, on which Account the Lord talked with Moses from between them, Exod. xxv. 22. Numb. vii. 89. and he spake in a natural Sense, for he never speaketh with Man but in Fullness, and Divine Truth is, in the literal Sense, in its Fullness, as was shewn above, No. 214, to 224. The same is understood by *THE CHERUBIMS over the Curtains of the Tabernacle, and over the Vail*, Exod. xxvi. 31. for the Curtains and Vails of the Tabernacle signified the Ultimates of Heaven, and the Church, and consequently of the Word, No. 220. and also by the *CHERUBIMS carved over the Walls and Door of the Temple at Jerusalem*, 1 Kings, vi. 29, 32, 35. See above, No. 221; and also by the *CHERUBIMS in the new Temple*, Ezech. xli. 18, 19, 20. Since by Cherubims was signified Defence, to secure the Lord, Heaven, and Divine Truth, such as is contained in the Internal of the Word, from being approached immediately, and to shew that they ought to be approached by the Mediation of Ultimates, therefore it is said ~~by~~ the King of Tyre, *Thou sealest up the Sum full of Wisdom, and perfect in Beauty; thou hast been in Eden the Garden of God; every precious Stone was thy Covering; thou art the anointed CHERUB that covereth; I will destroy thee, O COVERING CHERUB from the midst of the Stones of Fire*, Ezek. xxviii. 12, 13, 14, 16. by Tyre is signified the Church, in Respect to the Knowledges of Truth, and Goodness, and consequently, by the King of Tyre is signified the Word, where those Knowledges are, and from whence they are derived; that by the King of Tyre is here signified the Word in its Ultimate, and by Cherub Defence, is plain from this Circumstance, that it is said, *Thou sealest*

sealest up the Sum full of Wisdom, every precious Stone was thy Covering, thou art the anointed Cherub that covereth; that by the precious Stones, which are also mentioned in the same Chapter, are signified the Things belonging to the literal Sense of the Word, may be seen above, No. 217, 218. Inasmuch as by Cherubims is signified the Word in its Ultimates, and also Defence, therefore it is written in the Psalms of David, *Jehovah bowed the Heavens, and came down, and he rode upon a Cherub*, xviii. 10, 11. O *Shepherd of Israel, thou that dwellest between the Cherubims, shine forth*, lxxx. 1. *Jehovah sitteth between the Cherubims*, xcix. 1. To ride on the Cherubims, and to sit upon them, meaneth on the ultimate Sense of the Word. Divine Truth in the Word, with its Nature and Quality, is described by the four Animals, which are also called Cherubims, in Ezekiel, chap. i. ix. and x. and likewise by the four Animals, in the midst of the Throne, and near the Throne, Rev. iv. 6. See the APOCALYPSE REVEALED, published by me at Amsterdam, No. 239, 275, 314.

XI.

That the Lord, during his Abode in the World, fulfilled all Things contained in the Word, and thereby was made the Word, that is, Divine Truth, even in its Ultimates.

261. That the Lord, during his Abode in the World, fulfilled all Things contained in the Word, and that he was thereby made Divine Truth, or the Word, even in its Ultimates, is understood by these Words in John, *And the Word was made Flesh, and dwelt amongst us, and we beheld his Glory, the Glory as of the only-begotten of the Father, full of Grace and Truth*, i. 14. to be made Flesh, is to be made the Word in its Ultimates. A Representation of the Lord, as the Word in its Ultimates, was exhibited before his Disciples, at his Transfiguration, *Matt. xvii. 2. &c. Mark, ix. 2. &c. Luke, ix. 28.* and it is there said that Moses and Elias appeared in Glory; by Moses is meant the Word which was written by him, and in general the Historical Word, and by Elias the prophetical Word. The Lord, as the Word in its Ultimates, was also represented before John, in the Revelations, chap. i. 13. to 16. Where all Parts of the Description given of Him signify the Ultimates of Divine Truth, or of the Word. The Lord indeed, before his Incarnation, was the Word, or Divine Truth, but then it was in its first, or most pure Essence, (*in Primis*) for it is said, *In the Beginning was the Word, and the Word was with God, and THE WORD WAS GOD*, *John, i. 1, 2.* but when the Word was made Flesh, then the Lord was made the Word in its Ultimates

Ultimates also; and it is from this Circumstance that he is called THE FIRST AND LAST, (PRIMUS ET ULTIMUS) Rev. i. 8, 11, 17. chap. ii. 8. chap. xxi. 6. chap. xxii. 12. 13. Isaiah, xliv. 6.

262. That the Lord fulfilled all Things contained in the Word, is evident from the Passages where it is said, that the Law and the Scripture were fulfilled, and that all Things were accomplished by Him, as in the following; *Jesus said, think not that I am come to destroy THE LAW AND THE PROPHETS, I am not come to destroy, BUT TO FULFILL, Matt. v. 17, 18. Jesus went into the Synagogue, and stood up to read, and there was delivered unto him the Book of the Prophet Esaias, and when he had opened the Book, he found the Place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor; he hath sent me to heal the broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the blind, to preach the acceptable Year of the Lord; and he closed the Book, and said, THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS, Luke, chap. iv. 16, to 21. THAT THE SCRIPTURE MAY BE FULFILLED, He that eateth Bread with me, hath lifted up his Heel against me, John, xiii. 18. None of them is lost but the Son of Perdition, THAT THE SCRIPTURE MIGHT BE FULFILLED, John, xvii. 12. THAT THE SAYING MIGHT BE FULFILLED, which he spake, Of them that thou gavest me have I lost none, John, xviii. 9. Jesus said unto Peter, Put up again thy Sword into his Place, HOW THEN SHALL THE SCRIPTURES BE FULFILLED, that thus it must be? But all this was done, that THE SCRIPTURES MIGHT BE FULFILLED, Matt. xxvi. 54, 56. The Son of Man goeth, as IT IS WRITTEN OF HIM, Mark, xiv. 21. And the SCRIPTURE WAS FULFILLED which saith, And he was numbered with the Transgressors, Mark, xv. 28. Luke, xxii. 37. That the SCRIPTURE MIGHT BE FULFILLED, which saith, They parted my Raiment among them, and for my Vesture they did cast Lots, John xix. 24. After this Jesus knowing that all Things were now accomplished, THAT THE SCRIPTURE MIGHT BE FULFILLED, John xix. 28. When Jesus therefore had taken the Vinegar he said, IT IS FINISHED, that is, FULFILLED, John xix. 30. These Things were done that THE SCRIPTURE MIGHT BE FULFILLED, A Bone of him shall not be broken; and again another SCRIPTURE SAITH, They shall look on Him whom they pierced, John, xix. 36, 37. That the whole Word was written concerning Him, and that He came into the World to fulfil it, He Himself taught his Disciples, before his Departure in these Words, O Fools, and slow of Heart to believe all that the Prophets have spoken! Ought not Christ to suffer these Things, and so to enter into his Glory? And beginning at MOSES AND ALL THE PROPHETS,*

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he expounded unto them IN ALL THE SCRIPTURES THE THINGS CONCERNING HIMSELF, Luke xxiv. 25, 26, 27. *Moreover Jesus said, ALL THINGS MUST BE FULFILLED WHICH WERE WRITTEN IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS CONCERNING ME,* Luke xxiv. 44, 45. That the Lord, during his Abode in the World, fulfilled all Things contained in the Word, even to its utmost Particulars, is evident from these his own Words, *Verily I say unto you, till Heaven and Earth pass away, ONE JOT, OR ONE TITTLE, SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED,* Matt. v. 18. From hence then it may clearly appear, that by this Circumstance of the Lord's fulfilling the whole Law, is not meant only that he fulfilled all Things contained in the Decalogue, but all Things contained in the Word. That all Things contained in the Word are understood by the Law, may be evident from these Passages, *Jesus said, Is it not written in YOUR LAW, I said ye are Gods?* John x. 34. It is so written, Psalm lxxxii. 6. *The People answered him, We have heard out of the LAW, that Christ abideth for ever,* John, xii. 34. This is written, Psalm lxxxix. 29. Psalm, cx. 4. Dan. vii. 14. *That the Word might be fulfilled, which is written in THEIR LAW, they hated me without a Cause,* John, xv. 25. This is written, Psalm xxxv. 19. *It is easier for Heaven and Earth to pass, than one Tittle of the Law to fail,* Luke, xvi. 17. By the Law, in this Passage, as also in every other Place, is meant the whole sacred Scripture.

263. Few People understand in what Sense the Lord is the Word; for it is generally supposed that the Lord, by means of the Word, may enlighten and teach Mankind, and yet that this is no Reason why he should be called the Word; but let it be observed that every Man is his own particular Will, and his own particular Understanding, and hereby one Person is distinguished from another; and inasmuch as the Will is the Recipient of Love, and consequently of all the Goods belonging to that Love, and the Understanding is the Recipient of Wisdom, and consequently of all the Truths belonging to that Wisdom, it follows of course that every Man is his own particular Love, and his own particular Wisdom, or what amounts to the same, his own particular Good, and his own particular Truth; Man is Man only by virtue of these his constituent Parts, and nothing else in his Constitution can be called Man. With respect to the Lord, He is Love Itself, and Wisdom Itself, consequently Goodness Itself, and Truth itself, which he became by Virtue of his fulfilling all the Good, and all the Truth contained in the Word; for whosoever thinketh, and speaketh, nothing but Truth, becometh that Truth, and whosoever willeth, and doeth,

doeth, nothing but Good, becometh that Good; and thus the Lord, in consequence of fulfilling all Divine Truth, and Divine Good, contained in the Word, as well in its natural, as in its spiritual Sense, became Goodness Itself, and Truth Itself, consequently the Word.

XII.

That previous to the Word, which the World is now in Possession of, there was a Word, which is since lost.

264. That previous to the Word, which was given by Moses, and the Prophets, to the People of Israel, Men were acquainted with sacrificial Worship, and prophesied from the Mouth of Jehovah, may appear from what is recorded in the Books of Moses. THAT THEY WERE ACQUAINTED WITH SACRIFICIAL WORSHIP is evident from these Circumstances, that the Children of Israel were commanded to destroy the Altars of the Gentiles, to break their Images, and cut down their Groves, Exodus, xxxiv. 13. Deut. vii. 5. Chap. xii. 3. That Israel in Schittim began to commit Whoredom with the Daughters of Moab, and called the People unto the SACRIFICES of their Gods, and that the People did eat, Numb. xxv. 1, 2, 3. That Balaam, who was from the Land of Syria, caused Altars to be built, and SACRIFICED Oxen and Sheep, Numb. xxii. 40. chap. xxiii. 1, 2, 14, 29, 30. That he also PROPHESED CONCERNING THE LORD, saying, that there should come a Star out of Jacob, and a Scepter should rise out of Israel, Numb. xxiv. 17. AND THAT HE PROPHESED FROM THE MOUTH OF JEHOVAH, Numb. xxii. 13, 18. chap. xxiii. 3, 5, 8, 16, 26. chap. xxiv. 1, 13. From all which Circumstances it is very evident, that the Gentiles performed Divine Worship, in many respects similar to that, which was instituted by Moses amongst the People of Israel. That such Worship was in Use also before the Days of Abraham, is plain from what is written by Moses, Deut. xxxii. 7, 8. but still plainer from what is recorded of MELCHIZEDECH, King of Salem, how he brought forth BREAD AND WINE, and blessed Abraham, and how Abraham gave him TITHES of all, Gen. xiv. 18, to 20; and how Melchizedech represented the Lord, for he is called the Priest of the most high God, Gen. xiv. 18; and it is said of the Lord by David, *Thou art a Priest for ever, after the Order of Melchizedech*, Psalm cx. 4; hence it was that Melchizedech brought forth Bread and Wine, as being the most holy Things of the Church, agreeable to their Holiness in the Lord's Supper. These, and many other Circumstances of the same nature,

nature, are standing Proofs, that, previous to the Word, which was given to the People of Israel, there was a Word from which such Revelations were derived.

265. That the Ancients had a Word is evident from the Writings of Moses, who makes mention of it, and hath also given a Quotation from it, Numb. xxi. 14, 15, 27, to 30; and that the historical Parts of that Word were called THE WARS OF JEHOVAH, and the prophetical Parts DENUNCIATIONS. From the historical Parts of that Word Moses hath given this Quotation, *Wherefore it is said in THE BOOK OF THE WARS OF JEHOVAH, what he did in the Red Sea, and in the Brooks of Arnon, and at the Stream of the Brooks that goeth down to the Dwelling of Ar, and lieth upon the Border of Moab*, Numb. xxi. 14, 15. By the Wars of Jehovah mentioned in that Word, and in our's, are understood and described, the Lord's Combats with the Hells, and his Victories over them, when he should come into the World. The same Combats are also understood and described, in many Passages in the historical Parts of our Word, as in the Wars of Joshua with the Inhabitants of the Land of Canaan, and in the Wars of the Judges and Kings of Israel. From the prophetical Parts of that Word Moses hath given this Quotation, *Wherefore say the DENUNCIATORS, Come into Heshbon; let the City of Sibon be built, and prepared; for there is a Fire gone out of Heshbon, a Flame from the City of Sibon; it hath consumed Ar of Moab, and the Lords of the high Places of Arnon. Wo to thee Moab! thou art undone, O People of Chemosh! he hath given his Sons that escaped, and his Daughters into Captivity unto Sibon King of the Amorites; we have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba*. Numb. xxi. 27, to 30. The Translators render it COMPOSERS OF PROVERBS, but they are more properly called DENUNCIATORS, and their Compositions PROPHETICAL DENUNCIATIONS, as may appear from the Signification of the Word MOSCHALIM in the Hebrew Tongue, which not only meaneth Proverbs, but also prophetical Denunciations, as in Numb. xxiii. 7, 18. chap. xxiv. 3, 15; where it is said that Balaam uttered HIS DENUNCIATION; which was also prophetical concerning the Lord; his Denunciation is called MOSCHAL, in the singular Number; it may be further observed, that the Passages thence quoted by Moses are not Proverbs, but Prophecies. That that Word was divinely inspired, like our's, is plain from a Passage in Jeremiah, where nearly the same Expressions occur. *A Fire shall come forth out of Heshbon, and a Flame from the midst of Sibon, and shall devour the Corner of Moab, and the Crown of the Head of the tumultuous ones. Wo be unto thee, O Moab,*

O Moab ! the People of Chemosh perisheth ; for thy Sons are taken Captives, and thy Daughters Captives. chap. xlviii. 45, 46. Moreover Mention is made of a prophetic Book of the ancient Word, called **THE BOOK OF JASHER**, or the Book of Right, by David and by Joshua ; by David in the following Passage, *David lamented over Saul and over Jonathan ; also he bade them teach the Children of Judah the Use of the Bow ; behold it is written in the BOOK OF JASHER*, 2 Sam. i. 17, 18 ; and by Joshua in this Passage, *Joshua said, Sun stand thou still upon Gibeon, and thou Moon in the Valley of Ajalon ; is not this written in the BOOK OF JASHER ?* Josh. x. 12.

266. From these Circumstances it may appear, that there was an ancient Word extant in the World, particularly in Asia, previous to the Word which was given to the Children of Israel. That this Word is preserved in Heaven, amongst the Angels who lived in those Times, and that it is also still extant amongst the Nations inhabiting **GREAT TARTARY**, may be seen in **THE THIRD MEMORABLE RELATION**, at the close of this Treatise on the sacred Scripture.

XIII.

That by Means of the Word Light is communicated to those, who are out of the Pale of the Church, and are not in Possession of the Word.

267. There is no Possibility of Conjunction with Heaven, unless there be, in some Part or other of the Earth, a Church, which is in Possession of the Word, and thereby acquainted with the Lord, inasmuch as the Lord is God of Heaven and Earth, and without the Lord there is no Salvation. That Conjunction with the Lord, and Consociation with Angels, are effected by means of the Word, may be seen above, No. 234, to 240. It is enough that there be a Church, which is in Possession of the Word, although that Church may consist of very few Persons in respect to the whole Race of Mankind, for still, by means of the Word so possessed, the Lord is present in every Country on the Face of the Earth, inasmuch as by that means Heaven is in Conjunction with Mankind.

268. But in what manner the Presence, and Conjunction, of the Lord, and of Heaven, is effected in all Countries, by means of the Word, shall now be shewn. The Universal Angelic Heaven is, in the Lord's Sight, as
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a single Man, and so also is the Church on Earth; that they have moreover the actual Appearance of a Man may be seen in the Treatise concerning **HEAVEN AND HELL**, No. 59, to 87. In this Man, the Church, where the Word is read, and thereby the Lord known and acknowledged, is as the **HEART**, and as the **LUNGS**; the Lord's celestial Kingdom as the Heart, and his spiritual Kingdom as the Lungs. Now as from these two Fountains of Life in the human Body, all the other Members, Viscera, and Organs, subsist and live, so also all those People, in every Part of the Earth, who have any Religion, and who are Worshippers of one God, and lead good Lives, and make thereby a Part of this Man, resembling the Members and Viscera without the Thorax, wherein the Heart and Lungs are contained, by Virtue of the Conjunction of the Lord and of Heaven with the Church by means of the Word, subsist and live; for the Word in the Christian Church is Life to all the rest from the Lord, through the Heavens, just as the Members and Viscera of the whole Body receive Life from the Heart and Lungs; the Communication also is similar; which is a Reason why the reformed Christians, amongst whom the Word is read, constitute the Breast of the fore-mentioned Man; they are also in the middle, or Centre, of all the rest, and next about them are the Roman-Catholics, and about these the Mahometans, who acknowledge the Lord as a very great Prophet, and as the Son of God; after these come the Africans, and the last Circumference is occupied by the People and Nations, in Asia, and the Indies.

269. That this is the Case in the Universal Heaven may be concluded from a Similarity of Circumstances in respect to every particular Society in Heaven; for every particular Society is an Heaven in a lesser Form, which likewise is as a Man, as may be seen in the Treatise concerning **HEAVEN AND HELL**, No. 41, to 87. In every Society of Heaven, they who are in the Middle, in like manner, represent the Heart and the Lungs, and enjoy the greatest Degree of Light; this Light, and the Perception of Truth thence arising, diffuse themselves from the Centre, in every Direction, towards the Circumferences, consequently to all who are in the Society, and constitute their spiritual Life. It was shewn me, that when they who were in the Centre, and who constituted the Province of the Heart, and of the Lungs, and enjoy the greatest Degree of Light were removed, immediately they who were in the Neighbourhood around them had their Understandings obscured, and were reduced to so faint a Perception of Truth, as caused in them Mourning and Lamentation; but as soon as ever the others were replaced, the Light again appeared, and their former Perception of Truth

Truth was restored. This may be illustrated by Comparison with the Heat and Light flowing from the Sun of this World, which cause Vegetation in Trees and Shrubs, even in such as are not exposed to their direct Influence, but are planted in shady Places, which yet never fail to vegetate, if the Sun only be risen above the Horizon. So it is with the Light and Heat of Heaven, proceeding from the Lord as the Sun of Heaven, which Light, in its Essence, is Divine Truth, whence Angels and Men derive all Intelligence and Wisdom; wherefore it is said of the Word *which was with God, and was God, that it enlighteneth every Man that cometh into the World, and that this Light also shineth in Darkness*, John i. 1, 5, 9. By the Word is there meant the Lord, in respect to Divine Truth.

270. From these Circumstances it may evidently appear, that the Word, which the Protestants, and the Reformed, are in Possession of, enlighteneth all Nations, and People, by spiritual Communication; and further, that it is provided by the Lord, that there should always be a Church on Earth, where the Word may be read, and thereby the Lord be made known; wherefore when the Word was almost totally rejected by the Romish Church, through the Divine Providence of the Lord a Reformation was effected, whereby the Word was dragged, as it were, from its Hiding-Places, and restored again to Use and Service. When the Word also was entirely falsified and adulterated, by the Jewish Nation, it pleased the Lord immediately to descend from Heaven, and to come as the Word, and to fulfil it, and thereby to renew and restore it, and give Light again to the Inhabitants of the Earth, according to these Words of the Lord, *The People that walked in Darkness have seen a great Light; they that dwell in the Land of the Shadow of Death, upon them hath the Light shined*, Isaiah, ix. 2. Matt. iv. 16.

271. Inasmuch as it was foretold that at the End of the present Church Darkness should also arise, in consequence of not knowing the Lord to be the God of Heaven and Earth, and of separating Faith from Charity, therefore, lest the genuine Understanding of the Word, and consequently the Church, should hereby perish, it hath pleased the Lord now to reveal the SPIRITUAL SENSE OF THE WORD, and to shew that the Word, in that Sense, and by Virtue thereof, in the natural Sense, containeth innumerable Things, whereby the Light of Truth derived from the Word, which was well nigh extinguished may be restored. That the Light of Truth should be almost totally extinguished at the End of the present Church is foretold in many Passages of the Revelations, and is also meant by these

Words of the Lord, *Immediately after the Tribulation of those Days, shall the Sun be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken; and then shall appear the Sign of the Son of Man coming in the Clouds of Heaven with Power and great Glory*, Matt. xxiv. 29, 30. By the Sun is here meant the Lord, in respect to Love; by the Moon the Lord in respect to Faith; by the Stars, in respect to the Knowledges of Goodness, and Truth; by the Son of Man, the Lord in respect to the Word; by Clouds, the literal Sense of the Word; by Glory, the spiritual Sense of the Word, and its Transference through the literal Sense; and by Power, the Power of that Sense.

272. I have been convinced by much Experience that Man hath Communication with Heaven by Means of the Word. In reading the Word, from the first Chapter of Isaiah to the last of Malachi, and the Psalms of David, whilst I kept my Thought fixed on the spiritual Sense of each Passage, it was given me to perceive clearly, that every Verse communicated with some particular Society in Heaven, and thus that the whole Word communicated with the Universal Heaven; from whence it appeared, that as the Lord is the Word, so also Heaven is the Word, inasmuch as Heaven is Heaven from the Lord, and the Lord, by the Word, is All in All in Heaven.

XIV.

That without the Word no one would know God, or Heaven and Hell, or a Life after Death, and much less the Lord.

273. They who insist, and are confirmed in the Opinion, that Man, without the Word, might know the Existence of a God, and likewise of Heaven and Hell, with other Things which the Word teacheth, do not believe the Word, but Themselves, and therefore it is not expedient to reason with such from the Word, but from the natural Light of Reason. Enquire now of the Light of Reason, and you will find that there are two Faculties of Life in Man, called Understanding and Will, and that the Understanding is subject to the Will, and not the Will to the Understanding; for the Understanding only teacheth and sheweth, what is to be done in Obedience to the Will. Hence there are many Men of bright natural Parts, who have a clearer Understanding than others of the moral Duties of Life, and who yet do not live according to them; which yet they would

would necessarily do, in case their Wills were engaged to such Duties. Enquire further, and you will find, that the Will of Man is his *Proprium*, or Selfhood, and that this is evil from his Birth, and that in consequence thereof his Understanding is full of Falses. When you have made these Discoveries you will see, that Man, of himself, is not willing to understand any thing but what cometh from the *Proprium* of his own Will, and that unless there was some other Source of Knowledge, Man, by reason of the *Proprium* of his Will, is not willing to understand any thing but what regards himself, and the World; every thing of a higher Nature is in Darkness; when he seeth the Sun, the Moon, and the Stars, if by chance he reflected on their Origin, he would not be able to refer them to any other creative Power than their own, as many very learned Men in the World have done, who, although they are informed by the Word that God created all Things, still ascribe Creation to Nature; and what then would have been their Sentiments, in case they had received no Information from the Word? Is it credible that the old Philosophers, as Aristotle, Cicero, Seneca, and others, who have written about God, and the Immortality of the Soul, received their first Information on those Subjects from their own Understandings? no surely, but from others, to whom the Information was successively handed down from those, who had the first Notice thereof from the Ancient Word, of which we have spoken above. The Writers on the Subject of natural Theology derive none of their Knowledge in that Science from themselves, but only confirm, by rational Deductions, the Truths which they have learnt from the Church, which is in Possession of the Word; and it is possible there may be some amongst them who confirm such Truths, and yet do not believe them.

274. It hath been permitted me to see People, born in remote Islands, who could think, and act, reasonably enough in all Points of civil and political Concern, but yet had no Knowledge concerning God; in the spiritual World they have the Appearance of Sphinxes; but whereas they were Men by Birth, and consequently in a Capacity of receiving spiritual Life, they are instructed by Angels, and by means of Knowledges concerning the Lord in his human Character, are vivified. What Man is of himself appears evidently from those who are in Hell, amongst whom there are some Persons of Learning and Distinction, who have no Inclination to hear any thing of God, and on that Account cannot pronounce the Word God; I have seen them, and conversed with them; and I have also conversed with those, who have fallen into the Fire of Wrath, and Anger,
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at the bare mention of the Lord. Consider therefore what sort of a Creature Man would have been, supposing him to have received no Information about God, when some, who have spoken about God, have written about God, and have preached about God, are still in such a blind and miserable State. The Reason why they are in such a State is, because their Wills are evil, and the Will as we before observed, directeth the Understanding, and robbeth it of the Truths which it receiveth from the Word. If Man could have known, of himself, that there is a God and a Life after Death, how comes it to pass that he never discovered that Man is a real Man after Death? why doth he imagine that his Soul, or Spirit, is like Wind, or Æther, which hath neither Eyes to see, nor Ears to hear, nor Mouth to speak, untill it be re-united with its Carcase and its Skeleton? Supposing therefore a Doctrine derived from the Light of Reason alone, must it not of Necessity establish the Worship of Itself, as was the case in former Ages, and is also still the case with many, who yet are instructed by the Word that God alone is to be worshipped? It is not possible that any other Worship but that of Self, should be derived from the *Proprium*, or Selfhood of Man; not even the Worship of the Sun and Moon.

275. The Origin of religious Worship in the most early Ages of the World, and of the universal Knowledge of a God, and a Life after Death, is not to be ascribed to Men, or to their own proper Intelligence, but was derived from the ancient Word above-mentioned, No. 264, to 266. and in succeeding Times from the Israelitish Word. From those two Words religious Knowledge was propagated through all Parts of India, with its Islands, and through Ægypt, and Æthiopia, into the Kingdoms of Africa, and from the Sea-coasts of Asia into Greece, and from thence into Italy. But whereas the Word could not be written otherwise than by Representatives which are such earthly Existencies as correspond with heavenly ones, and consequently are significative thereof, therefore the religious Rites of the Gentiles were made idolatrous, and in Greece were turned into Fables, and the Divine Properties and Attributes, were considered as so many separate Gods, governed by one supreme Deity whom they called Jove, possibly from Jehovah; that they had Knowledge of a Paradise, of a Flood, of the Sacredness of Fire, of four Ages, beginning with that of Gold, and ending with that of Iron, as in Daniel, chap. ii. 31, to 35, is well known.

276. They who fancy themselves able, by their own Intelligence, to procure any Knowledge of God, of Heaven and Hell, and of the spiritual Things

Things of the Church, do not consider that the Natural Man, in his own proper Character, is in Opposition to the Spiritual Man, and that consequently he is desirous to extirpate all spiritual Things which enter the Understanding, or to involve them in Fallacies, which are like those Worms that devour the Roots of Pulse, and Corn. Such Persons may be compared with those, who dream that they are sitting on Eagles, and are carried aloft in the Air; or on winged Horses flying over Mount Parnassus to Helicon; whereas they are actually like Lucifers in Hell, who there still call themselves Sons of the Morning, Isaiah xiv. 12. and they are like the People in the Plain of the Land of Shinar, who attempted to build a Tower whose Top should reach to Heaven, Gen. xi. 2, 4. and they are full of Self-confidence like Goliath, not foreseeing that, like him, they may be struck to the Ground by a Stone from a Sling, sinking into their Foreheads. I shall here declare what is the State of such after Death; they are first like Persons intoxicated, afterwards like Persons infatuated, and lastly they sink into Stupidity, and sit in Darkness. Let every one therefore take heed to himself how he falleth into such a Delirium.



277. To the above I shall add the following MEMORABLE RELATIONS.—
FIRST. I was one Day, in the Spirit, traversing various Parts of the spiritual World, to the Intent that I might observe the Representations of celestial Things, which are there exhibited in many Places; and in a certain House, where there were Angels, I saw large Purfes, in which were contained great Sums of Money; and whereas they were open, it seemed as if any Person might take out, or even steal away, the Money there deposited; but near the Purfes there sat two young Men as Guards; the Place, where the Purfes were laid, appeared like a Manger in a Stable; in an adjoining Apartment were seen modest Virgins, with a chaste married Woman; and near that Apartment stood two little Children, and it was given me to understand, that they were not to be play'd with like Children, but to be treated according to Wisdom. Afterwards there appeared an Harlot, and also a dead Horse lying on the Ground. When I had attended to these Appearances, I was informed, that by them was represented the natural Sense of the Word, in which the spiritual Sense is contained; the great Purfes full of Money signified Knowledges of Truth in great Abundance; their being open, and yet guarded by young Men, signified that every one might take thence the Knowledges of Truths, but that

that Care is taken lest any one should violate the spiritual Sense, wherein are mere Truths ; the Stable-like Manger signified spiritual Nourishment for the Understanding ; this is the Signification of Manger, by Reason that a Horse, which feedeth out of it signifieth Understanding ; the modest Virgins, who appeared in the adjoining Apartment, signified the Affections of Truth, and the chaste married Woman the Conjunction of Goodness and Truth ; the young Children signified Innocence of Wisdom, for the Angels of the highest Heaven, who are the wisest of all, by reason of their Innocence, appear at a Distance like little Children ; the Harlot, with the dead Horse, signified the Falsification of Truth amongst many People at this Day, whereby the Understanding of the Word is totally lost : Harlot signifieth Falsification, and a dead Horse, the Understanding of Truth annihilated.

278. THE SECOND MEMORABLE RELATION.

There was once sent me down from Heaven a small Piece of Paper, covered with Hebrew Characters, but written as they used to be amongst the Ancients, with whom those Letters, which are at this Day partly linear were inflected with little Bendings upwards ; and the Angels, who were then with me, declared, that they could discover entire and compleat Senses by the very Letters, and that they discovered them particularly by the Flexures of the Lines, and of the Tops of each Letter ; and they explained what was their Signification both separately, and conjointly, telling me that the H, which was added to the Names of Abram, and Sarai, signified Infinite and Eternal ; they also explained to me the Meaning of the Word in Psalm xxxii. 2. by the Letters or Syllables only, and that the general Sense contained therein was, THAT THE LORD IS EVEN MERCIFUL TO THOSE WHO DO EVIL ; they informed me that Writing, in the third Heaven, consisted of Letters inflected, and variously curved, each of which contained some particular Meaning ; and that the Vowels there used were to express a Sound corresponding with Affection, and that, in that Heaven, they were not able to pronounce the Vowels *i* and *e*, but instead of them *y* and *eu*, and that the Vowels *a*, *o*, and *u*, were in use amongst them, because they give a full Sound ; also that they did not express any Consonants roughly but softly, and that it was from this Ground that some Hebrew Letters are pointed within, as a Mark that their Pronunciation should be soft ; they added, that Harshness in Letters was in use in the spiritual Heaven, by reason that the spiritual Angels are principled in Truths, and Truth admitteth of Harshness, whereas the Good, wherein the Angels of the Lord's celestial Kingdom, or of the third Heaven, are princi-

principled, admitteth of no Harshness. They declared further, that they had the written Word amongst them, composed of Letters inflected, with significative little Bendings and Apexes; from whence it appeared what these Words of the Lord signify, *One jot, or one Tittle, shall in no wise pass from the Law, till all be fulfilled*, Matt. v. 18. and again, *It is easier for Heaven and Earth to pass, than one Tittle of the Law to fail*, Luke xvi. 17.

279. THE THIRD MEMORABLE RELATION.

About seven Years ago, as I was recollecting what Moses hath written concerning the two Books, called THE WARS OF JEHOVAH, and THE DENUNCIATIONS, there were some Angels present, who told me, that those Books were the ancient Word, whose HISTORICALS were called THE WARS OF JEHOVAH, and whose PROPHETICALS were called DENUNCIATIONS, and they said, that that Word is still preserved in Heaven, and is in use amongst the Ancients therein, who were in Possession of that Word, during their Abode on Earth. Those Ancients, amongst whom that Word is still in use in Heaven, were in part Natives of the Land of Canaan and its Confines, as of Syria, Mesopotamia, Arabia, Chaldaea, Assyria, Egypt, Zidon, Tyre, and Nineveh, the Inhabitants of all which Kingdom were initiated in representative Worship, and consequently were skilled in the Science of Correspondencies; the Wisdom of those Times was derived from that Science, and thereby they enjoyed interior Perception, and Communication with the Heavens; they who were acquainted with the Correspondencies of that Word were called Wise-men, and Intelligent, and in succeeding Ages, Diviners and Magi. But inasmuch as that Word was full of such Correspondencies, as were remotely significative of celestial and Spiritual Things, in consequence whereof it began to be generally falsified, therefore by the Divine Providence of the Lord, in process of time it was removed, and another Word, written by Correspondencies less remote, was given, which was the Word published by the Prophets amongst the Children of Israel. In this Word were retained several Names of Places, not only of such as were in the Land of Canaan, but also of such as were in the neighbouring Kingdoms of Asia, all which signified Things, and States, of the Church; but such Significations were derived from the Ancient Word. It was on this Account that Abram was commanded to go into that Land, and that his Posterity, out of the Loins of Jacob, were introduced into it.

Concerning that ancient Word, which was in Asia before the Israelitish Word, I am at liberty to declare, what hath been heretofore unknown, viz.

viz. that it is still reserved amongst the People who live in Great Tartary; I have conversed with Spirits, and Angels, in the spiritual World, who came from that Country, and who informed me, that they are in Possession of the Word, and that they have possessed it Time immemorial, and that their Divine Worship is instituted according to it, and that it consisteth of mere Correspondencies. They said likewise, that in this Word is contained the Book of JASHER, mentioned in Joshua, chap. x. 12, 13; and in the second Book of Samuel, chap. i. 17, 18; and that they are also in Possession of the Books called THE WARS OF JEHOVAH, and THE DENUNCIATIONS, which are mentioned by Moses, Numb. xxi. 14, 15, and 27, to 30; and when I read before them the Words which Moses hath quoted from those Books, they examined whether they were in the Original, and they found them; from which Circumstances it was evident to me, that they are still in possession of the ancient Word. In the Conversation which passed between us, they said that they worship Jehovah, some as an invisible God, and some as a visible one. They told me further, that they cannot endure any Foreigners to come amongst them, except the Chinese, with whom they study to live upon good Terms, because the Emperor of China is always of their Country; and moreover, that they are so populous, that they cannot imagine any Country in the whole World to be more so; which indeed may appear credible from the great length of the Wall which the Chinese formerly built as a Security against their Incursions. I have further been informed by the Angels, that the first Chapters of Genesis, which treat of the Creation, of Adam and Eve, of the Garden of Eden, and of their Children and Posterity till the Flood, and likewise of Noah, and his Children, are contained in that Word, and so were copied from it by Moses. The Angels and Spirits from Great Tartary appear in the Southern Quarter, towards the East, and are separated from others, in consequence of their dwelling in a more eminent Expanse; they do not admit amongst them any from the Christian World, and if any ascend, they secure them that they cannot return back again. The Cause of such Separation is, because they are in Possession of another Word.

280. THE FOURTH MEMORABLE RELATION.

I once saw at a Distance shady Walks, beset with Rows of Trees, and several Companies of young Men assembled therein, to converse on Subjects of Wisdom. It was in the spiritual World; so I went to join them; and as I approached, I observed one, to whom the rest paid particular Respect, as to their Chief, by reason that he excelled them in Wisdom. He

on seeing me, said—"I was surprized, as I saw thee coming in the Way towards us, to observe, that sometimes thou wast in Sight, and sometimes out of Sight, or one while visible, and another while invisible; surely thou art not in the same State of Life with us." To this I replied,—I am alterable, sometimes dwelling in your Light, and sometimes in your Shade; thus I am a Stranger here, and at the same time an Inhabitant. Hereat the wise Personage looked at me attentively, and said, "Thou speakest strange and wonderful Things, tell me, Who art thou?" and I said, I am in the World in which ye have been, and from which ye are departed, which is called **THE NATURAL WORLD**, and I am also in the World in which ye now are, which is called **THE SPIRITUAL WORLD**; hence I am in a natural State, and at the same time in a spiritual State; in a natural State with Men on Earth, and in a spiritual State with You; and when I am in a natural State, I am invisible to you, but when I am in a spiritual State, I become visible; and this Particularity in my Nature is of the Lord's Appointment. It must be well known to a Person of your enlightened Understanding, that an Inhabitant of the natural World is invisible to an Inhabitant of the spiritual World, and *vice versa*; wherefore when I let my Spirit into the Body, I was no longer visible to you, but when I let it out from the Body, I became visible; and this is a Consequence of the Difference between what is Spiritual and what is Natural.—When he heard mention of the Difference between Spiritual, and Natural, he said, "What mean you by that Difference? Is it not like the Difference between Things more or less pure? consequently What is Spiritual but that which is Natural in a higher State of Purity?" I replied, The Difference is of another Sort; that which is Natural can never, by any Subtilization, or Refining, so approach to what is Spiritual as to become itself Spiritual; for the Difference between them is like what subsisteth between Prior, and Posterior, which bear no determinate Proportion to each other; for the prior is in the posterior, as the Cause is in its Effect; and the posterior is derived from the prior, as the Effect from its Cause; hence it is that one doth not appear to the other.—To this the wise Personage replied, "I have frequently meditated on this Difference, but heretofore in vain, and I wish I were able to discern it."—and I said, You shall not only discern the Difference between what is Spiritual, and what is Natural, but you shall also see it:—Then I proceeded as follows;—You yourself are in a spiritual State with your associate Spirits, but in a natural State with me; for you converse with your Associates in a spiritual Language, which is common to every Spirit, and Angel, but you converse

with me in my Mother-Tongue ; for every Spirit, and Angel, when conversing with Man, speaketh his particular Language, consequently French with a Frenchman, Greek with a Græcian, Arabic with an Arabian, and so forth. That you may know therefore the Difference between what is Spiritual and what is Natural, in respect to Languages, make this Experiment ; withdraw to your Associates, and speak somewhat or other amongst them, then retain the Expressions, and return with them in your Memory, and utter them before me—And he did so, and returned to me with those Expressions in his Mouth, and uttered them, and they were Expressions altogether strange and foreign, and such as do not occur in any Language of the natural World. By this Experiment several Times repeated, it was made very evident, that all the Inhabitants of the spiritual World have a spiritual Language, which hath in it nothing common to any natural Language, and that every Man cometh of himself into the Use of that Language after Death ; I also at one Time experienced, that the Sound of spiritual Language differeth so far from the Sound of natural Language, that a spiritual Sound, though loud, could not be at all heard by a natural Man, nor a natural Sound by a spiritual Man.—Afterwards I desired him, and some of the By-standers, to withdraw to their Associates, and write some Sentence, or other, on a Piece of Paper, and then return with it to me, and read it.—They did so, and returned to me with the Paper in their Hands, but when they attempted to read it, they were not able, inasmuch as the Writing consisted only of some Letters of the Alphabet, with Strophes over them, each of which was significative of some particular Sense and Meaning ; from whence it plainly appeared on what Ground the Lord is called Alpha and Omega. On their withdrawing a second, and a third time, and writing in the same manner, and returning to me, they found that their Writing involved, and comprehended innumerable Things, which no natural Writing could possibly express ; and it was given them to understand, that this was in consequence of the spiritual Man's Thoughts being incomprehensible, and ineffable, to the natural Man, and such as cannot be expressed in natural Writing, or natural Language. Then forasmuch as some present were not in a Disposition to comprehend how spiritual Thought should so far exceed natural Thought as to be respectively ineffable, I said to them, “ Make the Experiment, withdraw into your spiritual Society, and think on some Subject, and retain your Thoughts, and then return and utter them before me ; and they did so ; but when they wanted to express what they had been thinking about, they were not able, for they could not find any Idea of natural Thought adequate to an
Idea

Idea of Thought purely spiritual, consequently no Words expressive of it, inasmuch as the Ideas of Thought are the only Constituents of Words, and Language; this Experiment they repeated again and again, whereby they were convinced, that spiritual Ideas were supernatural, inexpressible, ineffable, and incomprehensible to the natural Man; and by reason of this their Super-eminence they said, that spiritual Ideas and Thoughts, compared with natural, were Ideas of Ideas, and Thoughts of Thoughts, and therefore that by them were expressed Qualities of Qualities, and Affections of Affections; consequently that spiritual Thoughts were the Beginnings, and Origins, of natural Thoughts. Hence also it appeared that spiritual Wisdom was Wisdom of Wisdom, and thus inexpressible to any wise Man in the natural World. It was then declared from the higher Heaven, that there is a Wisdom still interior, and superior, which is called Cœlestial, bearing a Proportion to spiritual Wisdom like that which spiritual Wisdom beareth to natural, and that these descend by Influx, according to the Order of the Heavens, from the Divine Wisdom of the Lord, which is infinite. To this the Person in Conversation with me said, "I see it must be so, because I perceive that one natural Idea is the Continent of several spiritual Ideas, and also that one spiritual Idea is the Continent of several cœlestial Ideas; whence likewise this Proposition follows as a Consequence, That a Thing, by Division, is not rendered more and more simple, but more and more multiple, because it approaches nearer and nearer to the Infinite, in which all Things are after an infinite Manner."—Hereupon I said to all present, "Ye see, from these three Experimental Proofs, what is the Difference between Spiritual and Natural, and likewise the Reason why the natural Man is invisible to the spiritual Man, and the spiritual Man to the natural, notwithstanding they are both in a perfect human Form, and by reason of such a Form it seems as if they might be visible to each other; but the Interiors belonging to the Mind, are what constitute that Form, and the Minds of Spirits and Angels are formed of spiritual Substances, and the Minds of Men, so long as they live in the World, of natural Substances." After this, a Voice was heard from the higher Heaven to one who stood by, saying, "Come up hither;"—and he went up, and returned with this Information, that the Angels did not know before the Differences between what is Spiritual, and what is Natural, by reason that there was never before any Opportunity given of comparing them together, in any Person existing at the same time in both Worlds, and without such Comparison and Reference those Differences were not ascertainable.

Before

Before we separated, we had some further Conversation on this Subject, in which I explained to them the true Cause and Ground of those Differences; "They originate, said I, solely in this Condition of your Existence in the spiritual World, that ye are substantial Beings, and not material, substantial Things being the Beginnings, or Principles of material Things, and Matter being Nothing but a Collection, or gathering together of Substances; Ye therefore have your Existence in Principles, and thereby in Particulars, but we in the natural World have our Existence in the Derivatives of those Principles, and the Composites of those Particulars; and as Composites cannot enter into Particulars, so neither can natural Things, which are material, enter into spiritual Things, which are substantial, any more than a Ship's Cable can enter into, or be drawn through, the Eye of a fine Needle, or than a Nerve can be introduced into one of the Fibres of which it is composed. Here then is discovered the Reason, why the natural Man cannot conceive what the spiritual man conceiveth, nor consequently express such Conceptions; and it was on this Account that Paul calleth what he heard from the third Heaven ineffable. Add to this, that to think spiritually is to think abstractedly from Space and Time, whereas to think naturally is to think in Conjunction with Space and Time; for to every Idea of natural Thought, there adheres Something, that hath Relation to Space and Time, which is not the Case with spiritual Ideas; and the Reason is, because the spiritual World is not in Space and Time, as the natural World is, but only in their Appearances; in this respect also spiritual Thoughts and Perceptions, are different from natural; wherefore ye can think of the Essence and Omnipresence of God, as existing from Eternity, that is, ye can think of God in his Existence before the World was created, because ye think of the Essence of God without Relation to Time, and of his Omnipresence without Relation to Space, and thus ye comprehend Things which transcend the natural Ideas of Man. I then acquainted them with a Circumstance relating to myself, how I once was engaged in Contemplation about the Essence and Omnipresence of God, as existing from Eternity, that is, about God before the World was made, and that, in Consequence of not being able to remove Spaces and Times, from the Ideas of my Thought, I was brought into much Trouble, and Anxiety, by Reason that the Idea of Nature entered instead of God; in this State I was directed to remove the Ideas of Space and Time, with a Promise that then I should see clearly; accordingly Power was given me to remove them, and I saw what I desired; and from that Time I have been able to think of God as existing from

from Eternity, yet without applying the like Eternity to Nature, because God is in all Time without Time, and in all Space without Space, whereas Nature is in all Time, in Time, and in all Space in Space; and Nature, with her Time and Space, must of Necessity have a Beginning, but God, who is without Time and Space, could have no Beginning; wherefore Nature is from God, not from Eternity, but in Time, together with her Time and Space.

281. THE FIFTH MEMORABLE RELATION.

Forasmuch as it hath been granted me by the Lord, to be at one and the same Time in the spiritual World, and in the natural World, and thereby to converse with Angels, as with Men, and thus to become acquainted with the States of those, who after Death flock together into that heretofore unknown World, (for I have conversed with all my Relations, and Friends, and likewise with Kings, and Princes, and Men of Learning, after their Departure out of this Life, and this now for Twenty-seven Years without Interruption) therefore I am able to describe the States of Men after Death, from lively Experience, both in relation to such as have lived good Lives, and such as have lived evil; at present however I shall only mention some Circumstances relative to the State of those who have confirmed themselves, from the Word, in Falses of Doctrine, particularly of those, who have been induced to do so, for the sake of defending the Doctrine of Justification by Faith alone: The successive States thro' which they pass are as follows, I. As soon as they are deceased, and revive as to the Spirit, which happens generally on the third day after the Heart hath ceased to beat, they appear to themselves in a similar Body to that which they before lived in, insomuch that they do not know but that they are still living in the former World, yet it is not a material Body, but a substantial one, which to their Senses appeareth like a material one, though it is not so. II. After some Days they see, that they are in a World, where there are various Societies instituted, which World is called THE WORLD OF SPIRITS, and is in the Middle between Heaven and Hell; all the Societies therein, which are innumerable, are arranged in wonderful Order, according to natural Affections both good and evil; the Societies which are arranged according to good natural Affections have Communication with Heaven, and the Societies arranged according to evil Affections have Communication with Hell. III. The novitiate Spirit, or spiritual Man, is led about, and translated to various Societies, both good and bad, and is examined whether he is affected with Goods, and Truths, and in what Manner, or whether he is affected with Evils, and Falses, and in what Manner

IV. If he be affected with Goods, and Truths, he is separated from the evil Societies, and introduced into the good ones, of various Kinds, till he cometh to a Society corresponding with his own natural Affection, and there he enjoyeth Good corresponding with such Affection, until he putteth off the natural Affection, and putteth on that which is spiritual, and then he is raised up into Heaven; but this is the Case with those only, who have lived in this World a Life of Charity, and thereby a Life of Faith also, that is, who have believed on the Lord, and have shunned Evils as Sins.

V. But they who have confirmed themselves in Falses by perverse Reasonings, and particularly by Misapplications of God's Word, and in Consequence thereof have lived a merely natural Life, that is an evil Life, (for Falses attend Evils, and Evils adhere to Falses) all such, by reason that they have no Affection towards Goods, and Truths, but only towards Evils, and Falses, are removed from the good Societies, and are introduced into the evil ones, of various Kinds, till they come to one that correspondeth with the Concupiscencies of their evil Love. VI. But whereas, during their former Life, they made a pretence to good Affections, in their Externals, when nevertheless there were Nothing but evil Affections, or Concupiscencies, in their Internals, they are by Turns suffered to be in their Externals; and such as in their former Life had enjoyed Power and Authority over others, are now made Rulers of Societies in the World of Spirits, with a greater or less Extent of Command, according to the Dignity of the Offices which they had before enjoyed; but whereas they have no Love either for Truth or Justice, nor are in a Capacity to be enlightened with respect to the Knowledge of what Truth and Justice mean, therefore after a few Days they are degraded from their Authority; and I have seen such translated from one Society to another, and invested with Power in each Society, and yet after a short Time degraded in all. VII. After frequent Degradations of this Sort, some through Weariness, Want, Inclination, and some through Fear of losing Credit, want Courage to engage in any other public Offices, wherefore they retire from such Duties, and sit down in Sadness, and are then removed into a Desert, where there are Cottages for their Habitations, which they enter, and live in; and there Work is given them to do, and in proportion as they do it, they receive Food, but if they refuse to do it, they are kept fasting without Food, so that Necessity at last compells them to work. Food in the spiritual World is like the various Kinds of Food in our World, but from a spiritual Origin, and is given from Heaven, by the Lord, to every one according to the Uses, and Services, which he performeth; to the idle none is given, because they yield no Services of Use. VIII. After some Time they are

disgusted

disgusted with all Employment, and then they go out of their Cottages, and in Case they have been Clergymen, they express a Desire to build themselves Houses, and instantly there appear Heaps of hewn Stone, Bricks, Beams, and Rafters, and likewise of Reeds, and Rushes, with abundance of Clay, Lime and Mortar; at the Sight of which they are seized with the Lust of Building, and begin to lay the Foundation of a House, taking up sometimes a Stone, sometimes a Piece of Timber, sometimes a Reed, sometimes Mortar, which materials they lay one upon another, without any Order, though it appears to themselves as if they observed the most exact Order; but what they build up in the Day-time falls down in the Night, so that the next Day they have to collect the mixed Materials, which they again endeavour to put together, till they are tired and disgusted with Building; this happeneth to them by reason of its Correspondence with their former Life, in that they had collected Passages from the Word to confirm the Falses of Faith, which Falses build up the Church in like Manner as their Building is here represented. IX. Afterwards they quit their Work, through Wearisomness, and sit down in Solitude and Indolence, and whereas the Indolent have no Food given them from Heaven, as was observed, they begin to hunger, and to think of Nothing but how they may get Somewhat to eat, and satisfy their Craving; when they are in this State, they are addressed by certain Persons, of whom they ask Alms, who say to them, "Why sit ye thus idle? come along with us to our Houses, and we will find you Work to do, and give you Food to eat;" and then they get up with Joy, and attend them to their Houses, where each hath his Work assigned him, and Food given him as the Reward of his Labour; but inasmuch as all those who have confirmed themselves in Falses of Faith, cannot perform Works of good Use, and Service, but only Works of evil Use, and Service, and those executed unfaithfully, fraudulently, and unwillingly, therefore they leave their Works, and betake themselves solely to Company, Conversation, Walking, and Sleeping; and whereas they cannot then any longer be engaged to work by their Masters, they are dismissed as unprofitable Servants. X. On their Dismission their Eyes are opened, and they perceive a Way leading to a Sort of Cavern, whither when they arrive, the Door is opened, and they enter in, and enquire whether any Food is to be had there; and when they are informed that there is, they desire Leave to abide there, and accordingly Leave is given them, and they are introduced, and the Door is shut after them; then the Governor of the Cavern cometh, and saith to them, Ye are never again to leave this Place; behold your Companions; they all work hard, and in proportion to their Work they receive Food from Heaven; I tell you this for your Information.

Information.—Their Companions then also tell them, Our Governor knoweth for what Work every one is best fitted, and enjoineeth it daily, and on the Day that we finish what he giveth us to do, we receive Food; but if we do not finish it, we receive neither Food nor Cloaths; and if any one doth Mischief to another, he is thrown into a Corner of the Cavern, upon a kind of Couch of a curfed Dust, where he is miserably tormented, until the Governor observeth in him some Sign of Penitence, and then he is taken off, and ordered again to his Work; he is also informed that every one is at liberty to walk, to converse, and afterwards to sleep, when he hath done his Work; He is then led into an inner Part of the Cavern, where there are Harlots, and he is permitted to take one to himself, and to call her his Wife, but he is forbid on pain of Punishment, to connect himself with more than one.—Hell consisteth of such Caverns, which are nothing but eternal Work-houses. I have been permitted to enter into some of them, and to see the Nature of them, to the Intent that I might publish it to the World; all that were confined therein appeared like Beggars, nor did any one of them know who he had been, or what Office he had enjoyed, in the former World; but the Angel, who attended me, informed me, that one had formerly been a Servant, one a Soldier, one a Captain, one a Priest, one a Person of great Dignity, another of great Wealth; and yet they none of them knew but that they had constantly lived as Companions in a like State of Servitude, and the Reason of this was, because they had been inwardly alike, although they had differed in Externals, and in the spiritual World all are associated according to their Interiors.

With respect to the Hells, in general, they consist merely of such Caverns, and Work-houses, but differing according to their Inhabitants, whether they be Satans, or Devils; they are called Satans who have lived in Falses, and in consequent Evils, and they are Devils who have lived in Evils, and in consequent Falses. Satans appear, in the Light of Heaven, pale, and livid, like Corpses, and in some Cases of a darkish Hue, like Mummies; but Devils appear, in the same Light, of a fiery, dusky Complexion, and in some cases black, like Soot; but the Forms and Faces of them all are monstrous; and yet, in their own Light, which is like that of lighted Charcoal, they do not appear as Monsters, but as Men; which Appearance is permitted for the Sake of Consociation.



CHAPTER THE FIFTH.

THE CATECHISM, OR DECALOGUE, EXPLAINED *AS TO ITS EXTERNAL AND INTERNAL SENSE.*

282. **T**HERE is no Nation throughout the whole World but what acknowledgeth Murder, Adultery, Theft, and the bearing false Witness, to be Evils; and further, that unless there were Laws for the Prevention of those Evils, no Kingdom, Commonwealth, or any established Order of Society, could possibly subsist. Who therefore can suppose that the People of Israel were so particularly stupid, as not to know that these Things were Evils? and how surprizing therefore must it appear, that those Laws, so universally known throughout the World, should be promulgated, in so miraculous a Manner from Mount Sinai, by Jehovah himself! But understand now the Reason of this; those Laws were promulgated in so miraculous a Manner, as a Token, that they were not only civil, and moral Laws, but likewise Divine Laws, and that to act contrary to them was not only a Commission of Evil against a Man's Neighbour, that is against his Fellow-citizens and Society, but likewise a Sin against God; wherefore those Laws, in consequence of their Promulgation from Mount Sinai by Jehovah, were also made Laws of religious Obligation;

for it is evident that whatsoever Jehovah prescribes, is done by him with a religious Regard, and therefore ought to be observed with a View to Salvation. But previous to an Explanation of the Commandments, it will be expedient to premise Something concerning their Sanctity, in order to shew that internally they have Regard to Religion.

That the Decalogue, in the Israelitish Church, was the very Essence of Holiness.

283. The Commandments of the Decalogue, inasmuch as they were the First-fruits of the Word, and consequently the First-fruits of the Church which was to be established amongst the People of Israel, and whereas they contained, in a short Summary, the Whole of Religion, whereby the Conjunction of God with Man, and of Man with God is effected, therefore they were so holy, that nothing could be holier. Their supreme Sanctity is evident from the following Circumstances, viz. that the Lord Jehovah Himself came down upon Mount Sinai, in Fire, and attended with Angels, and thence promulgated them by Word of Mouth, and that Bounds were set about the Mount, lest any one should approach, and die; that neither the Priests, nor Elders approached, but Moses alone; that the Commandments were written on two Tables with the Finger of God; that the Face of Moses shone, when he carried down the two Tables the second time; that the Tables were afterwards deposited in the Ark, and the Ark in the inmost Part of the Tabernacle, and the Mercy-Seat upon it, and Cherubims of Gold on the Mercy-Seat; that the Inmost of the Tabernacle, where the Ark was kept, was called the Holy of Holies; that without the Vail, within which the Ark was placed, there were many Things deposited, which represented the holy Things of Heaven and the Church, such as the Table overlaid with Gold, whereupon was the Shewbread, the golden Altar on which Frankincense was placed, and the golden Candlestick with seven Lamps, and also the Curtains round about made of fine Linen, Purple, and Scarlet; the Sanctity of the whole of this Tabernacle had its Rise solely from the Law which was in the Ark. By reason of the Sanctity of the Tabernacle, derived from the Law in the Ark, all the People of Israel were commanded to encamp about it, in Order, according to their Tribes; and to march in Order after it; and at those Times a Cloud was over it in the Day-time, and a Fire in the Night. By reason of the Sanctity of that Law, and the Presence of Jehovah in it, Jehovah conversed with Moses

Moses over the Mercy-Seat, between the Cherubims; and the Ark was called Jehovah there; and it was not even permitted Aaron to enter within the Vail, except with Sacrifices and Incense, lest he should die. By reason of the Presence of Jehovah in the Law, and about it, Miracles were even wrought by the Ark, wherein the Law was deposited; the Waters of Jordan were divided, and so long as the Ark rested in the midst thereof, the People passed over on dry Ground; the Walls of Jericho fell down in consequence of the Ark's being carried round about it; Dagon the God of the Philistines fell on his Face before it, and afterwards was found lying without Head, and with the Palms of his Hands on the Threshold of the House; the Bethshemites, to the number of several Thousands, were smitten by reason of it; Uzzah was put to Death for touching it. It is further to be noted, that the same Ark was introduced by David into Zion with Sacrifices and Thanksgivings; and afterwards by Solomon into the Temple at Jerusalem, where it constituted the most sacred Part of the Temple; not to mention other Circumstances, which are convincing Proofs that the Decalogue was the very Essence of Holiness in the Israelitish Church.

284. The Facts above-mentioned, concerning the Promulgation, Sanctity, and Potency of the Law, are recorded in these Places in the Word;—*That Jehovah descended in Fire on Mount Sinai, and that instantly the Mountain smoked, and shook, and that there were Thunders, Lightnings, thick Clouds, and the Voice of a Trumpet*, Exod. xix. 16, to 18. Deut. iv. 11. Chap. v. 19, to 23. *That the People before the Descent of Jehovah, prepared and sanctified themselves three Days*, Exod. xix. 10, 11, 15. *That Bounds were set about the Mount, lest any of the People should approach and die, and that not even the Priests were permitted to approach, but Moses only*, Exod. xix. 12, 13, 20, to 23. chap. xxiv. 1, 2. *That the Law was promulgated from Mount Sinai*, Exod. xx. 2, to 14. Deut. v. 6, to 18. *That the Law was written on two Tables of Stone, and with the Finger of God*, Exod. xxxi. 18. chap. xxxii. 15, 16. Deut. ix. 10. *That Moses's Face did so shine, when he brought the two Tables down from the Mount, the second Time, that he covered his Face with a Vail whilst he talked with the People*, Exod. xxxiv. 29, to 35. *That the Tables were laid up in the Ark*, Exod. xxv. 16. Chap. xl. 20. Deut. x. 5. 1 Kings, viii. 9. *That the Mercy-Seat was put over the Ark, and that the Cherubims of Gold were placed on the Mercy-Seat*, Exod. xxv. 17, to 21. *That the Ark with the Mercy-Seat, and the Cherubims, was put into the Tabernacle, and constituted the principal and inmost Part thereof; and that the Table overlaid with Gold, on which was the* Shew-

Shew-Bread, the golden Altar of Incense, and the golden Candlestick with its golden Lamps, constituted the outer Part of the Tabernacle; and that the ten Curtains of fine Linen, Purple, and Scarlet, constituted its outermost Part, Exod. xxv. 1. to the End; chap. xxvi. 1, to the End; chap. xl. 17, to 28. That the Place where the Ark was, was called the Holy of Holies, Exod. xxvi. 33. That the whole Body of the People of Israel encamped round about the Tabernacle, in Order, according to their Tribes, and marched in Order after it, Numb. ii. 1, to the End. That then a Cloud was upon the Tabernacle by Day, and Fire by Night, Exod. xl. 38. Numb. ix. 15, 16, to the End. chap. xiv. 14. Deut. i. 33. That Jehovah talked with Moses, above the Ark, between the Cherubims, Exod. xxv. 22. Numb. vii. 89. That the Ark, by reason of the Law, which it contained, was called Jehovah; for Moses said, when the Ark set forward, RISE UP JEHOVAH, and when it rested, RETURN JEHOVAH, Numb. x. 35, 36. Psalm cxxxii. 7, 8. That by reason of the Sanctity of the Law, it was not lawful for Aaron to enter within the Vail, except with Sacrifices and Incense, Levit. xvi. 2, to 14. That by virtue of the Presence of the Lord's Power in the Law, which was in the Ark, the Waters of Jordan were divided, and as long as it rested in the Middle, the People passed over on dry Ground, Josh. iii. 1, to 17. chap. iv. 5, to 20. That on carrying the Ark round about the Walls of Jericho, they fell down, Josh. vi. 1, to 20. That Dagon the God of the Philistines fell to the Ground before the Ark, and afterwards lay on the Threshold, with his Head separated from his Body, and the Palms of his Hands cut off, 1 Sam. v. That the Bethschemites, on account of the Ark, were smitten to the number of many thousands, 1 Sam. v. & vi. That Uzzah died, because he touched the Ark, 2 Sam. vi. 7. That the Ark was introduced into Zion, by David, with Sacrifices and Rejoicings, 2 Sam. vi. 1, to 19. That it was introduced also by Solomon into the Temple at Jerusalem, where it constituted the most sacred Part of the Temple, 1 Kings, vi. 19. chap. viii. 3, to 9.

285. Inasmuch as the Conjunction of the Lord with Man, and of Man with the Lord, is effected by means of the Law, therefore it is called THE COVENANT, and THE TESTIMONY; the Covenant, because it joineth, and the Testimony, because it confirmeth the Articles of the Covenant; for Covenant, in the Word, signifieth Conjunction, and Testimony the Confirmation, and Witnessing of its Articles. For this Reason there were two Tables, one for God, and the other for Man; Conjunction is effected by the Lord, but only at that Time when Man performeth what is written in his Table; for the Lord is continually present, and desireth to enter, but it is Man's Part, by virtue of the Freedom which he hath from the

the Lord, to open the Door; for he saith, *Behold, I stand at the Door and knock; if any Man heareth my Voice, and will open the Door, I will come in to him, and sup with him, and he with me*, Revelat. iii. 20. That the Tables of Stone, on which the Law was written, were called **THE TABLES OF THE COVENANT**; and that the Ark was, from them, called **THE ARK OF THE COVENANT**, and the Law itself **THE COVENANT**, may be seen Numb. x. 33. Deut. iv. 13. 23. chap. v. 2. 3. chap. ix. 9. Josh. iii. 2. 1 Kings, viii. 19. 21. Revelat. xi. 19. and in other Places; whereas Covenant signifieth Conjunction, therefore it is said of the Lord, *That he shall be for a COVENANT to the People*, Isaiah xlii. 6. chap. xlix. 9. and he is called **THE ANGEL OF THE COVENANT**, Malachi iii. 1. and his Blood, **THE BLOOD OF THE COVENANT**, Matt. xxvi. 28. Zech. ix. 11. Exod. xxiv. 4, to 10. and therefore the Word is called **THE OLD COVENANT**, and **THE NEW COVENANT**; for Covenants are for the Sake of Love, Friendship, Confociation, and Conjunction.

286. The Cause why the Law was so full of Sanctity and Power was, because it contained in it the Sum and Substance of all Religion; for it was written on two Tables, one of which contained the Sum and Substance of all Things relating to God, and the other the Sum and Substance of all Things relating to Man; wherefore the Commandments of that Law are called the **TEN WORDS**, Exod. xxxiv. 28. Deut. iv. 13. chap. ix. 4. they are so called, because Ten signify all, and Words signify Truths; for it is evident there were more than ten Words. That Ten signify All, and that Tenths, or *Tithes*, were appointed by reason of that Signification, may be seen in the **APOCALYPSE REVEALED**, No. 101. and that that Law containeth the Sum and Substance of all Things in Religion, will be seen in the following Pages.

That the Decalogue, in its literal Sense, containeth common Precepts of Doctrine, and of Life; but in its Spiritual and Celestial Sense, all Precepts universally.

287. It is acknowledged that the Decalogue, in the Word, is called the Law, by Way of Eminence, because it containeth all Things relating to Doctrine and Life; for it not only containeth the Sum and Substance of whatever regardeth God, but likewise the Sum and Substance of whatever regardeth Man; wherefore that Law was written on two Tables, one of which treateth of God, and the other of Man. It is also acknowledged, that

that all Things belonging to Doctrine and Life, have relation to Love towards God, and Love towards our Neighbour; and all Things belonging to such Love are contained in the Decalogue. That the whole Word teacheth only this Love, is plain from these Words of the Lord, *JESUS said, Thou shalt love the Lord thy God with all thy Heart, and with all thy Mind, and with all thy Soul, and thy Neighbour as thyself; on these two Commandments hang all the Law and the Prophets*, Matt. xxii. 35, to 40. The Law and the Prophets signify the whole Word. And in another Place, *A certain Lawyer, tempting JESUS, said, Master, what shall I do, that I may inherit eternal Life? and JESUS said unto him, What is written in the Law? how readeſt thou? and he answering said, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength, and thy Neighbour as thyself; and JESUS said, THIS DO, AND THOU SHALT LIVE*, Luke x. 25, to 28. Now ſince Love towards God, and Love towards our Neighbour are the All of the Word, and the Decalogue, in the firſt Table, containeth a Summary of all Things relating to Love towards God, and in the ſecond Table a Summary of all Things relating to Love towards our Neighbour, it follows of conſequence, that it containeth all Things that relate to Doctrine and Life. It is plain, from looking at the two Tables, that they are ſo joined, that God and Man mutually regard each other from their reſpective Tables, and conſequently that the Regard is reciprocal, and of ſuch a Nature, that God, on his Part, never ceaſeth to regard Man, and to work ſuch Things as concern his Salvation, and in caſe Man receiveth, and doeth, the Things contained in his Table, a reciprocal Conjunction is effected, and the Words which the Lord ſpoke to the Lawyer are fulfilled, *This do, and thou ſhalt live*.

288. In the Word there is frequent Mention made of the Law, and it may be expedient to aſcertain what is meant by it in its confined Senſe, what in a more extenſive Senſe, and what in a Senſe moſt extenſive. In a confined Senſe, by the Law, is meant the Decalogue; in a more extenſive Senſe, it is uſed to mean the Statutes given by Moſes to the Children of Iſrael; and in a Senſe moſt extenſive, it means the whole Word. THAT BY THE LAW, IN A CONFINED SENSE, IS MEANT THE DECALOGUE, is well known; BUT THAT BY THE LAW, IN A MORE EXTENSIVE SENSE, ARE MEANT THE STATUTES GIVEN BY MOSES TO THE CHILDREN OF ISRAEL, is evident from the particular Statutes in Leviticus being called the Law, as for Inſtance, *This is the Law of the Trefpaſs Offering*, Levit. vii. 1. *This is the Law of the Sacrifice of Peace-Offerings*, Levit. vii. 11. *This is the Law of the Burnt-Offering, of the Meat-Offering, of the Sin-Offering, and of the Trefpaſs-Offering, and of the Conſecrations*, Levit. vii. 37. *This is the Law* of

of the Beasts, and of the Fowls, Levit. xi. 46. *This is the Law for her that hath borne a Male or a Female.* Levit. xii. 7. *This is the Law of the Plague of Leprosy.* Levit. xiii. 59. xiv. 2. 32. 54. 57. *This is the Law of him that hath an Issue.* Levit. xv. 32. *This is the Law of Jealousy,* Numb. v. 29. *This is the Law of the Nazarite,* Numb. vi. 13. 21. *This is the Law when a Man dieth in a Tent,* Numb. xix. 14. *This is the Law concerning a red Heifer.* Numb. xix. 2. *The Law for a King,* Deut. xvii. 15, to 19. Nay the whole Book of Moses is called the Law, Deut. xxxi. 9. 11. 12. 26. as also in the new Testament, Luke ii. 22.—xxiv. 44. John i. 45. chap. vii. 23. viii. 5. and in other Places. That these Statutes were meant by the Works of the Law, mentioned by Paul, where he saith, *That Man is justified without the Works of the Law,* Rom. iii. 28. is very evident from what follows those Words, and also from his Words to Peter, whom he blames for Judaizing, where he saith, three Times in one Verse, *That no man is justified by the Works of the Law,* Gal. ii. 16. THAT BY THE LAW IN ITS MOST EXTENSIVE SENSE IS MEANT THE WHOLE WORD, is plain from these Passages, *Jesus said, Is it not written IN YOUR LAW, ye are Gods?* This is written, Psalm lxxxii. 6. *The People answered him, we have heard OUT OF THE LAW, that Christ abideth for ever,* John xii. 34. This is written Psalm lxxxix. 29. cx. 4. Dan. vii. 14. *That the Word might be fulfilled, which is written IN THEIR LAW, they hated me without a Cause,* John xv. 25. This is written, Psalm xxxv. 19. *Have any of the Rulers, or Pharisees, believed on him? but this People, who knoweth not the LAW, are cursed,* John vii. 48, 49. *It is easier for Heaven and Earth to pass away, than ONE TITTLE OF THE LAW to fail.* Luke xvii. 7. By the Law, in these Passages, is meant the whole sacred Scripture, as may be seen in a thousand Places in the Psalms of David.

289 The Reason why the Decalogue, in its spiritual and celestial Senses, containeth universally all Precepts of Doctrine, and of Life, consequently all Things relating to Faith, and Charity, is, because, the Word, in all and every part of its literal Sense, that is, both generally, and particularly, containeth two interior Senses, one called spiritual, and the other celestial, and that in these Senses, Divine Truth is in the Fullness of its Light, and Divine Good in the Fullness of its Heat. Now since the Word, both as to the Whole and every particular Part, is of such a Nature, it must of Necessity follow, that the Ten Commandments of the Decalogue admit of an Explanation according to the three Senses called Natural, Spiritual, and Celestial. That such is the Nature of the Word, appears from what was proved above in the Chapter, concerning the HOLY SCRIPTURES, or WORD, No. 193, to 208.

290. It

290. It is impossible for any one, who is unacquainted with the Nature and Quality of the Word, by any Stretch of Thought, to discover, that there is an Infinity in all its particular Parts, that is, that they all contain innumerable Things which the Angels themselves cannot fathom, or exhaust. Every single Content thereof may be compared to a Seed, which hath a Capacity, if it be sown in the Ground, of growing into a large Tree, and producing Abundance of other Seeds, from which again similar Trees may be produced, and of these a Garden formed, and from its Seeds other Gardens, and so on to Infinity. Such is the Word of the Lord in all its Parts, and particularly in the Decalogue, which as it teacheth Love towards God, and Love towards our Neighbour, is a brief Summary of the whole Word. That the Word is of a such a Nature appears from the following Similitude which the Lord made Use of, *The Kingdom of God is like unto a Grain of Mustard-Seed, which a Man took and sowed in his Field; which indeed is the least of all Seeds; but when it is grown, it is the greatest among Herbs, and becometh a Tree, so that the Birds of the Air come and lodge in the Branches thereof*, Matt. xiii. 31. 32. Mark iv. 31. 32. Luke xiii. 18. 19. Compare also Ezek. xvii. 2. to 8. That such is the Infinity of spiritual Seeds, or of Truths derived from the Word, is evident from the Wisdom of Angels, which is all derived from the Word, and which encreaseth in them to Eternity, and they, in proportion, as they grow wiser, see, more clearly, that no Limit can be set to Wisdom, and that they Themselves are but in its outer Court, and can, never, in the smallest Degree, attain to the Divine Wisdom of the Lord, which they call an Abyfs. Now since the Word is derived from this Abyfs in Consequence of coming from the Lord, it is plain that there is a Kind of Infinity in all its Parts.

THE FIRST AND SECOND COMMANDMENTS.

Thou shalt have no other Gods before me, &c.

291. These are the Words of the first Commandment, Exodus xx. 3. Deut. v. 7. by which, in THE NATURAL SENSE, which is that of the Letter, is first of all meant, that Idols ought not to be worshipped; for it follows, *Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou shalt not bow down to them nor worship them, for I JEHOVAH THY GOD AM A JEALOUS GOD*, Exod. xx. 3. 4. 5. 6. The Reason why, by this Commandment, in the first Place, is meant, that Idols ought not to be worshipped

worshipped, was, because before the Time of giving the Law, and after it, even till the Coming of the Lord, the Worship of Idols prevailed in great Part of the Kingdoms of Asia, which Worship originated in this Circumstance, that all Churches, before, the Lord's Coming, were representative and typical, and the Types and Representations, were such, that Divine Things were exhibited under various Figures and Sculptures, which the Vulgar, losing Sight of their Significations, began to worship as Gods. That such Worship prevailed amongst the People of Israel, during their sojourning in Ægypt, is evident from the golden Calf, which they worshipped in the Wilderness instead of Jehovah, and from their continual Relapses into such Worship, as appears both from their Historical and Prophetical Writings.

292. By this Commandment, *Thou shalt have no other Gods before me*, in a natural Sense, is also meant, that no Man, whether dead, or alive, ought to be worshipped as a God, which was a Practice very common in Asia, and the neighbouring Countries. Hence came the various Gods of the Gentiles, as Baal, Ashtaroth, Chemos, Milkom, Beelzebub; and amongst the Greeks and Romans, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, &c. some of whom they at first worshipped as Saints, afterwards as Deities, and lastly as Gods. That they also worshipped living Men as Gods, is evident from the Decree of Darius the Mede, that no one, for the Space of thirty Days, should offer any Petition to God, but to the King alone, on Pain of being cast into the Den of Lions, Dan. vi. 8. to the End.

293. In a natural Sense, which is that of the Letter, by this Commandment is also meant, that no one, except God, and nothing, except what proceedeth from God, is to be loved with the chief and governing Love, according to the Lord's Words, Matt. xxii. 35, to 37. Luke x. 25, to 28; for that Person, and that Thing, which is loved with the chief and governing Love, is to the Lover a God, and Divine; as where a Man's chief and governing Love is centered in Himself, or the World, there Self, and the World, are his Gods; the Consequence whereof is, that in his Heart he cannot acknowledge any other God, and is therefore in Conjunction with his Like in Hell, where all are gathered, who have loved themselves, and the World, with their chief and governing Love.

294. THE SPIRITUAL SENSE of this Commandment is, that no other God is to be worshipped but the LORD JESUS CHRIST, inasmuch as He is
 4 X Jehovah,

Jehovah, who came into the World, and accomplished the Work of Redemption, without which, neither Man, nor Angel, could have been saved. That there is no other God beside Him, is evident from these Passages in the Word,—*It shall be said in that Day, Lo, this is our God, we have waited for him, and he will save us; this is Jehovah, we have waited for him, we will be glad, and rejoice in his Salvation, Isaiah xxv. 9. The Voice of him that crieth in the Wilderness, prepare ye the Way of Jehovah, make straight in the Desert a high-way for our God; for the Glory of Jehovah shall be revealed, and all Flesh shall see it together; Behold the Lord Jehovah will come with strong Hand, and his Arm shall rule for him, Isaiah xi. 3, 5, 10. Surely God is in Thee, and there is none else; verily thou art a God that hidest thyself, O God of Israel, THE SAVIOUR, Isaiah xlv. 14, 15. Am not I Jehovah, and there is no God beside me, a just God, and A SAVIOUR, there is none beside me, Isaiah xlv. 21. I, even I, am Jehovah, and beside me there is no SAVIOUR, Isaiah xliii. 11. Hos. xiii. 4. And all Flesh shall know that I Jehovah am THY SAVIOUR, AND THY REDEEMER, Isaiah xlix. 26. chap. lx. 16. As for OUR REDEEMER, The Lord of Hosts is his Name, Isaiah xlvii. 4. Jer. l. 34. Jehovah is my Strength, and MY REDEEMER, Psalm xix. 14. Thus saith Jehovah, THY REDEEMER, the holy One of Israel, I Jehovah am thy God, Isaiah xlviii. 17.—xliii. 24.—xlix. 7. Thus saith Jehovah THY REDEEMER, I am Jehovah that maketh all Things, Isaiah xlv. 24. Thus saith Jehovah the King of Israel, and HIS REDEEMER, the Lord of Hosts, I am the First, and I am the Last, and beside me there is no God, Isaiah xlv. 6. The Lord of Hosts is his Name, and THY REDEEMER the holy One of Israel, the God of the whole Earth shall be called, Isaiah liv. 5. Though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Jehovah, art our Father, OUR REDEEMER, thy Name is from everlasting. Isaiah lxiii. 16. Unto us a Child is born, unto us a Son is given, and his Name shall be called Wonderful, Counsellor, the mighty God, THE EVERLASTING FATHER, the Prince of Peace, Isaiah ix. 5. Behold the Days come, that I will raise unto David a righteous Branch, who shall reign as a King; and this is his Name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Philip said unto Jesus, shew us the Father; Jesus said unto him, he that seeth me, seeth the Father; believest thou not that I am in the Father, and the Father in me? John xiv. 8, 9. In Jesus Christ dwelleth all the Fullness of the Godhead bodily. Colos. ii. 9. And we are in him that is true, even in Jesus Christ; this is the true God and eternal Life. 1 John, v. 20, 21. From these Passages it clearly appears that the Lord our Saviour is Jehovah Himself, who is at once the Creator, the Redeemer, and the Regenerator. This is the Spiritual Sense of this Commandment.*

295 THE CELESTIAL SENSE OF THIS COMMANDMENT is, that the Lord Jehovah is Infinite, Immense, and Eternal; that he is Omnipotent, Omniscient, and Omnipresent; that he is the First, and the Last, the Beginning, and the End, who Was, Is, and Will Be; that he is essential Love, and essential Wisdom, or essential Good, and essential Truth, consequently essential Life; and thus the Individual One, from whom are all Things.

296. All who acknowledge and worship any other God but the Lord and Saviour Jesus Christ, who is Jehovah God Himself in an human Form, offend against this first Commandment; and so also do they, who are self-persuaded into the Belief of three divine Persons actually existing from Eternity; such People, in proportion as they confirm themselves in that Error, become more and more natural, and corporeal, in which Case they have no Capacity inwardly to comprehend any Divine Truth, and if they hear and receive it, they defile and involve it in Fallacies; wherefore they may be compared with those who dwell in the lowest Story of a House, or in the Rooms under Ground, who, on that Account, hear nothing of the Conversation which passes in the second, or third Stories, because the Ceiling above prevents the Sound from descending to them. The human Mind is like a House consisting of three Stories, in the lowest whereof are they who have confirmed themselves in Favour of three Gods existing from Eternity, but in the second, and third Stories, are they, who acknowledge, and believe on one God, under a visible human Form, and that the Lord God the Saviour is that God. The sensual and corporeal Man, inasmuch as he is a mere natural Man, considered as to his true State and Quality, is nothing more than an Animal, and differs only from the Brute Creation in that he hath the Faculty of Speech, and Reason; wherefore he is like one that liveth in a Den full of all kinds of wild Beasts, where he sometimes playeth the Lion, sometimes the Bear, sometimes the Tiger, the Leopard, or Wolf; nay he can also at Times play the Sheep, and the Lamb, but then in his Heart, he ridicules, and makes a Mockery of such innocent Characters. The mere natural Man forms all his Conceptions of Divine Truths from the Things of the World only, consequently from the Fallacies of the Senses, above which he cannot raise his mental Powers, wherefore the Doctrine of his Faith may be compared to Pottage made of Chaff, which he feedeth on as a Dainty, or to the Food prescribed to Ezekiel the Prophet, when he was commanded to mix Wheat, Barley, Beans, Lentiles, Millet, and Fitches, with the Dung of Man, or of a Cow, and make himself Bread and Cakes, in order that he might represent the Church, according

according to its true State amongst the People of Israel, chap. iv. 9. Similar here-
to is the Doctrine of the Church, which is founded, and built on three Divine
Persons existing from Eternity, each whereof is a distinct God of Himself.
Who would not see the Enormity of such a Faith, in case it was repre-
sented in a Picture before his Eyes, according to its interior Form, and
Quality, with three Persons standing in Order beside each other, the First
distinguished with a Sceptre, and a Crown, the Second, holding in his
right-hand a Book, which is the Word, and in his left-hand a Cross of gold
sprinkled with Blood, and the Third, furnished with Wings, standing on
one Foot, ready to fly and execute the Commands of the other two, with
this Inscription over all, THESE THREE PERSONS, WHO ARE SO MANY
DISTINCT GODS, ARE ONE GOD? What wise Man, at the Sight of such a
Picture, could forbear exclaiming, what a Phantasy is here! But he would
have other Sentiments, and exclaim in other Language, at the Sight of a
Picture representing one Divine Person, encompassed with Rays of heaven-
ly Light about his Head, with this Superscription, THIS IS OUR GOD, AT
ONCE THE CREATOR, REDEEMER, AND REGENERATOR, CONSEQUENTLY
THE SAVIOUR; Would not any wise Man kiss this Picture, and carry it
Home in his Bosom, and by the Sight of it make glad both his own Mind,
and the Minds of his Wife, his Children, and Servants?

THE THIRD COMMANDMENT.

*Thou shalt not take the Name of the Lord thy God in vain, for the
Lord will not hold him guiltless that taketh his Name in vain.*

297. By taking the Name of Jehovah God in vain, is meant, in a NA-
TURAL SENSE, which is that of the Letter, the Name itself, and the
Abuse thereof in common Discourse, particularly in supporting Falshoods,
or Lies, and in unnecessary Oaths, or with a View to exculpate any bad
Design, or in the Practice of Witchcraft, and Incantations. But to swear
by God, and his Holiness, or by the Word, and Gospel, in the Case of Ad-
mission to any Office, as at the Coronation of a King, the Inauguration of
a Priest, or an Appointment to any Place of Trust, this is not to take the
Name of God in vain, unless he who swears doth afterwards make light of
his Engagements. The Name of God may moreover be constantly used in
the holy Offices of the Church, as in Prayers, Psalms, and in all divine
Worship, and also in Preaching, and Writing on religious Subjects; the
Reason

Reason whereof is, because God is in Things that regard Religion, and when he is properly invoked, he is present, by Virtue of his Name, and heareth; and on such Occasions the Name of God is hallowed. That the Name of Jehovah God is in its own Nature holy, is evident from this Circumstance, that the Jews, from the first Time that Name was used, never durst, nor still dare, pronounce it, and that, on their Account, neither the Evangelists, nor Apostles, chose to mention it; wherefore instead of Jehovah they adopted the Name of Lord, as appears from various Passages transcribed out of the Old Testament into the New, where instead of JEHOVAH the Name LORD is used, as in Matt. xxii. 37. Luke x. 27. compared with Deut. vi. 5. and in other Places. That the Name of Jesus is in like Manner holy, is declared by the Apostle, where he saith, that at that Name every Knee should bow, both in Heaven, and on Earth; and its Holiness is also manifest, from this Circumstance, that no Devil in Hell hath Power to pronounce it. The Names of God, which are not to be taken in vain, are several, as Jehovah, Jehovah God, Jehovah Sabaoth, the Holy One of Israel, Jesus, and Christ, and the Holy Ghost.

298. IN THE SPIRITUAL SENSE, by the Name of God, is meant all that which the Church teacheth out of the Word, and by which the Lord is invoked, and worshipped; all those Things are the Name of God in the Complex; wherefore by taking the Name of God in vain is meant, to take any Thing thence, and use it in vain Discourses, false Assertions, Lies, Execrations, Witchcrafts, and Incantations; for this is also to revile, and blaspheme God, and consequently his Name. That the Word, and whatever the Church thence deriveth as necessary to the true Worship of God, is the Name of God, may be seen from these Passages,—*The Desire of our Soul is to thy Name, Isaiah xxvi. 8, 13. From the rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles; and in every Place Incense shall be offered unto my Name. But ye have profaned my Name, in that ye say the Table of the Lord is polluted; and ye have snuffed at my Name, when ye brought that which was torn, and the lame, and the sick, Malachi, i. 11, 12, 13. All People will walk every one in the Name of his God, and we will walk in the Name of the Lord our God for ever and ever, Micah iv. 5. They shall worship Jehovah in one Place, where he shall place his Name, Deut. xii. 5, 11, 12, 13, 18. chap. xvi. 2, 6, 11, 15, 16. that is where he shall appoint his Worship. Jesus said, where two or three are gathered together in my Name, there am I in the midst of them, Matt. xviii. 20. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name, John i. 12. He*

that believeth not is condemned already, because he hath not believed on the Name of the only-begotten Son of God, John iii. 18. I have declared unto them thy Name, and will declare it, John xvii. 26. And, that believing ye might have Life through his Name, John xx. 31. The Lord said, I have a few Names in Sardis, Rev. iii. 4; and in many other Passages, in all which, as in the foregoing, by the Name of God is meant the Divine which proceedeth from God, and whereby he is worshipped. But by the Name JESUS CHRIST is understood the All of Redemption, and the All of his Doctrine, and thus the All of Salvation; by Jesus, the All of Salvation by Virtue of Redemption, and by Christ, the All of Salvation by Virtue of his Doctrine.

299. In a CELESTIAL SENSE, by taking the Name of God in vain is meant what the Lord said to the Pharisees, *All manner of Sin and Blasphemy shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven*, Matt. xii. 31. By Blasphemy against the Holy Ghost is meant Blasphemy against the Divinity of the Lord's Humanity, and against the Sanctity of the Word. That the Divine-Human of the Lord is meant by the Name of Jehovah God, in its celestial, or supreme Sense, is evident from these Passages, *Jesus said, FATHER GLORIFY THY NAME, and there came a Voice from Heaven, saying, I have both glorified it, and will glorify it again*, John xii. 28. *Whatsoever ye shall ask in my Name I will do it, that the Father may be glorified in the Son; If ye shall ask any thing in my Name I will do it*, John xiv. 13, 14. In the Lord's Prayer, according to its celestial Sense, the same is signified by this Petition, *Hallowed be thy Name*; and also by Name, in Exod. xxiii. 21. Isaiah lxiii. 16. Inasmuch as Blasphemy against the Holy Ghost is never remitted, according to the Lord's Words, Matt. xii. 31. and this Blasphemy is meant in the celestial Sense of this Commandment, therefore there is this Addition annexed, *Because Jehovah will not hold him guiltless that taketh his Name in vain*.

300. That by the Name of any Person is not meant his Name only, but likewise his Characteristic Quality, is evident from Names in the spiritual World, where no Man retaineth the Name which he received at his Baptism, and derived from his Father, and Progenitors, but every one is named according to his characteristic Quality, as the Angels are named according to their moral, and spiritual Life; and these also are they who are understood by these Words of the Lord, — *I am the good Shepherd; the Sheep hear his Voice, and he calleth his own Sheep by Name, and leadeth them out*, John x. 3. *I have a few Names in Sardis which have not defiled their Garments. Him that overcometh I will write upon him the Name of the new City Jerusalem,* and

and my new Name, Rev. iii. 4, 12. Gabriel and Michael are not the Names of two Persons in Heaven, but by those Names are meant all such in Heaven, as excel in Wisdom concerning the Lord, and are Worshippers of him. Also by the Names of Persons, and Places, mentioned in the Word, are not meant Persons, and Places, but Things relating to the Church. In the natural World, by Name is not meant Name alone, but at the same time the Quality, and Character, of the Person-named, because these are annexed to the Name; and therefore it is usual in common Discourse to say of a Man, that he doeth this Thing, or that, for the sake of his Name, or to get a good Name; and of another, that his Name is great, by which is signified that he is distinguished for some interior Qualities, as his Ingenuity, Erudition, Merits, and the like. Who is not aware, that to revile and calumniate any one, as to his Name, is to revile and calumniate the Actions of his Life, inasmuch as they are united in Idea, and consequently they must both suffer together? In like Manner whosoever scandalizeth the Name of a King, a Prince, or any great Personage, must of Necessity also at the same Time taint the Reputation of their Majesty, and high Station; so also to utter a Person's Name with a contemptuous Tone of Voice, is a Kind of Slight shewn towards his Actions, and Character; and therefore it is a general Law in all Nations, not to admit of any Scandal, or Abuse, to be offered to a Person's Name, because his Quality and Reputation, must necessarily suffer with it.

THE FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath Day; Six Days shalt thou labour, and do all that thou hast to do, but the seventh Day is the Sabbath of the Lord thy God.

301. By this Commandment, in the NATURAL SENSE, which is that of the Letter, is meant, that six Days are for Man, and his Labours, and that the seventh is for the Lord, and for Man's Rest in Dependence on the Lord; for the Word Sabbath, in the original Tongue, signifieth Rest. The Sabbath, amongst the Children of Israel, was the Sanctity of Sanctities, because it represented the Lord, six Days being significative of his Labours and Combats with the Hells, and the Seventh of this Victory over them, and of the Rest which he thereby attained; and whereas that Day was representative of the Close, and Period, of the whole

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Act of Redemption which the Lord accomplished, therefore it was esteemed very and essential Holiness. But when the Lord came into the World, and in Consequence thereof, made all Representations of Himself to cease, that Day was then made a Day of Instruction in Divine Things, and thereby also a Day of Rest from Labours, and of Meditation on Subjects that concern Salvation and eternal Life, and also a Day for the Exercise of Love towards our Neighbour. That it was made a Day of Instruction in Divine Things, is evident from this Circumstance, that the Lord on that Day taught in the Temple and the Synagogues, Mark vi. 2. Luke iv. 16, 31, 32. chap. xiii. 10. and that he said to the Man who was healed, *Take up thy Bed and walk*; and to the Pharisees, *That it was lawful for his Disciples on the Sabbath Day to gather the Ears of Corn and eat*, Matt. xii. 1, to 9. Mark ii. 23, to the End; Luke vi. 1, to 6. John v. 9, to 19. by which Particulars is signified, in a spiritual Sense, to be instructed in Doctrinals. That that Day was also made a Day for the Exercise of Love towards our Neighbour, is evident from what the Lord both did, and taught on the Sabbath Day, Matt. xii. 10, to 14. Mark iii. 1, to 9. Luke vi. 6, to 12. chap. xiii. 10, to 18. chap. xiv. 1, to 7. John v. 9, to 19. chap. vii. 22, 23. chap. ix. 14, 16. From these and the foregoing Passages, it appears why the Lord said, that he is Lord also of the Sabbath, Matt. xii. 8. Mark ii. 28. Luke vi. 5. and from this his Declaration it follows, that the Sabbath Day was representative of him.

302. By this Commandment, in a SPIRITUAL SENSE, is signified the Reformation and Regeneration of Man by the Lord; by six Days of Labour, his Warfare against the Flesh, and its Concupiscencies, and at the same Time against the Evils, and Falses, which are suggested to him from Hell; and by the seventh Day is signified his Conjunction with the Lord, and Regeneration thereby. That during such Warfare, Man undergoeth spiritual Labour, but entereth into Rest when he is regenerate, will appear from what hereafter will be said, in the Chapter concerning REFORMATION and REGENERATION, particularly under these Articles, I. *That the Work of Regeneration is successive, answering in its several Stages to Man's Conception, his Formation in the Womb, his Birth, and his Education.* II. *That the first Act of the new Birth is called Reformation, which hath Reference to the Understanding, and that the second Act is called Regeneration, which hath Reference to the Will, and to the Understanding in Subordination to the Will.* III. *That the Internal Man ought first to be reformed, and the External thereby.* IV. *That then Warfare commenceth between the Internal and external Man, and whichever conquereth hath Dominion over the other.* V. *That*
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the Regenerate Man hath a new Will, and a new Understanding, &c. The Reason why the Reformation and Regeneration of Man are signified, in a spiritual Sense, by this Commandment, is, because they coincide with the Labours and Combats of the Lord against the Hells, and with his Victory over them, and the Rest into which he then entered; for the Lord reformeth and regenerateth Man, and maketh him spiritual, after the same Methods that he glorified his Humanity, and made it Divine; and this is what is meant by FOLLOWING HIM. That the Lord had his Combats, and that they are called Labours, appears from Isaiah, chap. liii. and lxiii. and that a similar Description is given of Man's Labours, may be seen, Isaiah, lxxv. 23. Rev. ii. 2, 3.

303. In a CELESTIAL SENSE, by this Commandment, is meant Conjunction with the Lord, and its attendant Peace, in consequence of the Divine Protection from the Powers of Hell; for by Sabbath is signified Rest, and in this highest Sense, Peace, on which Account the Lord is called the Prince of Peace, and stileth himself Peace in the Abstract, as is evident from the following Passages,—*Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, THE PRINCE OF PEACE; of the Increase of his Government and PEACE there shall be no End,* Isaiah ix. 5, 6. *Jesus said, PEACE I leave with you, MY PEACE I give unto you,* John xiv. 27. *Jesus said, These Things have I spoken unto you, that IN ME YE MIGHT HAVE PEACE,* John xvi. 33. *How beautiful upon the Mountains are the Feet of him that BRINGETH GOOD TIDINGS, that publisheth PEACE, that saith, thy God reigneth,* Isaiah lii. 7. *Jehovah shall redeem my Soul in PEACE,* Psalm lv. 18. *The Work of Righteousness shall be PEACE, and my People shall dwell in a PEACEABLE Habitation,* Isaiah xxxii. 17, 18. *Jesus said unto the Seventy, Into whatsoever House ye enter, first say, PEACE BE TO THIS HOUSE, and if the SON OF PEACE be there, YOUR PEACE shall rest upon it,* Luke x. 5, 6. Matt. x. 12, 13, 14. *Jehovah will speak PEACE unto his People; Righteousness and PEACE have kissed each other,* Psalm lxxxv. 8, 10. When the Lord himself appeared to his Disciples, he said PEACE BE UNTO YOU, John xx. 19, 20, 21. Moreover, concerning the State of Peace, into which they were to be admitted by the Lord, Isaiah treats, chap. lv. and lvi. and in other Places; and they who are received into the New Church, which is now establishing by the Lord, are to be admitted into the same State of Peace. The Nature and Essence of that Peace, which the Angels of Heaven, and they who are in the Lord, enjoy, may be seen in the Treatise concerning HEAVEN

and HELL, Numb. 284, to 290. From these Passages it also appears why the Lord stileth Himself Lord of the Sabbath, that is, of Rest and Peace.

304. Celestial Peace, which consisteth in Security against the Hells, and the Prevention of Assault from the Evils, and Falses, thence arising, may be compared, in many respects with a State of natural Peace, as when Men, after the Horrors of War, come to live in Safety and Protection from their Enemies, and in the secure Enjoyment of their own Cities, Houses, Farms, and Gardens, or, as the Prophet expresseth it, in speaking of celestial Peace under natural Images, when *they shall sit every Man under his Vine, and under his Fig-Tree, and none shall make them afraid*, Mic. iv. 4. Isaiah lxxv. 21, 22, 23. It may be compared also with Recreation of Mind, and Rest, after extraordinary Fatigues; and with the Consolations which a Mother experiences after the Time of her Delivery, when her tender Love towards her Child begins to manifest its Sweetnesses. It may be compared further with the mild Serenity that succeeds stormy Weather, which had been attended with dark Clouds, and Thunder; and likewise with the Appearance of Spring after a severe Winter, when the Lands seem to express their Joy in the fresh springing Herbage, and the Gardens, Fields, and Woods begin to put forth their Flowers. It may be compared, lastly, with the State of Mind experienced by Mariners, who after escaping a Variety of Storms and Dangers at Sea, reach the wished-for Haven, and are landed again in the Country where they desired to arrive.

THE FIFTH COMMANDMENT.

Honour thy Father and Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

305. By honouring Father and Mother, in a NATURAL SENSE, which is that of the Letter, is meant, that Children should honour their Parents, should obey them, should be dependent upon them, should be grateful for Benefits received from them, remembering with all Thankfulness that they have been fed, and cloathed by them, and introduced into the World, to act in a civil and moral Character, and likewise into Heaven, by Virtue of the religious Advice, and Counsels, which they have received from them; thus Parents provide for the temporal Prosperity, and also for the eternal Happiness of their Children, under the Impulse of that parental Affection implanted

implanted in them by the Lord, in whose Place they stand, and whose Will they execute. In a respective Sense is implied, in this Commandment, the Honour due from Wards to their Guardians, in case they have lost their Parents; in a more extensive Sense, the Honour due to a King, and public Magistrates, inasmuch as they provide in general for the Good of the Community, as Parents do for the private Good of their particular Families. In the most extensive natural Sense, this Commandment implies, that Men should love their Country, inasmuch as they are thereby nourished, and protected; and therefore, in the Latin Tongue, Country is expressed by the Word *Patria*, evidently derived from *Pater*, which signifies Father. But Parents Themselves are equally bound to shew Honour, in the two last Cases, and to teach their Children to do the same.

306. In a SPIRITUAL SENSE, by honouring Father and Mother, is meant, to revere and love God, and the Church; in this Sense by Father is meant God, who is the Father of All, and by Mother the Church; Infants and Angels in Heaven know of no other Father, or Mother, inasmuch as they are there born anew of the Lord by the Church; wherefore the Lord saith, *Call no Man your Father on Earth, for one is your Father who is in Heaven*, Matt. xxiii. 9. Which Words were spoken for Angels and Infants in Heaven, but not for Infants and Men on Earth. The Lord teacheth the same Thing in the common Prayer of all Christian Churches, *Our Father, which art in Heaven, hallowed be thy Name*. The Reason why by Mother, in a spiritual Sense, is meant the Church, is, because as a natural Mother nourisheth her Children with natural Food, so the Church nourisheth her Children with spiritual Food; wherefore, in the Word, the Church is every where called Mother, as in Hosea, *Plead with your MOTHER, for she is not my Wife, neither am I her Husband*, Chap. ii. 2, 5. and in Isaiah, *Where is the Bill of YOUR MOTHER'S Divorcement, whom I have put away?* Chap. i. 1. and Ezek. xvi. 45. Chap. xix. 10. and in the Evangelists, *Jesus stretching out his Hands towards his Disciples said, MY MOTHER, and my Brethren are they who hear the Word of God, and do it*, Matt. xii. 48, 49. Mark, iii. 33, 34, 35. Luke, viii. 21. John, xix. 25, 26, 27.

307. In a CELESTIAL SENSE, by Father is meant our Lord Jesus Christ, and by Mother the Communion of Saints, whereby is understood his Church dispersed throughout the whole World. That the Lord is Father, is evident from these Passages,—*Unto us a Child is born, unto us a Son is given, whose Name shall be called, the mighty God, THE EVERLASTING FATHER, the Prince of Peace*, Isaiah, ix. 6. *Thou art OUR FATHER, tho' Abraham*

Abraham be ignorant of us, and Israel acknowledge us not; thou art OUR FATHER, our Redeemer; thy Name is from everlasting, Chap. lxiii. 16. *Philip said, shew us the Father, and it sufficeth; Jesus saith unto him, HE THAT SEETH ME, SEETH THE FATHER, how sayest thou then, shew us the Father? believe me that I am in the Father, and the Father in me,* John xiv. 7, to 12; Chap. xii. 45. That by Mother, in this Sense, is meant the Church of the Lord, is evident from these Passages,—*I saw the holy City, the new Jerusalem, prepared as a BRIDE ADORNED FOR HER HUSBAND,* Rev. xxi. 2. *The Angel said to John, Come hither, I will shew thee THE BRIDE, THE LAMB'S WIFE; and he shewed me that great City, the holy Jerusalem,* Rev. xxi. 9, 10. THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE hath made herself ready, Rev. xix. 7. See also Matt. ix. 15. Mark, ii. 19, 20. Luke, v. 34, 35. John, iii. 29. That by the New Jerusalem, is meant the New Church, which is, at this Day, establishing by the Lord, may be seen in the APOCALYPSE REVEALED, No. 880, 881; this Church, and not the former, is Wife and Mother in this Sense. The spiritual Offspring, which are the Fruits of this Marriage, are the Goods of Charity, and the Truths of Faith, and they who are in Possession of these, by Virtue of Influence from the Lord, are called the Children of the Marriage, the Children of God, and born of God.

308. It is a great Truth, which should never be forgotten, that there continually proceedeth from the Lord a Divine Sphere of Celestial Love, towards all those who embrace the Doctrine of his Church, and who, like Children in regard to their natural Parents, obey him, apply themselves to him, and desire to be nourished, that is, to be instructed by him. From this Celestial Sphere, originates a Natural Sphere, which is that of Love towards Infants and Children, and which is most universal, not only affecting Men, but likewise Birds, and Beasts, and even Serpents; and not only animate, but also inanimate Things. For the Purpose however of operating on the inanimate Parts of Creation, as he operateth on the spiritual Parts, the Lord formed the Sun, to be in the natural World as a Father, whilst the Earth supplieth the Place of a Mother; for the Sun is like a common Father, and the Earth as a common Mother, by Virtue of whose Marriage-Union all the Vegetables which adorn the Face of the Globe, are brought forth into Being. The Influx of that celestial Sphere into the natural World, giveth Birth to all the wonderful Progressions of Vegetation, from the Seed, to the Fruit, and from thence to new Seeds. Hence also it cometh that there are many Kinds of Shrubs, which in the Day-time turn, as it were, their Faces towards the Sun, and turn them away again when the Sun

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Sun goeth down; and hence also some Flowers open, and expand, at Sunrise, and close again at his Setting; hence too the Nightingales sing most sweetly about the early Dawn of Morning, and in like Manner, when they have been fed by their Mother Earth; thus both Animals, and Vegetables, honour their Father, and Mother, and are all so many standing Evidences, that the Lord, by Means of the Sun and the Earth, in the natural World, provideth for all the Wants, and Necessities, both of the animate and inanimate Creation; wherefore it is said in David, *Praise Jehovah from the Heavens, praise him Sun and Moon; praise him from the Earth, ye Dragons, and all Deepes; fruitful Trees, and all Cedars; Beasts, and all Cattle; creeping Things and flying Fowl*, Psalm, xlviii. 7, to 12. and in Job, *But ask now the Beasts, and they shall teach thee; and the Fowls of the Air, and they shall tell thee; or speak to the Earth, and it shall teach thee, and the Fishes of the Sea shall declare unto thee; who knoweth not in all these that the Hand of the Lord hath wrought this?* Chap. xii. 7, 8, 9. Ask, and they shall teach, signifieth, look at, attend to, and judge from them, that the Lord Jehovah hath created them.

THE SIXTH COMMANDMENT.

Thou shalt do no Murder.

309. By this Commandment, *Thou shalt do no Murder*, in a NATURAL SENSE, is meant, not to take away Man's Life, neither to give any Blow, or Wound, which may be the occasion of his Death, nor even to maim or mutilate his Body; it also implieth, that no material Injury should be done to the good Name, or Character, of any Person, inasmuch as a fair Character is held in the same Estimation, by many, with Life itself. By Murder, in a more extensive natural Sense, is meant Enmity, Hatred, and Revenge, which may be called Death-breathing Passions, because Murder lieth concealed in them, just as Fire doth in Wood-Embers; nor doth the Fire of Hell consist in any thing but such evil Passions, and therefore we talk of being inflamed with Hatred, and burning with Revenge. These Passions are Murder in Intention, although not in Act, from which open Manifestation of Themselves they are prevented merely by Fear of the Law, and penal Retaliation, especially where Treachery and Ferocity dwell in the Intention. That Hatred is Murder is evident from these Words of the Lord, *Ye have heard that it was said by them of old Time, Thou shalt not kill,*
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and whosoever shall kill shall be in Danger of the Judgment; but I say unto you, that whosoever is angry with his Brother without a Cause shall be in Danger of Hell-Fire, Matt. v. 21, 22. The Reason is, because whatsoever is of Intention, is also of the Will, and thereby, in the Interior, becometh an Act.

310. In a SPIRITUAL SENSE, by Murders are meant all Methods of killing, and destroying, the Souls of Men, which are various, and manifold, according to the several Ways of turning them from God, from Religion, and from Divine Worship, by insinuating Objections against them, and raising such scandalous Suggestions, as may beget Aversion towards them. Such Murderers are all the Devils and Satans in Hell, with whom the Violators, and Prostitutors of the Sanctities of the Church in this World are conjoined. They who destroy Souls, by Means of Falses, are understood by the King of the bottomless Pit, called Abaddon, or Apollyon, that is, Destroyer, in the Revelations, chap. ix. 11, and in the Prophetic Word they are described under the Name of Slayers, as in these Passages—*Thus saith the Lord my God, Feed the Flock of the Slaughter, whose Possessor slay them, Zech. xi. 4, 5. For thy Sake are we killed all the Day long, we are accounted as Sheep for the Slaughter, Psalm xlv. 22. He shall cause them that come of Jacob to take Root; Is he slain according to the Slaughter of them that are slain by him? Isaiah xxvii. 6, 7. The Thief cometh not but to steal, and to kill, and to destroy; I am come that they might have Life, and that they might have it more abundantly, John, x. 10. besides in other Places, as in Isaiah, xiv. 21.—xxvi. 21. Jerem. iv. 31.—xii. 3. Rev. ix. 4.—xi. 7. Hence it is that the Devil is called A Murderer from the Beginning, John, viii. 44.*

311. In a CELESTIAL SENSE, by doing Murder is meant, to indulge hasty Repentment against the Lord, to bear Hatred towards Him, and to be desirous to blot out his Name. These are they of whom it is written, *that they crucify him afresh, and would do by him, as the Jews did formerly, was he to come again into the World. This is signified by a Lamb standing as it were slain, Rev. v. 6. Chap. xiii. 7. and by him that was crucified, Rev. xi. 8. Heb. vi. 6. Gal. iii. 1.*

312. The State and Quality of Man's Internal, unless it be reformed by the Lord, was made manifest to me from the State and Quality of the Devils, and Satans, in Hell; for they are urged by a constant Desire and Intention of killing the Lord, and because they cannot effect that Purpose, they attempt to kill all those who are devoted to his Service; but finding
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this also to be impossible, they exert all their Endeavours to destroy their Souls, by destroying in them every Principle of Faith, and Charity. The Hatred, and Revenge, that influence them on such Occasions, appear like dusky, and pale Fires; the Hatred like dusky Fire, and the Revenge like pale Fire; nevertheless they are not Fires, but only Appearances of Fire. The Rage and Cruelty of their Hearts also are sometimes figured visibly over their Heads, in the Likeness of Combatings with the Angels; and their Animosity, and Hatred, against Heaven, which give Birth to such dreadful Imagery, are figured by the Angels apparent Overthrow, and Slaughter. Moreover they Themselves appear, at a Distance, like wild Beasts of all Sorts, as Tigers, Leopards, Wolves, Foxes, Dogs, Crocodiles, and also like every Kind of Serpents; and when they see the more gentle, and harmless Beasts, in their representative Forms, they are instantly urged, in Imagination, to attempt their Destruction. There were once presented to my View, as it were, Dragons, standing near to some Women, who had Infants attending them, whom the Dragons endeavoured, as it were to devour, according to what is related in the Revelations, Chap. xii. which Appearance was nothing but a Representation of Hatred against the Lord, and against his new Church. That Men here on Earth, who wish to destroy the Lord's Church, are of a like Nature and Form, with those infernal Spirits, is not indeed apparent to those amongst whom they now live, because their Bodies, which serve them for the Exercise of social Duties here below, absorb and conceal the true Forms of their Spirits; but nevertheless in the Sight of Angels, who behold their Spirits, and not their Bodies, they appear in Forms similar to those of the Devils above described. This is indeed wonderful, and could never possibly have been discovered to be so, unless the Lord had opened the spiritual Sight of some Person, or other, and enabled him thereby to look into the spiritual World, and thus to explore what must otherwise, with a Variety of other important Information, have remained hidden from Mankind to all Eternity.

THE SEVENTH COMMANDMENT.

Thou shalt not commit Adultery.

313. In a NATURAL SENSE, is meant by this Commandment, not only committing Adultery, but also cherishing filthy and obscene Desires, and giving them vent in wanton Thoughts, Words, and Actions. That the
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mere Lust of Concupiscence only constituteth Adultery, is evident from these Words of the Lord, *Ye have heard that it was said by them of old Time, Thou shalt not commit Adultery, but I say unto you, that whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart*, Matt. v. 27, 28. the Reason is, because Concupiscence, when it is in the Will, acquireth the Nature of an Act; for the Understanding is only receptive of the Allurement to Sin, but the Will is receptive of the Intention, and the Intention of Concupiscence hath the Nature of an Act. More however may be seen on this Subject in a Treatise on CONJUGAL LOVE, AND ON THE LUST OF FORNICATION, published at Amsterdam in the Year 1768, where the following Subjects are discussed, viz. *On the Opposition of Conjugal Love to the Lust of Fornication*, No. 423, to 443. *On Fornication*, No. 444, to 460. *On the several Kinds and Degrees of Adultery*, No. 478, to 499. *On the Lust of deflowering Virgins*, No. 501, to 505. *On the Lust of indulging in Varieties*, No. 506, to 510. *On the Lust of Violation*, No. 511, 512. *On the Lust of seducing Innocence*, No. 513, 514. *On the Imputation both of Fornicatory, and of Conjugal Love*, No. 523, to 531. All these Things are meant by this Commandment in its natural Sense.

314. By committing Adultery, in a SPIRITUAL SENSE, is meant, to adulterate the Goods of the Word, and to falsify its Truths. That this is also meant by committing Adultery, hath been heretofore unknown to Mankind, because the spiritual Sense of the Word hath remained heretofore undiscovered; but that this is signified in the Word by committing Whoredoms, Adulteries, and Fornications, is very evident from these Passages;—*Run ye to and fro through the Streets of Jerusalem, and seek if ye can find a Man, if there be any that EXECUTETH JUDGMENT, THAT SEEKETH THE TRUTH; when I had fed them to the full, they then COMMITTED ADULTERY*, Jer. v. 1, 7. *I have seen also in the Prophets of Jerusalem an horrible Thing, THEY COMMIT ADULTERY, AND WALK IN LIES*, Jerem. xxiii. 14. *They have committed Villainy in Israel, THEY HAVE COMMITTED ADULTERY, AND HAVE SPOKEN LYING WORDS IN MY NAME*, Jerem. xxix. 23. *THEY SHALL COMMIT WHOREDOM, because they have left off to take Heed to the Lord*, Hosea, iv. 10. *The Soul that turneth after such as have familiar Spirits, and after Wizards, TO GO A WHORING AFTER THEM, I will cut him off from among his People*, Lev. xx. 6. *Left they make a Covenant with the Inhabitants of the Land, and GO A WHORING AFTER THEIR GODS*, Exod. xxxiv. 15. Inasmuch as Babylon, above all other Places, adulterateth and falsifieth the Word, therefore she is called THE GREAT WHORE, and it is said of her

her in the Revelations, *Babylon hath made all Nations drink of the Wine of the Wrath of her FORNICATION*, Revel. xiv. 8. *The Angel said, I will shew unto thee the Judgment of the great WHORE, with whom the Kings of the Earth have committed FORNICATION*, Chap. xvii. 1, 2. *He hath judged the GREAT WHORE, which did corrupt the Earth with her FORNICATIONS*, Chap. xix. 2. Forasmuch as the Jewish Nation had falsified the Word, therefore it is called by the Lord AN ADULTEROUS GENERATION, Matt. xii. 39. chap. xvi. 4. Mark, viii. 38. and THE SEED OF THE ADULTERER, Mai. h, lvii. 3; not to mention other Places in the Word, where by Adulteries, and Whoredoms, are understood Adulterations, and Falsifications of the Word, as in Jerem. iii. 6, 8. chap. xiii. 27. Ezek. xvi. 15, 16, 26, 28, 29, 32, 33. chap. xxiii. 2, 3, 5, 7, 11, 14, 16, 17. Hof. v. 3. chap. vi. 10. Nahum, iii. 4.

315. In a CELESTIAL SENSE, by committing Adultery, is meant, to deny the Sanctity of the Word, and to profane it. That this is meant, in the Celestial Sense of this Commandment, is a Consequence of the foregoing spiritual Sense, which is to adulterate the Goods of the Word, and to falsify its Truths. All those deny the Sanctity of the Word, and profane it, who, in their Hearts, make a Mockery of whatever relates to the Church, and Religion; for all Things relating to the Church, and Religion, amongst Christians, are derived from the Word.

316. Various Causes conspire to give a Man the Appearance of being chaste, both in the Eyes of others, and in his own also, when yet he may be altogether unchaste; for he is not aware, that Concupiscence, whilst it is in the Will, is actual Concupiscence, which can only be removed by the Lord, after Repentance. Abstinence from Act doth not constitute a Man chaste, but Abstinence from Will, where the Act is possible, and where a Man abstaineth in Consideration of the Sinfulness of Indulgence, this constituteth true Chastity. Suppose, for Instance, a Man abstaineth from Adulteries, and Whoredoms, only through Fear of the Civil Law, and its Penalties; or through Fear of suffering in his Honour and Reputation; or through Fear of Diseases which may be contracted thereby; or through Fear of Family Quarrels, and the Uneasiness which might thence ensue; or through Fear of Satisfaction being demanded on the Side of the Husband and Relations of the injured Party; or from Motives of Avarice; or from bodily Weakness, arising either from Disease, or Abuse, or Age, or from any other Cause of Impotence, nay supposing him to abstain from a Principle of Obedience to some natural, or civil Law, yet unconnected with

any Regard to spiritual Law, such an one is still, in his inner Man, an Adulterer and Whoremonger, inasmuch as he is still in a Belief that Adultery and Whoredom, are no Sins, in Consequence of which Belief he never condemneth them in his Spirit before God, and therefore in Spirit he committeth them, however innocent he may appear in Body before Men; and when he becometh a Spirit, after Death, he declareth openly in Favour of them. Moreover, Adulterers may be compared with the Violators of Treaties, who break through all Compacts, and Engagements; and also with the Satyrs, and Priapusses, of the Ancients, who were feigned to wander about in Forests, crying out for Virgins, Damsels, and married Women, to come, and sport with them; Adulterers also, in the spiritual World, actually appear like Satyrs, and Priapusses. They may further be compared with stinking Goats; and likewise with Dogs, that run about the Streets, hunting after a Female to satisfy their Lusts. Their Power of Enjoyment, in a married State, may lastly be compared with the Flowering of Tulips, in Spring, which, in a few Weeks, drop their Leaves, and with away.

THE EIGHTH COMMANDMENT.

Thou shalt not Steal.

317. In a NATURAL SENSE, by this Commandment, is meant, according to the Letter, not to steal, to plunder, or to play the Pirate in time of Peace; and in general, never to deprive any Person of his just Right, and Property, under any Pretence whatever. In this Sense it extendeth also to all Impositions, and unlawful Methods of Gain, Usury and Exaction; and likewise to all fraudulent Practices in the Payment of Duties and Taxes, and in the Discharge of Debts. Workmen offend against this Commandment, who do their Work in any under-hand Manner, in order to deceive; Traders offend against it, who, in their Trading endeavour to impose, either in Regard to the Weight, Measure, or Value of any Commodity; Governors offend against it, when they would deprive those under their Command of their just Wages; Judges offend against it, who are influenced in Judgment by Motives of Friendship, Gift, Relationship, or any other Considerations, to the perverting of Law and Equity, and the robbing others thereby of their legal Claims and Possessions.

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318. In a SPIRITUAL SENSE, by stealing, is meant, to deprive others of the Truths, which they embrace in Faith, by Means of Falses, and heretical Opinions. Priests therefore who do the Work of their Ministry from no higher Motives than those of Gain, and worldly Honour, and teach such Doctrines, as they see by the Word, or might see, are contradictory to Truth, are spiritual Thieves, inasmuch as they rob the People of the Means of Salvation, which are the Truths of Faith; they are also called Thieves in the following Passages of the Word,—*He that entereth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief, and a Robber; the Thief cometh not but to steal, and to kill, and to destroy,* John, x. 1, 10. *Lay not up for yourselves Treasures on Earth, but in Heaven, where Thieves do not break through, and steal,* Matt. vi. 19, 20. *If Thieves come to thee, (Robbers by Night) how art thou cut off! would they not have stolen till they had enough?* Obad. v. 5. *They shall run to and fro in the City; they shall run upon the Wall; they shall climb up upon the Houses; they shall enter in at the Windows like a Thief,* Joel, ii. 9. *They commit Falshood, and the Thief cometh in, and the Troop of Robbers spoileth without,* Hos. vii. 1.

319. In a CELESTIAL SENSE, by Thieves, are meant, those who take away Divine Power from the Lord; and also those, who appropriate to Themselves his Merit, and Righteousness. All such, notwithstanding their seeming Adoration of God, repose no Confidence in Him, but in Themselves, and likewise do not believe in God, but in Themselves.

320. They who teach false and heretical Opinions, and endeavour to persuade the Vulgar that they are true, and orthodox, and yet read the Word, whereby they might be instructed in what is true, and what is false; and they also who confirm the Falses of Religion by Fallacies, to the blinding and misleading of others; may be compared with Impostors, and Impositions of all Denominations; as with the Coiners of Money short of Weight, or with those who gild false Coin, and give it the Appearance of real Gold, and vend it as such; and also with those who have the Art of cutting and polishing Chrysal Stones, and hardening them in so dextrous a Manner, as to make them pass for Diamonds; and likewise with those who carry Sphinxes, or Apes, cloathed like Men, with their Faces covered, on Horseback, through a City, and puff them off as Noblemen, of ancient and honourable Extraction. They are also like those who conceal their living and true Faces under painted Masks, thereby hiding all their Beauty; and like those who dispose of Selenites, and sparkling Stones, which shine like Gold and Silver, calling them Stones of a high Price and Value. They may

may also be compared with those, who, by Means of some public Exhibitions, divert People from the true Worship of God, and seduce them from the Devotion of the Church to the Entertainments of the Stage. They who confirm Falses of every Kind, without shewing any Regard to Truth, and who discharge the Duty of Priests merely with a View to worldly Gain or Reputation, and are thus spiritual Thieves, may be compared with those Thieves, who are in Possession of Keys, whereby they can open the Doors of any House; they may also be compared with Leopards, and Eagles, who are quick, and sharp-sighted, on every Appearance of Prey, whereupon they may glut their voracious Appetites.

THE NINTH COMMANDMENT.

Thou shalt not bear false Witness against thy Neighbour.

321. By bearing false Witness, in the most confined NATURAL SENSE, is meant, to bear false Witness before a Judge, or before other People, in Cases not relating to civil Judicature, against any Person accused on a groundless Charge; and to corroborate such Evidence by the Name of God, or by an Appeal to any thing else that is holy, or by the Respect due to his own Character and Reputation. In a more extensive natural Sense, by this Commandment, are forbidden all Kinds of Lyes, and hypocritical Artifices, forged with a bad Design; and also all Ways of traducing, or defaming our Neighbour, whereby his Honour and Reputation, on which his Character dependeth, may be disparaged. In the most extensive natural Sense are forbidden all cunning Devices, Stratagems, and evil Purposes, contrived against any Person, and originating either in Enmity, Hatred, Revenge, Envy, Emulation, &c. for all such evil Dispositions have the Sin of false Witness deeply hidden and rooted in them.

322. In a SPIRITUAL SENSE, by bearing false Witness, is meant, to endeavour to persuade People, that the False of Faith is the True of Faith, and that the Evil of Life is the Good of Life, and *vice versa*; but to make this false Witness, it must be supposed to be done intentionally, and not in Ignorance, consequently done, after a Man hath been informed respecting the Nature of Goodness, and Truth; for the Lord saith, *If ye were blind, ye should have no Sin; but now ye say, we see, therefore your Sin remaineth*, John, ix. 41. This Kind of the False is meant, in the Word, by a Lye, and

and the intentional Purpose to propagate it is signified by Deceit, in the following Passages,—*We have made a Covenant with Death, and with Hell are we at Agreement; for we have made Lies our Refuge, and under Falsehood have we hid ourselves*, Isaiah xxviii. 15. *This is a rebellious People, lying Children, Children that will not hear the Law of the Lord*, chap. xxx. 9. *From the Prophet even to the Priest, every one dealeth falsely*, Jer. viii. 10. *The Inhabitants thereof have spoken Lies, and their Tongue is deceitful in their Mouths*, Micah vi. 12. *Thou shalt destroy them that speak a Lye; the Lord will abhor the bloody and deceitful Man*, Psalm v. 6. *They have taught their Tongue to speak Lies; thine Habitation is in the midst of Deceit*, Jerem. ix. 5, 6. Inasmuch as by a Lye is meant the False,—therefore the Lord saith, *that the Devil, when he speaketh a Lye, speaketh (p) of his own*, John viii. 44. A Lye also signifieth the False, and Speaking falsely, in these Passages, Jerem. xxiii. 14, 32. Ezech. xiii. 15, to 19. chap. xxi. 29. Hof. vii. 1. chap. xii. 1. Neh. iii. 1. Psalm cxx. 2, 3.

323. In a CELESTIAL SENSE, by bearing false Witness, is meant, to blaspheme the Lord, and the Word, and thereby to drive away Truth from the Church, inasmuch as the Lord is Truth itself, and also the Word is Truth. On the other Hand, by bearing Witness, in this Sense, is meant to speak the Truth, and by Testimony is meant, Truth in the Abstract; on this Ground it is that the Decalogue is called the Testimony, Exodus, xxv. 16, 21, 22.—xxx. 6, 26.—xxxii. 15.—xl. 20. Levit. xvi. 13. And whereas the Lord is the Truth Itself, he saith of Himself, that he testifieth. That the Lord is the Truth may be seen, John xiv. 6. Rev. iii. and that He testifieth, and beareth Witness of Himself, may be seen, John iii. 11.—viii. 13, to 19.—xv. 26.—xviii. 37, 38.

324. They who speak Falses intentionally, or through Deceit, and utter them in a Tone of Voice that seems to proceed from spiritual Affection, and particularly if they intermix therewith Truths taken from the Word, which thus become falsified, were by the Ancients called Enchanters; of whom more may be seen in the APOCALYPSE REVEALED, No. 462; they were also called Pythons, and Serpents of the Tree of the Knowledge of Good and Evil. Such false Speakers, Lyars, and Deceivers, may be likened unto those who converse with their Enemies in a courteous, and friendly

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(p) This might be more properly rendered, *He speaketh from his own*, that is, from, and according to his own Nature and Principles, which being grounded in Evil and the False, are thereby opposite to Goodness and Truth.

manner, and during their Conversation hold a Dagger behind them to take away their Lives. They may also be likened unto those who dip their Swords in Poison, and therewith attack their Adversaries; and unto those, who mix Hemlock with Water, and Poison with Sweetmeats. They may further be compared with handsome and well-dressed Harlots, infected with the foul Disease; and likewise with Twigs full of Prickles, which when applied to the Nose injure the smelling Fibres. They are lastly, like sweetned Poison; or like Dung, which, in a dry Autumn, emits a fragrant Odour. Such Persons are described, in the Word, under the Character of Leopards, as may be seen in the APOCALYPSE REVEALED, No. 572.

THE TENTH COMMANDMENT.

Thou shalt not covet thy Neighbour's House; thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

326. This Commandment hath Relation to all the preceding Commandments, teaching, and enjoining, that Evils are not to be done, nor even lusted after, consequently that they have ^{22^o} Place, not only in the External Man, but also in the Internal, inasmuch as the Concupiscence of Evil constituteth an Act, notwithstanding a Forbearance from the outward Commission of it; for the Lord saith, *Whoever looketh on a Woman to lust after her hath committed Adultery with her already in his Heart*, Matt. v. 27, 28. and the External Man is never rendered Internal, or reduced to a Conformity of Action with the Internal, untill Concupiscencies are removed; this also the Lord teacheth when he saith, *Wo unto you Scribes and Pharisees! for ye make clean the Outside of the Cup and Platter, but within they are full of Extortion and Excess; Thou blind Pharisee, cleanse first that which is within the Cup, and the Platter, that the Outside of them may be clean also*, Matt. xxiii. 25, 26; and to the same purport he argues throughout the whole Chapter, from Beginning to End. The Internals, which he charges upon the Pharisees, are the Lusts to those Things which are forbidden in the First, Second, Third, Sixth, Seventh, Eighth, and Ninth Commandments. It is acknowledged that the Lord taught Mankind the Internals of the Church, which Internals consist in restraining the Concupiscencies of Evil; and the true Ground of his teaching such Doctrine was, that

that the Internal and External Man might be united, and act in Unity, which is the true Nature of the New Birth, whereof the Lord spake to Nicodemus, John iii. and none can be born anew, or be regenerated, consequently none can be rendered Internal, but by the Lord. In order that this Commandment might have respect to all the preceding Commandments, in forbidding the Concupiscencies of Evil, therefore Mention is made, first, of a Neighbour's House, then of his Wife, and afterwards of his Servant, his Maid, his Ox, and his Ass, and lastly of all that is our Neighbour's; for the Word House includes in it all that comes after, as containing the Husband, the Wife, the Servant, the Maid, the Ox, and the Ass; the Word Wife, which is next mentioned, includes in it all the subsequent Terms, as being Mistress in the House, and having Authority over the Servant and Maid, as they have over the Oxen and Asses, and lastly over all Things that are below or without, which are expressed by whatever is our Neighbour's; from whence it is evident that all the foregoing Commandments are regarded in this last Commandment, both in general, and in particular, both in an extensive, and in a confined Sense.

327. In a SPIRITUAL SENSE, by this Commandment are forbidden all Concupiscencies, which are contrary to the Spirit, consequently, which are contrary to the spiritual Things of the Church, such as particularly relate to Faith and Charity; for unless Concupiscencies are subdued, the Flesh will indulge its Liberty in the Commission of all Wickedness and Outrage; for Paul informeth us, *that the Flesh lusteth against the Spirit, and the Spirit against the Flesh*, Galat. v. 17. and James saith, *Every Man is tempted, when he is drawn away of his own Lust, and enticed; then, when Lust hath conceived, it bringeth forth Sin; and Sin, when it is finished, bringeth forth Death*, Chap. i. 14, 15; and Peter, *The Lord reserveth the Unjust unto the Day of Judgment to be punished, but chiefly them that walk after the Flesh*, 2 Epist. ii. 9, 10. In Fine, this last Commandment, according to its spiritual Sense, hath respect to whatever is contained in the spiritual Sense of all the other Commandments, in regard to the Lust of Concupiscence which it forbids; in like manner it hath respect to whatever is contained in their CELESTIAL SENSE; but to repeat the Contents of those two Senses will be needless.

328. The Concupiscencies of the Flesh, of the Eyes, and of the other Senses, when separated from the Concupiscencies, that is, the Affections, Desires, and Delights of the Spirit, are altogether similar to the Concupiscencies of Brute Creatures, and consequently in Themselves are bestial; but

but the Affections of the Spirit are such as prevail in the Angels, and therefore may be called truly Human; hence it follows, that in proportion as any one indulgeth in the Concupiscencies of the Flesh, in the same proportion he becometh a Brute, and a wild Beast; but in proportion as he delighteth in the Desires of the Spirit, in the same proportion he becometh a Man, and an Angel. The Concupiscencies of the Flesh may be compared with parched and blasted Grapes, and also with wild Grapes; but the Affections of the Spirit may be compared with juicy and well-flavoured Grapes, and also with the Flavour of the Wine expressed from them. The Concupiscencies of the Flesh may be compared with Stables, containing Asses, Goats, and Hogs; but the Affections of the Spirit may be compared with Stables containing high-bred Horses, and also Sheep, and Lambs; they differ also from each other as an Ass differs from a Horse, or as a Goat from a Sheep, or as an Hog from a Lamb; and in general, as Dross differs from Gold, and a Calx from Silver, and Coral from a Ruby, &c. Concupiscence and Act cohere together like Flesh and Blood, or like Flame and burning Oil; for Concupiscence is in the Act, as Air is in the Lungs during Respiration, or Discourse, and as Wind is in the Sails of a Ship, whilst it is navigating, and as Water is in a Wheel which communicateth Motion and Action to a Machine.

That the ten Commandments of the Decalogue contain all Things that relate to Love towards God, and towards our Neighbour.

329. In Eight Commandments of the Decalogue, the First, the Second, the Third, the Sixth, the Seventh, the Eighth, the Ninth, the Tenth, nothing is said relating to Love towards God, and Love towards our Neighbour; for it is not said that God is to be loved, nor that the Name of God is to be hallowed, nor that our Neighbour is to be loved, and consequently nothing is said of sincere and upright Dealing with our Neighbour; but it is only said, "Thou shalt have no other Gods but me; thou shalt not take the Name of God in vain; thou shalt do no Murder; thou shalt not commit Adultery; thou shalt not steal; thou shalt not bear false Witness; thou shalt not covet what is thy Neighbour's:" Thus it is said, in general, that no Evil is to be willed, thought, or done, either against God, or our Neighbour. But the true Reason why the Duties of Love and Charity are not directly insisted on, and Mention is made only of the opposite Vices, that they ought not to be practised, is, because so far as a Man shunneth Evils as Sins, so far his Will is inclined to the good
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Influences of Love and Charity. That the first Principle of Love towards God, and of Love towards our Neighbour, is to do no Evil, and that the second is to do Good, will be seen in the Chapter concerning CHARITY. There are two kinds of Love in Opposition to each other, the Love of willing and doing Good, and the Love of willing and doing Evil; the latter Love is infernal, and the former is celestial; for all Hell is influenced by the Love of doing Evil, and all Heaven is influenced by the Love of doing Good. Now whereas Man is born to Evils of every kind, and consequently from his Nativity inclines to the Things that are of Hell, and whereas he cannot be admitted into Heaven unless he be born again, that is, be regenerated, it is necessary, in the first place, that the Evils, which are of Hell, be removed, before the good Inclinations, which are of Heaven, can be implanted; for no one can be adopted by the Lord, before he is separated from the Devil. But in what manner Evils are removed, and Man is led on to do Good, will be shewn in the two Chapters, on REPENTANCE, and on REFORMATION. That Evils must first be removed, before the good Things, which a Man doeth, become good in the Sight of God, is thus taught by the Lord in Isaiah, *Wash ye, make ye clean; put away the Evil of your Doings from before mine Eyes; cease to do Evil, learn to do well; then, though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool,* Chap. i. 16, 17, 18. Agreeable hereto are these Words in Jeremiah, *Stand in the Gate of the Lord's House, and proclaim there this Word, Thus saith the Lord of Hosts, the God of Israel, Amend your Ways, and your Doings; Trust ye not in lying Words, saying, the Temple of the Lord, the Temple of the Lord are these, (that is, the Church) Will ye steal, murder, and commit Adultery, and swear falsely, and come and stand before me in this House, which is called by my Name, and say, We are delivered to do all these Abominations? Is this House, which is called by my Name, become a Den of Robbers in your Eyes? Behold I have seen it, saith the Lord, Chap. vii. 2, 3, 4, 9, 10, 11.* That Prayer to God is not attended to, before the Soul is washed, and purified from its Evils, is also taught in Isaiah. *Ab, sinful Nation! a People laden with Iniquity! they are gone away backward; when ye spread forth your Hands, I will hide mine Eyes from you; yea, when ye make many Prayers, I will not hear,* Chap. i. 4. 15. That Love and Charity follow of course, when a Man keepeth the Commandments of the Decalogue, by shunning Evils, is evident from these Words of the Lord in John, Jesus said, *He that hath my Commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him; and we will make our Abode with him,* John,

xiv. 21. 23. By Commandments, in this Place, are meant, in particular, the Commandments of the Decalogue, which insist, that Evils are neither to be done, nor lusted after; and that thus the Love of Man towards God, and the Love of God towards Man, follow of course, as a Principle of Good, after the Removal of Evil.

330. It was observed, that so far as a Man shunneth Evils, so far he is influenced by a Will to what is good; and the Reason is, because Evil Things and Good Things are opposites; for evil Things are from Hell, and good Things are from Heaven; wherefore, so far as Hell is removed, that is, Evil, so far Heaven is approached, and Man regardeth what is good; that this is the case evidently appears from the eight Commandments above-mentioned, viewed in the following Light; as for Example,— I. & II. So far as any Person doth not worship other Gods, so far he worshippeth the true God. III. So far as any Person doth not take the Name of God in vain, so far he loveth whatever is from God. IV. So far as a Person is unwilling to commit Murder, and to indulge Hatred and Revenge, so far he wisheth well to his Neighbour. V. So far as a Person hath no Inclination to commit Adultery, so far he wisheth to live in Chastity with his Wife. VI. So far as a Person hath no Inclination to steal, so far he liveth according to the Law of Sincerity. VII. So far as a Person hath no Inclination to bear false Witness, so far he is disposed to think and speak the Truth. VIII. So far as a Person doth not covet what is his Neighbour's, so far he wisheth his Neighbour happy in the Enjoyment of his Possessions. Hence it appears, that the Commandments of the Decalogue contain all Things that relate to Love towards God, and Love towards our Neighbour; wherefore Paul saith, *He that loveth another, hath fulfilled the Law; for this, Thou shalt not commit Adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false Witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this Saying, Thou shalt love thy Neighbour as thyself. Love worketh no Ill to his Neighbour; wherefore Love is the Fulfilling of the Law*, Rom. xiii. 8, 9, 10. To the above are to be added two Canons for the Service of the New Church, I. That no Person can shun Evils, as Sins, and do Good, which may be Good in the Sight of God, of Himself; but that so far as any Person shunneth Evils, as Sins, so far he doeth what is good, not of Himself, but from the Lord. II. That a Man ought to shun Evils as Sins, and fight against them, as of Himself; and that if a Person shunneth Evils from any other Motive than because they are Sins, he doth not shun them, but only hindereth their being made apparent to the World.

331. The Reason why Evil and Good cannot abide together, and why Good is seen, and made sensible, so far as Evil is removed, is, because in the Spiritual World, there exhales from every one the (q) Sphere of his particular Love, which disperseth itself, and giveth forth its Influences all around, causing Sympathies, and Antipathies; and by means of such Spheres the Good are separated from the Evil. That Evil must needs be removed, before Good can be known, perceived, and loved, may be illustrated by many Comparisons borrowed from Circumstances in the Natural World; as for Example; No one can approach another, who keepeth a Leopard, or a Panther in his Closet, and who liveth secure from their Attacks in consequence of giving them Food, unless he first remove those fierce Creatures. Who that is invited to the Table of a King and a Queen doth not first wash his Hands and his Face, before he approacheth the royal Presence? Who ever entereth into the Bride-chamber with the Bride, after the Marriage Ceremony, before he hath first washed himself thoroughly, and put on a Wedding-Garment? Who doth not purify metallic Ores in the Fire, and separate them from Dirt, and Dross, before he can hope to procure pure Gold and Silver? What Husbandman doth not separate his Wheat from Weeds and Tares, before he storeth it up in his Barn? Who doth not boil his Meat, and thereby remove its Impurities and Rawness, before he thinketh it fit to be brought to his Table and be eaten?

(q) This Circumstance, relating to the Spheres of spiritual Love, is very agreeable to common Experience in natural Things, and may be illustrated to the philosophical Mind by a Variety of Phenomena in the natural World. Thus, for Instance it is well known that every Flower exhales, or breathes forth, it's particular Odour, which formeth, as it were, a spherical Atmosphere encompassing it's Body; so also the Magnet exhales it's magnetic Virtue, whereby it attracts, or repels, neighbouring Bodies, according to their different Circumstances, in Respect to the circum-ambient Sphere of such magnetic Virtue; the like attracting or repelling Atmospheres, it is well known, surround all Bodies charged with the electric Fluid; and thus it is most probable that all natural Bodies exhale forth some Virtues or other, according to their respective Qualities, which may properly be termed their Atmospheres, answering in Miniature to the great Atmosphere, wherewith the whole Body of the Earth is encompassed, and which consequently must affect all neighbouring Bodies, according to their respective Situations and Circumstances. Why then may we not suppose this same general Law to prevail also amongst spiritual Substances, and particularly in the Case of human Spirits, when they are developed of that material Covering, the natural Body, which, in the present State, may reasonably be imagined to absorb such Exhalations! that they cannot be perceived so sensibly, as they otherwise would be? Nay, it should seem, notwithstanding the Spirit's present Connection with the Body, as if Something of such Spiritual Exhalation was discernable, even in this Life, especially by the Eyes and Face, which are found to affect us in a very sensible Manner, either when animated by a Warmth of Charity, and righteous Zeal, or when burning with the Spirit of evil and contrary Passions.

eaten? Who doth not shake the Trees of his Garden, and clear them from Grubs and Insects, in order to save the Leaves from being devoured, and the Fruit from being thereby spoiled? Who doth not dislike to see his House, or Hall, dirty, and doth not set about cleaning them, particularly when he expects a Visit from a Prince, or from a Bride the Daughter of a Prince? Who can be in Love with a Virgin, and make her Offers of Marriage, whom he knows to be infected with bad Distempers, or full of Pimples, and Out-breaks, howsoever she may paint her Face, or bedeck herself with Ornaments of Dress, or study to attract Admiration by any outward Display of her Charms? Man ought to purify himself from Evils, and not wait for the Lord to purify him by an immediate Act of his Power; for in this case he would be like a Servant, with his Face and Clothes all bedaubed with Soot and Dung, who should go to his Master, and say, "Master, make me clean;" Would not his Master, in such a case, naturally say to him, "Thou impudent Servant, what is it thou askest? Lo, there is Water, Soap, and a Towel, and hast not thou Hands of thy own, and Strength in them, to wash thyself? Go, and make thyself clean." Thus too will the Lord God say to his Servant; "The Means of Purification are from Me, and from Me also thou hast thy Will, and thy Power; wherefore use these my Gifts and Talents, as thy own, and thou shalt be purified," &c. That the External Man is to be purged, but by Means of the Internal, is taught by the Lord, in the xxiiiid Chapter of Matthew, from Beginning to End.

332. To the above shall be added FOUR MEMORABLE RELATIONS:—
FIRST. I once heard several loud Exclamations, which issued forth from Hell, with a Noise, as if they bubbled up through many Waters; one towards the Left Hand, in these Words, O HOW JUST! another towards the Right Hand, in these Words, O HOW LEARNED! and a third, from behind, in these Words, O HOW WISE! And whereas a Surmise instantly occurred to me, whether there are in Hell any Persons of Justice, Learning, and Wisdom, I was strongly impressed with a Desire of seeing into the real Truth of the matter; accordingly a Voice from Heaven said to me, "Thou shalt see, and hear;" so I went out in the Spirit, and saw before me an Aperture, to which I approached, and looked down; and lo! there was a Ladder at the Entrance, whereby I descended; and when I was got down, I observed open Fields, with Shrubs planted here and there, inter-
mixed

mixed with Thorns and Nettles; and I enquired whether this was Hell, and was told, that it was the lower Land immediately above Hell. Then I continued my Course in a Direction according to the Exclamations which I heard, and first towards the Sound which uttered, O HOW JUST! and I found an Assembly of Persons, who in the World had been Judges, influenced in their Decisions by Friendship and Favour; next I turned towards the second Sound, O HOW LEARNED! and I found an Assembly of Persons, who in the World had been Reasoners; then I turned towards the third, O HOW WISE! and I found an Assembly of Persons who in the World had been bold and positive Asserters. I left however the two latter Assemblies, and went to the first, consisting of Judges, influenced by Friendship and Favours, who had been proclaimed just; and I saw on one Side, as it were, an Amphitheatre, built of Brick, and covered with black Slates; and I was told that that was their TRIBUNAL; there were three Entrances into it on the North Side, three on the West Side, but none on the South and East Sides; which was a Proof that their Decisions were not the Decisions of Justice, but the arbitrary Determinations of Prejudice and Partiality. In the Midst of the Amphitheatre there appeared a lighted Fire, into which the Servants who attended, cast Torches made of Pitch and Sulphur, the Light whereof by its Vibrations on the rough-cast Walls, pictured various Representations of Birds of the Evening, and of the Night; but both the Fire, and the Vibrations of Light thence issuing, together with the Forms and Images, thereby produced, were Representations of their Judgements and Decisions, in that they had the Talent to colour over the Subject Matter of a Debate, and give it whatever Appearance was most agreeable to their own Interest. In about half an Hour I saw several Persons, both old and young, enter the Amphitheatre, cloathed in the Habits of their Professions, with Gowns and Caps, who laying their Caps aside, took their Seats at the Tables, in order to proceed to the hearing of Causes; and I heard, and perceived with what Dexterity and Ingenuity, under the Impulse of Prejudice in Favour of their Friends, they could warp, and pervert the right Side of the Question, with an Appearance of Justice, till they Themselves were become so blind, as not to be able to distinguish between right and wrong; this their Blindness was evident both from the Appearance of their Countenances, and the Sound of their Voices. I was then favour'd with Illumination from Heaven, whereby I was enabled to perceive all the Particulars of the Cause in Question, in Regard both to Right and Wrong; and I observed with what Caution they concealed the Wrong, and gave it the Appearance of Right, and how they selected some particular Statute, which favoured their own Side of the Question, and

upon which they rested the Point in Debate, whilst by their artful Reasonings they contrived to keep all other Statutes which made against them out of Sight. After Judgment given, the Decrees were conveyed to their Clients, Friends, and Favourers, who, to make them some Satisfaction for their Services, uttered, as they passed along, this Exclamation, O HOW JUST ! O HOW JUST ! After this I had some Conversation with the Angels of Heaven concerning these Judges, and I related to them some of the Things which I had seen and heard; and the Angels said, that such Judges appear to others as if they were endowed with a singular Acuteness of Intellect, whereas they have not the least Perception of what is right and equitable; for if you remove the Prejudices of Friendship, they sit in Judgment like so many Statues, and say Nothing, but—"I acquiesce, and am entirely of your Opinion in this Point," &c. the Reason whereof is, because all their Decisions are founded in Prejudice, and Prejudice with Partiality attends the Debate from Beginning to End; hence their Eyes are open only to their Friends Interest, and whatever is contrary thereto, they regard only with a Side Glance; and if they take it under Consideration, they involve it in the Intricacies of Argument, as a Spider wrappeth up her Prey in a Web, and make an End of it; the Consequence is, that unless they follow the Web of their Partiality and Prejudice, they have no Perception of Equity. They were examined whether they were able to see, and it was discovered that they were not able; whereat the Inhabitants of the World where thou livest, will doubtless wonder; but tell them that this is a Truth which the Angels of Heaven can testify by Experience. Whereas such Judges have no Discernment of true Justice, therefore in Heaven they do not appear in an human Shape, but as monstrous Images of Men, whose (*r*) Heads constitute whatever appertaineth to Friendship, their Breasts, whatever appertaineth to Injustice, their Hands and Feet whatever appertaineth to bold Assertions and positive Decisions, and the Soles of their Feet, whatever appertaineth to Justice and Equity, which, in Case they are unfavourable to the Interest

(*r*) We must here again beg Leave to recall the Reader's Attention to what hath been already suggested, concerning the Author's frequent Allusions to the human Body, and its several component Parts. He will then see the Beauty and Propriety of what is here said in Relation to these unjust Judges, by recollecting that the governing Love, in every Person, correspondeth with the Head, and the subordinate Loves with the subordinate Parts of the Body, as the Breast, the Belly, the Hands, the Feet, &c. Supposing therefore that these Judges regarded the Favour and Interest of their Friends more than the Principles of true Justice, that first Object of their Regard would of course have the Ascendancy over the other, and consequently agreeably to our Author's Principles, would form the Head of the spiritual Man, whose Body would consist of other Things, each in a State of Subordination, and forming inferior Organs, according to their respective Degrees of Influence and Ascendancy.

Interest of a Friend, they supplant and trample under Foot. But thou wilt soon see what is their real Nature and Figure, when viewed according to their true State; for their End is near at Hand;" and lo! at that Instant, the Ground suddenly opened, and the Tables fell one upon another, and they were swallowed up, together with the whole Amphitheatre, and cast into Caverns, and imprisoned. The Angels then asked me, whether I wished to see them in their present State? and lo! their Faces appeared like polished Steel, their Bodies, from the Neck down to the Loins, like graven Images cloathed with Leopard Skins, and their Feet like Serpents; and I saw their Law-Books, which they had arranged in Order under the Tables, changed into Packs of Cards; and now, instead of sitting in Judgment, their Office was, to prepare Vermilion, and mix it up into a Paint, to bedaub the Faces of Harlots, and give them the outward Appearance of Beauty. After seeing the End of this Assembly, I was desirous to go to the other two, one of which consisted of mere Reasoners, and the other of bold and positive Asserters; but a Voice said unto me, "Stop awhile, and thou shalt be favoured with attendant Angels, belonging to the Society immediately above them, by whose Means thou wilt receive Light from the Lord, and wilt see Things that will surprize thee.

333. THE SECOND MEMORABLE RELATION.

After some Time I heard again, from the Ground beneath, the same Exclamations, as before, O HOW LEARNED! O HOW LEARNED! and I looked round to see who were near me, and lo! there were several Angels, belonging to the Heaven, which was immediately over the Heads of those who uttered the Exclamation; and on my enquiring into the Cause of such Exclamation, the Angels told me, "that those called Learned were such, as only reason, WHETHER A THING BE SO, OR BE NOT SO, and seldom consider THAT IT IS SO; wherefore they are like Winds which blow, and pass away; and like Bark about Trees which are without Pith; and like the outward Coverings of an Almond without the Kernel; or like the Peel about Fruit separated from the Pulp; for their Minds are void of interior Judgment, and attached only to the Senses of the Body, so that they can come to no Conclusions, where they cannot be determined by the Senses; in short, they are mere Sensualists, and are by us called REASONERS. We call them Reasoners, because they never come to any certain Determination, but make whatever they hear a Matter of Argument, and dispute continually on both Sides the Question, in the Way of Enquiry; their chief Pleasure is to attack establish'd Truths, and to pull them in Pieces by debating about them; yet these are they, who in the World lay claim to the

Title

Title of Learned above all other Men." On receiving this Information, I desired the Angels to conduct me to them; so they led me to a Cave, through which, by a Flight of Steps, we descended to the Land below, where we followed the Sound of the Exclamation, O HOW LEARNED! and lo! there were several hundred Persons standing together in one Place, beating the Ground; being surprized at this Sight, I enquired the Reason of their standing in that Manner, and beating the Ground with their Feet, adding, that they would soon make the Ground hollow by their Trampling; at this the Angel smiled, and said, They appear to stand in that Posture, because they never conceive, on any Subject, that it is true or false, but only enquire whether it be true or false, and dispute about it; and in such Cases, where the Conception is so confined, they appear to tread and trample upon only a single Spot of Ground, without advancing a Step forwards. The Angels added further, "Such Persons, when they come from the natural World, into this World, and are informed that they are in another World, gather themselves together into Companies, in various Places, and enquire whereabouts Heaven is situated, and whereabouts Hell is, and also where God dwelleth; yet when they receive Information on these Points, still they begin to reason, to dispute, and argue, WHETHER THERE BE A GOD, OR NOT; the Reason of this is, because there are now in the natural World, so many Favourers of Nature, who, in all Companies, when the Discourse turns upon Religion, make the Existence of God a Matter of Debate, and seldom close the proposed Enquiry in the Affirmative of Faith; the Consequence whereof is, that they attach themselves more and more to evil Spirits, inasmuch as no one can do Good, from a Principle of Love thereto but from God. I was then conducted to the Assembly, and lo! they appeared to me, like Men, not unhandsome, and decently clothed; and the Angel said, This is their Appearance when viewed in their own Light; but if the Light of Heaven be let in upon them, both their Countenances and their Cloaths are instantly changed. The Experiment was accordingly made, and then their Countenances appeared of a dark Hue, and their Cloaths seemed to be of black Sackcloth; but on the Removal of the Heavenly Light, they assumed again their former Appearance. I soon entered into Discourse with some of the Congregation, and said, "I heard a loud Exclamation, in the Neighbourhood of your Assembly, in these Words, *O how Learned!* wherefore give me Leave, I pray to have a little Conversation with you, on a few Subjects of the deepest Learning;" and they replied, "Mention any Subject, and we will endeavour to give thee Satisfaction;" and I asked, "What ought to be the Nature of that Religion whereby Man is saved?" and they replied, "We must divide

divide this Question into several others, and we cannot answer it, until we have formed Conclusions on its Subdivisions; wherefore our Enquiry must be arranged under the following Heads, 1. Whether Religion hath any real Existence. 2. Whether there be any such Thing as Salvation, or not. 3. Whether one Religion is of more Consequence than another. 4. Whether there be any such Places as Heaven and Hell. 5. Whether Men live eternally after Death; with many other such like Questions." Then I desired to know their Opinion on the first Article of Enquiry, *Whether Religion hath any real Existence*; and they began to discuss the Subject with Abundance of Arguments; and I desired them to refer it to the Assembly at large for their Opinion; so they referred it; and the general Answer was, that it was a Point which required so much Investigation, that one Day would not be sufficient Time to go through with it; then I asked whether a Year would be sufficient? and one of them replied, that a hundred Years would not suffice; and I said, "In the mean Time, ye are without Religion, and whereas Salvation dependeth thereupon, ye are without any Idea, Faith, and Hope of Salvation;" and he replied, "Ought it not first to be proved whether Religion hath any real Existence, and what it meaneth, and whether there be any such Thing or not? for if there be any such Thing it must concern even the Wise; if there be no such Thing it is then only for the Vulgar; we all allow that Religion is called a Bond, but for whom? if it is only for the Vulgar, there is Nothing at all in it; but if it be for the Wise, it must then be Something of Consequence and Reality." On hearing these Arguments I replied, "There is no Character ye deserve less than that of being accounted Learned, because all your Conceptions are entangled in Doubts and Argument, about Things, whether they exist or not; and who can have any Pretensions to Learning, unless he knoweth Something of a Certainty, and taketh that as Ground to stand upon, and advanceth thereby Step by Step, as a Man advanceth in walking, till he cometh by Degrees unto Wisdom? If this be not your Rule of Proceeding, ye cannot so much as lay hold on Truth by the Skirts, but she removeth further and further from your View; wherefore to reason only whether a Thing be, or not, is like reasoning about a Cap, or a Shoe, whether they fit or not, before they are tried; and what must be the Consequence of such Reasoning, but that ye will remain in Doubt, whether any Thing really existeth, and whether all be not ideal, and thus, whether there be such a Thing as Salvation and Life after Death, and whether one Religion is better than another, and whether there be such Places as Heaven and Hell; on these Subjects ye cannot possibly form any true Conceptions, because ye halt at the first Set-

ting out, and trample on the Sand, and do not set one Foot before the other in order to advance forwards. Take Heed however to yourselves, lest your Minds, by standing without, in such a State of Indetermination, should inwardly harden, and become Statues of Salt." With these Words I left them, and they, in the Violence of their Passion, threw Stones after me; and then they appeared to me like graven Images, without a Spark of human Reason within them. Afterwards I enquired of the Angels concerning their Condition, and they told me, that the most abandoned amongst them are let down into the Deep, and are there driven into a Wilderness, and compelled to carry Burdens; and then, because they are no longer capable of holding any rational Conversation, they give themselves up to all Kinds of idle Discourse, and appear, at a Distance, like Asses heavy laden.

334. THE THIRD MEMORABLE RELATION.

After this, one of the Angels said to me, "Follow me, and I will lead thee to the Place, from whence issueth the last Exclamation, O HOW WISE! and he added, Thou shalt see Prodigies of Men; thou shalt see Faces and Bodies such as belong to the human Kind, and yet they are not Men;" and I said, "Are they then Beasts?" and he answered, "no; they are not Beasts, but Men-Beasts; for they are such, as cannot discern whether Truth be Truth, or not; and yet they can give whatever they please the Appearance of Truth; such Persons are by us called CONFIRMATORS. So we followed the Exclamation, and came to a Place, where there was a Company of Men, and round about the Company a Crowd of People, and in the Crowd some of noble Blood, who, on hearing them confirm whatever they advanced, and seeing them so unanimous in Favour of their own Opinions, turned about, and cried, O HOW WISE! But the Angel said to me, let us not go near them, but let us call one from the Company to come to us; so we called one, and took him aside, and talked with him on various Subjects, and he confirmed whatever was said, so as to give it the Appearance of Truth. We then asked him, whether he could, in like Manner confirm the contrary Side of the Question? He said, he could, as easily as the other Side. Then he opened to us the real Sentiments of his Heart, saying, What is Truth? Can any Thing be true, in the Nature of Things, but what a Man maketh true? Advance any Proposition you please, and I will make it true. And I said, Make this Proposition true, that Faith is the All of the Church; and he did it in so artful, and dextrous a Manner, that some learned By-Standers were amazed, and complimented him upon his Ingenuity. I then desired him to make this Proposition true, that Charity is the All of the Church; and he did so; and afterwards that

Charity

Charity is of no Consequence in the Church, and he dressed up both Sides of the Question with such Ornaments and Semblance of Reasoning, that the By-standers looked at one another, and said, Is not this a wise Man? And I said, Do not you know, that Charity consisteth in living well, and that Faith consisteth in believing well? Doth not he, who liveth well, also believe well? and consequently, Is not Faith the Offspring of Charity, and Charity of Faith? Do not you see that this Proposition is true? He replied, I will make it true, and then I shall see it; and he did so, and said, now I see it to be true; and soon after he made the contrary Proposition true, and then said, I see also that this is true. Hereat we smiled, and said, Are not they contrary Propositions? How then can they both be true? To this he replied, with some Warmth, Ye are mistaken; both Propositions are true, inasmuch as Nothing else is true but what a Man maketh so. There was a certain Person standing near, who, during his Abode on Earth, had been a Legate of the first Rank; he was surprized at this Assertion, and said, I acknowledge, that on Earth, Something like this Method of Reasoning prevaieth; but still it will not prove thee to be in thy right Senses; try if thou canst make it true, that Light is Darknes, and that Darknes is Light; and he replied, I can do this with Ease; for what are Light and Darknes but States of the Eye? Is not Light changed into Obscurity, when the Eye hath been long used to Sunshine, or when a Man hath kept his Eyes fixed, for any Time, on the Sun? How plain is it to see, that the State of the Eye is then changed, and that consequently Light appeareth like Obscurity, and on the other Hand, when the Eye recovers its former State, that Obscurity appeareth like Light! Doth not the Darknes of Night appear to an Owl like the Light of Day, and the Light of Day like the Darknes of Night? and doth not the Sun itself then appear like an opaque and dusky Orb? If a Man had Eyes like an Owl's, what would he call Light, and what Darknes? What then is Light but a State of the Eye? and if it be only a State of the Eye, is not Light Darknes, and Darknes Light? wherefore both the one, and the other Proposition is true. But forasmuch as this Conclusion puzzled some that were present, I said, "It occurs to me, that this *Confirmator* is not aware that there is such a Thing as true Light, and such a Thing as false Light, and that both those Kinds of Light appear like Light, when yet the false Light, in its real Nature, is not Light, but, in Respect to true Light, is Darknes; now an Owl is under the Influence of false Light, by Reason that its Eyes are possessed, and inflamed by the Lust of pursuing and feeding on Birds; and this Light causeth its Eyes to see in the Night-time, just as Cats see, whose Eyes, when they are on the watch for Prey, appear like lighted Candles,

in Consequence of the false Light, arising from the Lust of pursuing, and devouring Mice, which possesseth and inflameth their Eyes; hence it is evident that the Light of the Sun is true Light, and that the Light of Lust is false Light. After this the Legate desired the *Confirmator* to make this Proposition true, that a Crow is not black, but white, and he replied, I will do this also with great Ease; and he said, Take a Needle, or a Razor, and lay open the Quills and Feathers of a Crow; also remove the Quills and Feathers and look at the Crow's Skin, and is it not white? What is the Blackness then which envelopes it, but a cloudy Shade, which by no Means determines the true Colour of the Crow? That Black is but a Kind of Shade, I appeal to the Writers on the Subject of Vision, who will tell you, that if you pound a black Stone, or Glass, into a fine Powder, it will be of a white Colour. But the Legate replied, Doth not a Crow appear black to the Eye? The Confirmator answered, Will you, who are a Man of Sense, be determined in your Judgment by Appearance? You may speak indeed according to Appearance, and say that a Crow is black, but you cannot imagine that to be really the Case; as for Example, you may speak according to Appearance, and say, that the Sun rises and sets, but, as a Man of Sense, you cannot imagine that it really doth so, because, the Sun remaineth motionless, and the Earth only changes its Situation; the Case is the same with a Crow; Appearance is Appearance, and say what you please, a Crow is altogether, and entirely white, and it even grows white with Age, as I have seen with my own Eyes. When he had done speaking, the By-standers looked attentively at me; I said therefore, It is true that the Quills and Feathers of a Crow are within of a whitish Cast, as is also the Skin; but this is the Case not only with Crows, but likewise with all Birds in the Universe; yet every sensible Man distinguisheth Birds by the Appearance of their Colours, and if they were not to be so distinguished, we might say of every Bird, that it is white, which would be altogether absurd and ridiculous. The Legate then put this Question to him, Can you make it true that you are out of your Senses? and he replied, I could, but I do not choose it; who is not out of his Senses? Afterwards they requested him to tell them sincerely, whether he was in Joke, or whether he really believed in earnest, that Nothing is true but what a Man maketh true; and he replied, I positively believe it in earnest. The Discourse being here closed, this universal *Confirmator* was sent to the Angels, to be examined as to his true State and Quality; and the Report they made after Examination was, that he did not possess a single Grain of Understanding, inasmuch as all that Region was closed in him, which is above the Sphere of Rationality, and that only was open, which is below the rational Sphere; Spiritual Light is above
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the rational Sphere, and natural Light is below it, and this latter Light is of such a Nature, that it can conclude and confirm whatever it pleases; but in case there is no influx of Spiritual Light into that which is natural, a Man hath no Discernment whether Truth be Truth, nor consequently whether the False be false; for such Discernment can arise only from the Influx of spiritual Light into natural Light, and spiritual Light cometh from the God of Heaven, who is the Lord; wherefore that universal *Confirmator* is not a Man, nor a Beast, but he is a Beast-Man. I then questioned the Angels, in Relation to the Condition of such Persons, whether they can associate with such as are alive, inasmuch as Man liveth, and hath Understanding, only by Virtue of spiritual Light. To this they replied, that such Persons when they are alone, can neither think nor express their Thoughts, but stand mute, like so many Pieces of Clock-work, and like Men in a deep Sleep; but that their Attention is awakened, as soon as any Sound strikes their Ears; and they added, that this was a consequence of their being inwardly evil, so that they were not receptive of the Influx of spiritual Light from above, but only of a Kind of Spirituality operating through the World, whence they derived their Talent of Confirmation. As they spake these Words, I heard a Voice from the examining Angels, saying, "Form a general Conclusion from what you have now heard;" and I formed this, *That it is no Proof of a Man's Understanding, to be able to confirm whatever he pleases, but that to be able to discern that what is true is true, and that what is false is false, this is the Mark and Character of Intelligence.* After this, I looked towards the Assembly, where the Confirmators were standing, and the Crowd about them exclaiming, O HOW WISE! and behold! a black Cloud covered them, and in the Cloud were seen Owls and Bats on the Wing; and it was given me to understand, that Owls and Bats flying in that Cloud, were Correspondencies, and consequent Appearances of the Thoughts of those Confirmators, inasmuch as Confirmations of Falsities, so as to give them the Appearance of Truths are represented in the spiritual World under the Forms of Birds of Night, whose Eyes are illuminated within by a false Light, whereby they see Objects in the dark, as if they were in the Light; such a false spiritual Light is theirs, who confirm Falses, so as to give them the Semblance of Truths, and afterwards embrace them as Truths. All such take a Sort of *Back-View* of Things, and see, as it were, their hinder Parts, but cannot discern the Faces of Objects by any Sort of *Front-Perception*.

335. THE FOURTH MEMORABLE RELATION.

Awaking one Morning out of Sleep, I saw, as it were, several Apparitions, in various Forms, floating before my Eyes; and presently, as the Morning

advanced, I observed lucid Appearances, in different Shapes, some like Skins of Parchment, written all over, which being folded this Way, and that, at last appeared like falling Meteors, which in their Descent through the Atmosphere vanished away; and others again like open Books, some of which shone like little Moons, whilst some flamed like lighted Candles; amongst the latter were some Books, which were carried up aloft, and lost, when they arrived at their highest Altitude; and others, which fell down to the Ground, and were there reduced to Dust. From these Appearances I conjectured, that in the Region below those Meteors, there were some Spirits disputing on Matters of Speculation, which they reckoned of great Importance; for in the Spiritual World, such Phænomena appear in the Atmospheres, in Consequence of the Reasonings amongst the Spirits residing underneath; and presently my spiritual Sight was opened, and I observed a Number of Spirits, whose Heads were encompassed with Leaves of Laurels, and who were cloathed in flowered Robes, which signified that they were Spirits, who, in the natural World, had been distinguished for their great Learning; and as I was in the Spirit, I approached, and joined their Company; and I then found that they were disputing warmly with each other about (s) CONNATE IDEAS, whether Men receive any at their Birth, as the Beasts do. They who maintained the negative Side of the Question, turned away from those who maintained the affirmative, and at length they formed two separate Parties, like the Ranks of two Armies going to engage Sword in Hand, but having no Swords, their only Weapons were sharp-pointed Words and Arguments. At that instant a certain (t) Angelic Spirit suddenly presented himself in the Midst of the Assembly, and crying with a loud Voice said, I have overheard you at a little Distance, disputing vehemently about connate Ideas, whether Men have them as well as Beasts, but I tell you, THAT MEN HAVE NO CONNATE IDEAS, NEITHER HAVE BEASTS ANY, wherefore ye dispute about Nothing, or about what hath no Reality or Existence. On hearing

(s) This is a Question which hath long engaged the Attention of the learned World, "Whether Men have Ideas born with them, and which lie in a sort of dormant State, until they are awakened, and called forth by the Mind's Activity, or whether all Ideas are not acquired by Sensation and Reflection?" The Information here given, and the Conclusions here established, by the Angelic Spirit, are of great Weight and Importance. See what is said above, on this Subject, in the memorable Relation, No. 48. under that Article of Enquiry, *Why Man is not born to the Science of any Love, when yet Beasts and Birds, from the highest to the lowest, are born to the Sciences of all their Loves?*

(t) By an Angelic Spirit is meant, a Spirit in his State of Preparation for Heaven, during this Abode in the World of Spirits, who is intended to become an Angel.

hearing this Declaration they all exclaimed, in great Anger, " Away with him, turn him out, he contradicts all common Sense ;" but as they were attempting to turn him out, they perceived he was encompassed with celestial Light, which prevented the Outrage, for he was an Angelic Spirit ; wherefore they retired, and removed to a little Distance from him ; but when the celestial Light was indrawn, he said to them, Why are ye so angry ? hear me first, and attend to the Reasons which I have to offer in Support of what I advance, and do ye yourselves form a Conclusion from those Reasons ; and I foresee, that such as have any solid Judgment will accede to my Opinion, and will quell the rising Storm of Anger in their Minds. To this they replied, yet in an indignant Tone of Voice, " Speak then, and we will hear what thou hast to say."—Then he began as follows ; Ye are of Opinion that Beasts have connate Ideas, and ye ground your Opinion on this Circumstance, that their Actions appear to be the Result of Thought ; and yet they are not possessed of any Thought at all, consequently of no Ideas, which can only be predicated of the Result of Thought, and the true Test of Thought is, to act in such and such a Manner, for such and such a Purpose. Consider therefore, whether a Spider, in the curious Act of weaving its Web, ever thinketh and reasoneth in its little Head, and saith, I will extend my Threads in this Order, and connect and tie them together with transverse Threads, to secure my Web against the rude Vibrations of the Air ; and in the first Terminations of the Threads, which constitute the central Point of the Web, I will provide myself an Habitation, wherein I may perceive whatever happeneth, and may be ready to seize, and intwine every intruding Fly that is caught in my Trap. Or do you fancy that the little Bee reasoneth with itself, and saith, I will take my Flight to such a Field, where I know there is plenty of Flowers, and I will gather Wax and Honey from them, and of the Wax I will build an orderly Arrangement of Cells, disposed in such a Manner, that I and my Companions, may have free Ingress and Egress, as through the Streets of a City, and in Process of Time, may lay up therein a large Stock of Honey, to supply our Necessities for the approaching Winter ? not to mention other wonderful Circumstances, in which they discover a Degree of political and æconomical Prudence, equal at least, but in some Cases superior to that of Men. (See above, p. 16.) Can you suppose, again, that the large Drone reasoneth in its diminutive Head, and saith, I and my Companions will build ourselves a small Habitation of thin Paper, whose Walls we will contrive after the Manner of a Labyrinth, and in its inmost Recess we will construct a Sort of Forum, so as to have free Ingress and Egress, yet of such cunning Architecture, that no other living Creature, but one of our own Family, shall

shall be able to find its Way to our secret Place of Assembly ? Do you suppose further, that the Silk-worm, whilst it is yet in its Worm State, reasoneth with itself, and saith, Now is the Time to prepare myself for the Spinning of Silk, to the Intent, that when I have done Spinning, I may fly abroad, and sport with my Companions in the Air, whither I had before no Power of ascending, and may there provide for myself a future Progeny ? In like Manner, can you fancy that the other Worms thus reason with Themselves, respecting the several States through which they are to pass, of Nymphs, Aurelias, Chrysalises, till at length they become Butterflies ? The Case is the same with the larger Animals, as with Birds and winged Fowls, of every Kind, in their Pairing, Building their Nests, laying their Eggs, sitting on them, hatching their Young, providing them Food, watching over them with Care, till they are able to fly, and then driving them away from the Nest, as if they had no further Concern with them. The Case is the same also with the Beasts of the Earth, with Serpents, and with Fishes. How plain then is it to see, from what hath been said, that the spontaneous Acts of such Creatures, do not flow from any Thought, of which alone an Idea can be predicable ! The vulgar Error of supposing Beasts to have Ideas is grounded solely in a Persuasion, that they have Thoughts as well as Men, and that Speech alone is the distinguishing Characteristic between them." Having spoken these Words, the Angelic Spirit looked around, and seeing them still in Doubt whether Beasts are possessed of Thought, or not, he continued his Discourse, and said, " I perceive, that, by Reason of a Similarity in the Actions of Brute and Human Creatures, ye still entertain an imaginary Idea that Brutes think ; wherefore I will inform you whence their Actions proceed. Every Beast, Bird, Fish, Reptile, and Insect, hath its peculiar natural, sensual, and corporeal Love, the Habitation whereof is the Head, wherein the Brain is placed, and by Means of the Brain the Spiritual World hath an immediate Influx into their Bodily Senses, and thereby determines their Actions, which is the Reason why their bodily Senses are far more exquisite than those of Men. This Influx from the Spiritual World is what is called Instinct, and it is so called, because it existeth without the Medium of Thought. There are also some Particularities, which may be called accessory to Instinct, derived from Habit. But the peculiar Love by which each is governed, and which operating from the Spiritual World, determineth them to Action, is solely for the Sake of Nutrition and Propagation, and not with a View to any Science, Intelligence, and Wisdom, whereby Man is successively trained up to his governing Love.

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That Man also hath no connate Ideas must appear evident from the Circumstance, that he hath no connate Thought, and where no Thought is, there is no Idea, for they have a mutual Relation to each other. This may be confirmed by the Case of new-born Infants, whose Powers are confined to Suction and Respiration; and their Power of Suction is not derived from any Thing connate, but from their constant Exercise thereof in the Mother's Womb; and their Power of Respiration is a Consequence of their having Life, Respiration being an Universal of Life. Their bodily Senses also are in a State of the greatest Imperfection and Obscurity, out of which they successively emerge by Means of the Objects on which they are exercised, as their Motions do by repeated Habits; thus, as they learn by Degrees to pronounce Words, and form Sounds, at first without Ideas, there ariseth a Kind of obscure Fancy, which as it becometh clearer, and more distinct, giveth Birth to an Obscurity of Imagination, and thence of Thought. Ideas begin to exist, in proportion as they advance in the Formation of this State of Mind, which Ideas, as was observed above, make one with Thought; and Thought groweth and increaseth, from its State of Nothingness, by Instruction; wherefore Men have Ideas, yet not connate, but acquired and formed, and from those Ideas their Speech and Actions flow.—That Nothing is connate in Man, except a Faculty of Science, of Intelligence, and of Wisdom, as also an Inclination to love, not only those Improvements, but likewise God, and his Neighbour, may be seen above, in the memorable Relation, No. 48. and also in another memorable Relation below.—After this I looked around, and saw, at a little Distance from me, LEIBNITZ and WOLFIUS, who were both very attentive to the Arguments produced by the Angelic Spirit; and immediately Leibnitz approached, and declared himself convinced; but Wolfius walked off, both contradicting, and assenting, for he had not the same Strength of interior Judgment as Leibnitz.



CHAPTER THE SIXTH.

F A I T H.

336. **I**T was a received Tenet of ancient Wisdom, that the Universe, and all its general and particular Parts, have Relation to Goodness and Truth, and consequently that all Things belonging to the Church have Relation to Love, or Charity, and Faith, inasmuch as all that is called good, which floweth from Love, or Charity, and all that is called true, which floweth from Faith. Now whereas Charity and Faith are two distinct Things, and yet must be united in Man, in order that he may be a Member of the Church, that is, that the Church may be in Him, therefore it was long controverted and disputed, amongst the Ancients, which of the two was the Chief or Elder, and thus, which had a Claim to the Title of First-born. Some insisted that Truth, and consequently that Faith had the better Claim, and some insisted that the Preference was due to Goodness, and consequently to Charity. For they observed, that Man, immediately after his Birth, learns to speak and think, and is thereby perfected in Understanding, by Means of Sciences, and thus learneth and discerneth what is true, and by such Mediums, in process of Time, learneth and discerneth what is Good; consequently that he is first instructed what Faith is, and afterwards what Charity is. They who considered the Matter according to this Idea, supposed that the Truth of Faith is the First-born, and that the Good of Charity is the younger; wherefore they attributed to Faith the Honour and Prerogative of Primogeniture. Herein however they so bewildered their Understandings with Arguments in Favour of Faith, that they could not perceive that Faith is not Faith, unless it be joined with Charity,

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and that Charity, in like Manner, is not Charity, unless it be joined with Faith, and thus that they are united, and make one, and that unless they are so united, neither the one nor the other is of any Consequence in the Church. That Charity and Faith do absolutely make One, will be proved in the following Pages. In the mean Time, by Way of Preface, I will explain how, or in what Manner, they make One, this being of Importance to be understood, in order that the Reader may gain a clear Perception of the following Doctrines. “ Faith then, by which also is meant Truth, is “ First in Respect to Time, but Charity, by which also is meant Good, is “ First in Respect to End; and that which is First in Respect to End is “ actually the First, because it is chief, and consequently the First-born, “ whereas that which is First in Respect to Time is not actually the First, “ but only apparently so. But for the better Elucidation of this Argument, “ it may be useful to illustrate it by Comparisons, as by the Building of a “ Temple, or a House, the Disposition of a Garden, and the Cultivation of “ Land. With Regard to the BUILDING OF A TEMPLE; the First Thing, “ in Respect of Time, is to lay the Foundation, to erect Walls, to cover “ it with a Roof, and afterwards to provide an Altar, and to raise a Pulpit; “ but the first Thing in Respect to the End, is the Worship of God there- “ in, for the Sake of which all those Preparations are made. So with Re- “ gard to the BUILDING OF A HOUSE; the First Thing, in Respect of Time, “ is to build its outer Parts, and likewise to provide it with all Convenien- “ cies within; but the first Thing, with Respect to the End, is a commo- “ dious Dwelling for the Master thereof, and his Family. So again with “ Regard to the DISPOSITION OF A GARDEN, the First Thing, in Respect “ to Time, is to level the Ground, to prepare the Soil, to plant Trees, “ and to sow such Seeds as may yield useful Herbs; but the first Thing, “ in Respect to the End, is the Enjoyment of the Fruits to be produced. “ So lastly, with Regard to the CULTURE OF LAND, the first Thing in “ Respect to Time, is to smooth the Ground, to plow, and manure it, and “ afterwards to sow it with Seeds; but the first Thing, in Respect to the “ End, is a plentiful Harvest, and consequently the Use and Advantage to “ be derived from it. From these Comparisons it is in every one's Power “ to determine, what is, in Reality, the First Object of Consideration; “ for in Building a Temple, or a House, and in the Preparation of a Gar- “ den, and the Culture of Land, who doth not regard Use and Service, “ in the First Place, and keep that ever uppermost in his Mind, whilst he “ provideth the Means necessary for its Promotion? We conclude therefore, “ that the Truth of Faith is First, in Respect to Time, but that the Good of “ Charity is First, in Respect to the End, and that consequently, being the
“ primary

" primary Object of Regard, it is actually the First-born in the Mind." But it is expedient to ascertain what Faith and Charity are, each in their respective Essences, and this can only be done by an orderly Arrangement of each under particular Heads or Articles. We shall begin with the Articles of Faith, which are as follows. I. *That saving Faith is a Faith on the Lord God the Saviour Jesus Christ.* II. *That Faith in general consisteth in a Belief, that whosoever liveth well, and believeth right, will be saved by the Lord.* III. *That Man receiveth Faith, in Consequence of approaching to the Lord, of learning Truths from the Word, and of living in Conformity to those Truths.* IV. *That a Number of Truths, uniting and cohering, as in a Fascicle or Bundle, exalteth and perfecteth Faith.* V. *That Faith without Charity, is no Faith, and that Charity without Faith is no Charity, and that neither Faith nor Charity hath any Life in it but from the Lord.* VI. *That the Lord, Charity, and Faith make one, as Life, Will, and Understanding in Man make one, and that in Case they are divided, each perisheth, like a Pearl bruised to Powder.* VII. *That the Lord is Charity and Faith in Man, and that Man is Charity and Faith in the Lord.* VIII. *That Charity and Faith are together in good Works.* IX. *That there is a true Faith, a spurious Faith, and an hypocritical Faith.* X. *That the Wicked have no Faith.* We shall now proceed to a particular Explication of each Article.

I.

That saving Faith is a Faith on the Lord God the Saviour Jesus Christ.

337. The Reason why saving Faith is to believe on God the Saviour, is, because He is God and Man, and He is in the Father, and the Father in him, and thus they are One; wherefore all who approach Him, approach the Father as so at the same Time, and thereby approach the One and only God, and Faith directed towards any other can have no Power of Salvation in it. That we ought to believe, or to have Faith on the SON OF GOD, the Redeemer and Saviour, conceived of Jehovah, and born of the Virgin Mary, called JESUS CHRIST, is evident from the Injunctions so frequently repeated by Him and his Apostles. That he himself enjoined Faith in himself, is evident from the following Passages, *Jesus said, this is the Will of him that sent me, that every one that seeth the Son, and BELIEVETH ON HIM, may have everlasting Life, and I will raise him up at the last Day,* John, vi. 40. HE THAT BELIEVETH ON THE SON hath everlasting Life, and he that believeth

not

not on the Son, shall not see Life, but the Wrath of God abideth on him, John iii. 36. That whosoever BELIEVETH ON HIM, should not perish, but have everlasting Life; for God so loved the World, that he gave his only-begotten Son, that whosoever BELIEVETH ON HIM, should not perish, but have everlasting Life, John iii. 15, 16. Jesus said, I am the Resurrection, and the Life, he that BELIEVETH ON ME shall not die eternally, John xi. 25, 26. Verily, verily, I say unto you, HE THAT BELIEVETH ON ME hath everlasting Life; I am the Bread of Life, John vi. 47, 48. I am the Bread of Life, HE THAT COMETH TO ME shall never hunger, and HE THAT BELIEVETH ON ME shall never thirst, John vi. 35. Jesus cried, saying, If any Man thirst, let him COME UNTO ME and drink, HE THAT BELIEVETH ON ME, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. John vii. 37, 38. They said unto Jesus, What shall we do that we might work the Works of God? Jesus answered, and said unto them, This is the Work of God, THAT YE BELIEVE ON HIM WHOM HE HATH SENT, John vi. 28, 29. While ye have the Light, BELIEVE ON THE LIGHT, that ye may be the Children of the Light, John xii. 36. HE THAT BELIEVETH ON THE SON OF GOD is not condemned, but HE THAT BELIEVETH NOT is condemned already, because he HATH NOT BELIEVED on the Name of the only-begotten Son of God, John iii. 18. These Things are written, THAT YE MAY BELIEVE that Jesus is the Son of God, and that BELIEVING ye may have Life in his Name, John xx. 31. If ye BELIEVE NOT THAT I AM HE, ye shall die in your Sins, John viii. 24. Jesus said, when the Comforter is come, he will reprove the World of Sin, and of Righteousness, and of Judgment; of Sin, BECAUSE THEY BELIEVE NOT ON ME, John xvi. 8.

338. That the Faith of the Apostles was directed solely towards the Lord Jesus Christ, is evident from many Passages in their Epistles, of which I shall only adduce the following; Nevertheless I live, yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I LIVE BY FAITH IN THE SON OF GOD, Gal. ii. 20. Paul testified to the Jews, and also to the Greeks, Repentance towards God, and FAITH TOWARD OUR LORD JESUS CHRIST, Acts xx. 21. And he brought them out, and said, Sirs, what must I do to be saved? and they said, BELIEVE ON THE LORD JESUS CHRIST, and thou shalt be saved, and thy House, Acts xvi. 30, 31. He that hath THE SON, hath Life, but he that HATH NOT THE SON OF GOD, hath not Life; these Things have I written unto you that BELIEVE ON THE NAME OF THE SON OF GOD, that ye may know that ye have eternal Life, and that ye may BELIEVE ON THE NAME OF THE SON OF GOD, 1 John, v. 12, 13. We who are Jews by Nature, and not Sinners of the Gentiles, knowing that a Man is

not justified by the Works of the Law, BUT BY THE FAITH OF JESUS CHRIST, even WE HAVE BELIEVED ON JESUS CHRIST, Gal. ii. 15, 16. Inasmuch as their Faith was directed towards Jesus Christ, and is also derived from Him, therefore they called it the Faith of Jesus Christ, as above, Gal. ii. 16. and in the following Passages, *The Righteousness of God, which is by FAITH OF JESUS CHRIST, unto all, and upon all them that believe, that he might be the Justifier of him who BELIEVETH ON JESUS, Rom. iii. 22, 26. But may have the Righteousness, which is THROUGH THE FAITH OF CHRIST, even the Righteousness which is OF THE GOD OF FAITH, Phil. iii. 9. Here are they that keep the Commandments of God, and THE FAITH OF JESUS, Rev. xiv. 12. Through FAITH, WHICH IS IN CHRIST JESUS, 2 Tim. iii. 15. In JESUS CHRIST IS FAITH WHICH WORKETH BY LOVE, Gal. v. 6.* Hence may appear what is meant by Faith in that Passage of Paul, so often quoted by the Church at this Time, THEREFORE WE CONCLUDE THAT MAN IS JUSTIFIED BY FAITH, WITHOUT THE DEEDS OF THE LAW, Rom. iii. 28. that it is not a Faith in God the Father, but in his Son; still less is it a Faith in three Gods of different Orders, as in One, who is an all-begetting God, in another, who is an all-propitiating God, and in a third, who is an all-operating God. The Reason why the Church supposeth that its tri-personal Faith is meant by Paul, in that Passage, is, because the Church, for fourteen Centuries past, since the COUNCIL OF NICE, hath acknowledged no other Faith but that, and consequently hath been acquainted with no other, imagining thus, that it was the only true Faith, and that none else could possibly be true; wherefore, in whatever Part of the New Testament the Word Faith is mentioned, it is supposed that it hath this Meaning of a tri-personal Faith, and to this Faith they have applied all that is there written; the Consequence is, that they have destroyed the only saving Faith, which is directed towards God the Saviour, and hence so many Fallacies have crept into their Doctrines, and so many Paradoxes contradictory to common Sense and Reason; for every Doctrine of the Church, which is to teach, and point out the Way to Heaven, or to Salvation, must needs depend on Faith; and whereas so many Fallacies, and Paradoxes have crept into Faith, as was observed, therefore it was necessary to establish this Tenet, that the Understanding is to be kept bound under Obedience to Faith. Now since by Faith, in the fore-mentioned Passage, Rom. iii. 28. is not meant Faith towards God the Father, but towards his Son, and by the Works of the Law are not meant the Works of the Law of the Decalogue, but the Works of the Mosaic Law, intended for the Jews, as appears from the subsequent Part of that Epistle, and also from similar Passages in the Epistle to the Galatians, Chap. ii. 14, 15. the

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Foundation-Stone of Modern Faith falleth to the Ground, together with all its sacred Superstructure, like a House sinking down into the Earth, the Top of whose Roof alone is seen above the Surface.

339. The Reason why it is requisite to believe, that is, to have Faith in God the Saviour Jesus Christ, is, because such Faith is directed towards a visible God, in whom is the Invisible, and Faith towards a visible God, who is Man and God at the same Time, gaineth Admission into the Soul; for Faith is spiritual in its Essence, but natural in its Form, wherefore in Man it becometh Spiritual-natural; for whatever is spiritual ^{these are} received in that which is natural, in order to attain a Reality of Existence in Man; bare and naked Spirituality entereth indeed into Man, but then it is not received by him, being like Æther, which floweth in and out, without exciting any Sensation, or producing any Effect; for in order to its exciting Sensation, and producing Effect, it must be attended with Perception, and consequently with Reception, in the Mind of Man; and this is not possible, except in the Natural of Man. But on the other Hand, a Faith which is merely natural, or which is deprived of its spiritual Essence, is no Faith, but only a kind of Persuasion, or Science, having an Appearance of Faith in its External, but having nothing in it of a saving Nature, in consequence of wanting Spirituality in its Internals. Such is the Faith of all those who deny the Divinity of the Lord's Humanity; such was the Faith of Arius, and such also is the Socinian Faith, inasmuch as each hath rejected the Divinity of the Lord. For what is Faith, without a Term, or Limit of Direction, but like an unbounded View, extending through the Universe, where the Sight of the Eye, falling, as it were, into an empty Void, is bewildered and lost? Or such a Faith may be compared to a Bird flying above the Atmosphere into the purer Regions of Æther, where it expires, as in a *Vacuum*. The Habitation of such a Faith in the Mind of Man, may be compared to the Habitation of the Winds in the Wings of Æolus, and likewise to the Habitation of Light in a falling Star; for although it ariseth, like a Comet, with a long Tail, yet like a Comet also, it passeth away and disappeareth. In short, Faith directed towards an invisible God is actually blind, because the human Mind doth not see its God, and the Light of such Faith, inasmuch as it is not Spiritual-natural, is a false Light; and this Light is like the Light which shineth in the Tail of a Glow-Worm; or like the Light which is seen in marshy Ground, or on sulphureous Earth, in the Night-time; or like the Light in decayed Wood. Whatever is seen by this Light, under an Appearance

pearance of Reality, is merely visionary, and the Mind is deceived by a Semblance of Existencies, which are without Truth, or Foundation. Such is the Light of Faith, when directed towards an invisible God, particularly, when God is conceived to be Spirit, and Spirit is conceived to be Something like Æther; for what must be the consequence of such a Conception, but that a Man will look upon God, as he looketh upon Æther, and thus will seek him in the Universe, and not finding him there, will fancy Nature to be the God of the Universe? To this Source the prevailing Naturalism and Infidelity of the Times is to be imputed. Hath not the Lord declared, *that no one hath ever heard the Voice of the Father, or seen his Shape*, John v. 37, and also, *That no one hath seen God at any Time; and that the only-begotten Son, who is in the Bosom of the Father, he hath declared him*, John i. 18. *Not that any hath seen the Father, save he which is of God, he hath seen the Father*, John vi. 46. Likewise, *That no Man cometh to the Father, but by Him*, John xiv. 6. and again, *That whosoever seeth, and knoweth him, seeth and knoweth the Father*, John xiv. 7, 8, 9, &c. But very different from this is a Faith directed towards the Lord God the Saviour, who, by Reason of his being God and Man, may both be approached, and perceived in Thought; such a Faith is not indeterminate, but hath a Term, from which it originates, and to which it is directed back again, and being once received it abideth for ever; as when a Person hath once seen an Emperor, or a King, whensoever he recollecteth them at a future Period, the distinct Image of each recurrerth to his Mind. The Vision of this Faith is as when one looketh on a bright Cloud, and seeth an Angel in the midst thereof, inviting Man to come to him, in order that he may raise him up into Heaven. In such manner the Lord appeareth to those who have Faith towards Him, and approacheth to every particular Person, in proportion as each Person knoweth, and acknowledgeth Him, which is in proportion as each knoweth, and doeth his Commandments, that is, shunneth Evils, and doeth what is Good, and at length he cometh to his House, and maketh his Abode with him, together with the Father, who is in Him, according to these Words in John, *Jesus said, He that hath my Commandments, and doeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him; and we will come unto him, and make our Abode with him*, John xiv. 21, 23. These Things were written in the Presence of the Lord's twelve Apostles, who were sent to me by the Lord, whilst I was writing them.

II. That

II.

That Faith in general consisteth in a Belief, that whosoever liveth a good Life, and believeth aright, will be saved by the Lord.

340. That Man is created to inherit eternal Life, and that every Man may inherit it, if so be he only liveth according to the Means of Salvation prescribed in the Word, is a Truth which every Christian, and even every Gentile, who hath any Religion and sound Reason, assenteth to. The Means of Salvation however are manifold, and yet they all, and every one of them have Relation to living well, and believing aright, consequently to Charity and Faith, for Charity consisteth in living well, and Faith in believing aright. These two general Means of Salvation, which include all particular Means, are not only prescribed to Man in the Word, but are also commanded, and by Reason of their being commanded, it follows of consequence, that Man, by Virtue of those Means, may secure to himself eternal Life, through the Power given, and communicated to him from God, and that so far as Man useth this Power, and looketh at the same Time unto God, so far God confirmeth, and strengtheneth it, till natural Charity and its Fruits, become spiritual Charity and its Fruits, and till natural Faith and its Fruits, become spiritual Faith and its Fruits; thus Charity and Faith, and at the same Time Man, which were dead, are made alive by God. There are two Things which must be united before it can be said that a Man liveth well, and believeth aright; these two Things are called in the Church, the Internal Man, and the External Man; when the Internal Man willeth what is good, and the External doeth what is good, then both make one, the External subsisting and acting from the Internal, and the Internal by the External, and thus Man subsisteth and acteth from God, and God acteth by Man. But on the other Hand, if the Internal Man willeth what is evil, and still the External doeth what is good, they are both notwithstanding under the Influence of Hell, because the Will acteth from thence, and the Deeds are hypocritical, and in every hypocritical Deed there lurketh an infernal Will, like a Snake in the Grass, or like a Worm in the Flower which it devoureth. He who is not only acquainted with the Existence of the Internal and External Man, but also knoweth what they are, and that they have a Capacity of acting in real Unity, and likewise in apparent Unity, and moreover that the Internal Man liveth after Death, and that the External is buried, such a Person possesseth, within his Reach, the Mysteries of Heaven, and of this World, in great Abundance; and he who joineth together in Himself those two Men, by the Link of Goodness, be-

cometh happy to all Eternity ; but he who separateth them, and above all, he who joineth them together by the Link of Evil, becometh miserable to all Eternity.

341. To suppose that a Man who liveth well, and believeth aright, will not be saved, and that God of his own Free-Will and Pleasure, can save and condemn whomsoever he pleaseth, is to charge God with Unmercifulness and Severity towards those that perish, nay even with Cruelty, and thus to deny God to be God ; on such a Supposition it must be said that God in his Word, hath spoken without Meaning, and hath prescribed Duties, which are trivial, and of no Signification ; and that he is a Breaker of the Covenant which he ratified on Mount Sinai, and inscribed with his own Finger on two Tables. That God can only save those who live according to his Commandments, and have Faith towards Him, is evident from the Words of the Lord, in John, chap. xiv. 21, to 24. and every one who hath any Religion and sound Reason, may also confirm himself in the same Truth, whilst he considereth, that God, who is continually with Man, and giveth him Life, together with the Faculties of Love and Understanding, must needs love him, and by Love be joined with him who liveth well, and believeth aright ; for is not this Conviction inscribed by God on every Man, and on every Creature ? Can a Father or Mother, reject their Children, a Bird its young, or a Beast its Cubs ? Even Tigers, Leopards, and Serpents, are incapable of such Barbarity ; and to be guilty of it would be to act contrary to the Order in which God is, and according to which he acteth, and likewise contrary to the Order in which he hath created Mankind. Now as it is impossible for God to condemn any one who liveth well, and believeth aright, so is it alike impossible for him to save any one, who liveth a bad Life, and in Consequence thereof believeth what is false ; for this again is contrary to Order, and of course contrary to his own Omnipotence, which can only proceed in the Way of Righteousness, the Laws whereof are Truths, which cannot be changed ; for the Lord saith, *It is easier for Heaven and Earth to pass, than one Tittle of the Law to fail*, Luke, xvi. 17. Every one, who is at all acquainted with the Essence of God, and Man's Free-will, may be fully convinced of this ; as for Example, Adam was at Liberty to eat of the Tree of Life, and also of the Tree of the Knowledge of Good and Evil ; and if he had eat only of the Tree, or Trees of Life, would it have been possible for God, in this Case, to have driven him out of Paradise ? I should suppose not ; but after he had eaten of the Tree of the Knowledge of Good and Evil, would it have been possible for God to keep him any longer in Paradise ? I should, in this Case also, suppose not.

In like Manner, it is to be supposed impossible for God to cast down into Hell any Angel who hath been received into Heaven, or to introduce into Heaven, any Devil condemned to Hell; that the Divine Omnipotence in both these Cases, is limited by Impossibility, may be seen above, in the Section on the DIVINE OMNIPOTENCE, No. 49, to 70.

342. In the foregoing Paragraphs, from No. 236, to 239, it was shewn, that saving Faith is a Faith directed towards the Lord God, the Saviour Jesus Christ; but it may be asked, What is the first Principle of Faith directed towards Jesus Christ? I answer, It is an ACKNOWLEDGEMENT THAT HE IS THE SON OF GOD; this was the first Principle of Faith, which the Lord, at his Coming into the World, revealed and announced; for unless Mankind had first acknowledged, that He was the SON OF GOD, and thereby GOD OF GOD, in vain would he himself, and his Apostles after him, have preached Faith towards him. Now whereas the Case is the same at this Day, with all those, who, under the Influence of their own *Proprium*, that is, of the External, or natural Man only, entertain Doubts how Jehovah can conceive a Son, and how a Man can be a God, it is necessary that this first Principle of Faith, be confirmed and established from the Word; wherefore we shall adduce the following Passages,—*The Angel said unto Mary, Thou shalt conceive in thy Womb, and shalt bring forth a Son, and shalt call his Name JESUS; he shall be Great, and shall be called THE SON OF THE HIGHEST; and Mary said unto the Angel, How shall this be, seeing I know not a Man? and the Angel answered, and said unto her, The Holy Ghost shall come upon Thee, and THE POWER OF THE HIGHEST shall overshadow thee; therefore also THAT HOLY THING, which shall be born of thee, shall be called THE SON OF GOD, Luke, i. 31, 32, 34, 35. When Jesus was baptized, there came a Voice from Heaven, saying, THIS IS MY BELOVED SON, in whom I am well pleased, Matt. iii. 16, 17. Mark, i. 10, 11. Luke, iii. 21, 22. So again, when Jesus was transfigured, a Voice came also from Heaven, saying, THIS IS MY BELOVED SON, in whom I am well pleased, hear ye Him, Matt. xvii. 5. Mark, ix. 7. Luke, ix. 35. Jesus asked his Disciples, Whom do Men say that I am? Peter answered, THOU ART CHRIST, THE SON OF THE LIVING GOD, Matt. xvi. 13, 16, 17, 18. The Lord said, that upon this Rock he would build his Church, viz. on the Truth and Confession, that he is the Son of God; for Rock signifieth Truth, and likewise the Lord with respect to Divine Truth; wherefore in whomsoever the Confession of this Truth doth not abide, that he is the Son of God, there neither doth the Church abide; and for this Reason it was said above, that this is the first Principle of Faith towards Jesus Christ, consequently Faith in its Origin.*

John

John the Baptist saw and testified, that this is THE SON OF GOD, John, i. 34. Nathaniel the Disciple said unto Jesus, THOU ART THE SON OF GOD, THOU ART THE KING OF ISRAEL, John, i. 49. The twelve Disciples said, We believe that THOU ART THE CHRIST, THE SON OF THE LIVING GOD, John, vi. 69. He is called THE ONLY-BEGOTTEN OF THE FATHER, AND THE ONLY-BEGOTTEN SON OF GOD, who is in the Bosom of the Father, John, i. 14, 18.—iii. 16. Jesus Himself confessed before the High-Priest, that HE WAS THE SON OF GOD, Matt. xxvi. 63, 64. chap. xxvii. 43. Mark, xiv. 61, 62. Luke, xxii. 70. They that were in the Ship, came and worshipped Jesus, saying, OF A TRUTH THOU ART THE SON OF GOD, Matt. xiv. 33. The Eunuch, who desired to be baptized, said to Philip, I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD, Acts, viii. 37. Paul, after his Conversion, straightway preached Jesus, THAT HE WAS THE SON OF GOD, Acts, ix. 20. Jesus said, the Hour is coming, when the Dead shall hear THE VOICE OF THE SON OF GOD, and they that hear shall live, John, v. 25. He that believeth not is condemned already, because he hath not believed in the NAME OF THE ONLY-BEGOTTEN SON OF GOD, John, iii. 18. These Things are written, that ye may believe, THAT JESUS IS THE CHRIST, THE SON OF GOD, and that believing, ye might have Life through his Name, John, xx. 31. These Things have I written to you that believe on the NAME OF THE SON OF GOD, that ye may know that ye have eternal Life, and that ye may believe on the NAME OF THE SON OF GOD, 1 John, v. 13. We know that THE SON OF GOD IS COME, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in His SON JESUS CHRIST; This is the true God and eternal Life, 1 John, v. 20. Whosoever shall confess that JESUS IS THE SON OF GOD, God dwelleth in him, and he in God, 1 John, iv. 15. See also other Places, as Matt. viii. 29.—xxvii. 40, 43, 54. Mark, i. 1.—iii. 11.—xv. 39. Luke, viii. 28. John, ix. 35.—x. 36.—xi. 4. 27.—xix. 7. Rom. i. 4. 2 Cor. i. 19. Gal. ii. 20. Eph. iv. 13. Heb. iv. 14.—vi. 6.—vii. 3.—x. 29. 1 John, iii. 8.—v. 10. Rev. ii. 18. and likewise many other Passages, where he is called by Jehovah, Son; and he Himself calleth Jehovah his Father, as in the following,—Whatsoever THE FATHER doeth, that doeth THE SON, as THE FATHER raiseth the Dead, and quickeneth them, so doeth THE SON; as THE FATHER hath Life in Himself, so hath he given to THE SON, to have Life in Himself; that all should honour THE SON, as they honour THE FATHER, John, v. 19, to 27. and in several other Places; as also in David, I will preach the Law, whereof Jehovah hath said unto me, THOU ART MY SON, this Day have I begotten thee. Kiss THE SON, lest he be angry, and so ye perish from the right Way; if his Wrath be kindled, yea but a little, BLESSED ARE ALL THEY, THAT PUT THEIR

TRUST

TRUST IN HIM, Psalm ii. 7, 12. From what hath been said then we may come to this Conclusion, That every one who desireth to be a true Christian, ought to believe that JESUS IS THE SON OF THE LIVING GOD; he who doth not so believe, and supposeth him only to be the Son of Mary, implanteth in his Mind various Ideas concerning Him, which are hurtful and destructive of Salvation, as may be seen above, No. 92, 94, 102. and of such Persons it may be said, that they do again what the Jews did of old, viz. that they put on his Head a Crown of Thorns, instead of a royal Crown, and that they give him Vinegar to drink, and cry, If thou be the Son of God, come down from the Cross; or as the Tempter, the Devil, said, If thou be the Son of God, command that these Stones be made Bread; or if thou be the Son of God, cast thyself down, Matt. iv. 3. 6. Such Persons prophane his Church, and his Temple, and make it a Den of Thieves. These are they, who make the worship of Christ like that of Mahomet, and do not distinguish true Christianity, which is the Worship of the Lord, from Naturalism. They may therefore be likened unto those who are carried in a Chariot over a smooth, thin Ice, which breaketh under them, so that they sink down into the Water, and They, their Horses, and Chariots are covered with Ice. They may also be likened unto those, who make a little Boat of Reeds and Cane, which they glue together with Pitch, and then put out in it to Sea, where the pitchy Glue is dissolved, and they fall into the Deep, and are drowned, and make their Graves in the bottom of the Waters.

III.

That Man receiveth Faith, in consequence of approaching to the Lord, of learning Truths from the Word, and of living a Life in Conformity thereto.

343. Before I enter on an Explanation of the ORIGIN OF FAITH, which is effected by approaching the Lord, by learning Truths from the Word, and by living a Life in conformity thereto, it may be expedient to premise some general Propositions relating to Faith, in order to give some general Idea of its particular Parts; hereby also the Reader may be enabled to comprehend more clearly, not only what is said in this Chapter concerning Faith, but also what is said in the following Chapters on the Subjects of Charity, Free-will, Repentance, Reformation and Regeneration, and Imputation; for Faith entereth as a Principle of Life, into all and every particular

ticular Part of the Theological System, like Blood into the Members of the Body. The Doctrine of the present Church, in relation to Faith, is generally known throughout the Christian World, and particularly amongst those of the ecclesiastic Order; for the Libraries of that Order are filled with Books, written solely on the Subject of Faith, and of Faith alone, Nothing, at this Day, being considered as having any proper Relation to Theology, except Faith. But before we take into Consideration and Examination, the Doctrines of the present Church respecting Faith, which shall be done in an APPENDIX, we shall adduce the following general Propositions, which the new Church teacheth respecting her Faith.

344. THE (u) ESSE OF THE FAITH OF THE NEW CHURCH is, 1. Confidence in the Lord God the Saviour Jesus Christ. 2. A Trust, that whosoever liveth a good Life, and believeth aright, will be saved by Him. THE ESSENCE OF THE FAITH OF THE NEW CHURCH is Truth derived from the Word. THE EXISTENCE OF THE FAITH OF THE NEW CHURCH, is, 1. Spiritual Sight. 2. An harmonious Agreement of Truths. 3. Conviction. 4. Acknowledgment inscribed on the Mind. STATES OF THE FAITH OF THE NEW CHURCH, are, 1. Infant Faith, Adolescent, or Youthful Faith, Adult Faith. 2. Faith of genuine Truth, and Faith of the Appearances of Truth. 3. Faith of Memory, Faith of Reason, Faith of Light, 4. Faith Natural, Faith Spiritual, Faith Celestial. 5. Living Faith, and Miraculous Faith. 6. Faith Free, and Faith Forced. THE REAL FORM OF THE FAITH OF THE NEW CHURCH, BOTH IN ITS GENERAL AND PARTICULAR IDEA, may be seen above, N^o 2, and 3.

345. As we have given a general View of the Properties of Spiritual Faith, we shall also give a general View of the Properties of a merely Natural Faith, which in itself is a Persuasion that

(u) See Note, No. 18, on the Divine *Ess.*

that hath a Semblance of Faith, and is a Persuasion of what is false, and is called Hæretical Faith. Its Denominations are,
 1. Spurious Faith, wherein Falses are mixed with Truths.
 2. Harlot Faith, consisting of Truths falsified, and Adulterous Faith, consisting of Goodnesses adulterated. 3. Faith closed up, or blind, which is a Faith in Things mystical, that are believed, without any real Ground of Discernment whether they be true, or false, or whether they be above Reason, or contrary to it. 4. Mistaken Faith, which is a Faith in several Gods. 5. Purblind Faith, which is a Faith in some other than the true God, and amongst Christians, is a Faith not directed to the Lord God the Saviour. 6. Hypocritical, or Pharisaical Faith, which is that of the Lips, and not of the Heart. 7. Visionary and preposterous Faith, which is an Appearance of the False as if it was Truth, arising from ingenious Reasoning and Confirmation.

346. It was observed above, that Faith, with respect to its Existence in Man, is Spiritual Sight; now whereas (v) Spiritual Sight, which is that of the Understanding, and thereby of the Mind, and Natural Sight, which is that of the Eye, and thereby of the Body, have a mutual Correspondence with each other, therefore every State of Faith may be compared with the State of the Eye and its Sight, the State of the Faith of Truth, with every sound and perfect State of Eye-sight, and the State of the Faith of what is False with every wrong and perverted State of Eye-sight. But we will point out the Correspondencies between these two Kinds of Sight, the mental and bodily, so far as they relate to the perverted State of each. **SPURIOUS FAITH**, in which Falses are mixed with Truths,

(v) It is a general Doctrine of our Author's, that all bodily Diseases originate in the Spirit of Man, owing to it's departure from the Influences of the Divine Love and Wisdom, and are thence derived into the Body; consequently, that every bodily Disorder hath a spiritual One with which it correspondeth, and in which it is grounded as it's primary Cause and Fountain. In the particular Case before us, he pointeth out this Correspondence, so far as it relateth to some Disorders in the bodily and intellectual Eye; but the Truth and Justness of such Correspondence can only be known to the anatomical Reader, and one who is well acquainted with the Nature, and Organs, both of natural and spiritual Vision.

Truths, may be compared with an Imperfection in the Eye, and consequently in the Sight, arising from a white Spot upon the Cornea, rendering the Sight obscure. **HARLOT FAITH**, consisting of Truths falsified, and **ADULTEROUS FAITH**, consisting of Goodnesses adulterated, may be compared with a Disorder in the Eye, and consequently in the Sight, called a *Glaucoma*, which consisteth in a Drying up and Hardening of the ChrySTALLINE Humour. **FAITH CLOSED UP, OR BLIND**, which is a Faith in Things mystical, without any real Ground of Discernment whether they be true or false, or whether they be above Reason, or contrary to it, may be compared with a Disorder in the Eye, called the *Gutta Serena*, and *Amaurosis*, which is the Loss of Sight, notwithstanding that the Eye appears as if it saw clearly, arising from an Obstruction of the Optic Nerve. **MISTAKEN FAITH**, which is a Faith in several Gods, may be compared with a Disorder of the Eye called a Cataract; which is a Loss of Sight arising from an Obstruction between the Sclerotic Coat, and the Uvea. **PURBLIND FAITH**, which is a Faith in some other than the true God, and amongst Christians is a Faith not directed towards the Lord God the Saviour, may be compared with a Disorder of the Eye called a *Strabismus*. **HYPOCRITICAL, OR PHARISAICAL FAITH**, which is that of the Lips, and not of the Heart, may be compared with an Atrophy of the Eye, and the Loss of Sight thereby occasioned. **VISIONARY, and PREPOSTEROUS FAITH**, which is an Appearance of the False as if it were Truth, arising from Ingenuity of Reasoning and Argument, may be compared with a Disorder of the Eye, called *Nyctolopia*, which is Vision in the dark, arising from false Light.

347. With Regard to the **FORMATION OF FAITH**, it is effected in proportion as Man approacheth to the Lord, learneth Truths from the Word, and liveth in conformity thereto. **FIRST, as Man approacheth to the Lord**; the Reason whereof is, because Faith properly so called, that is, Faith profitable to Salvation, is derived from the Lord, and directed towards Him; that it is derived from the Lord, is evident from his Words to his Disciples, *Abide in Me, and I in you, for without Me ye can do nothing*, John xv. 4, 5. That true Faith is directed towards the Lord, is evident from the many Passages above quoted, No. 337, 338. teaching, *that it is requisite to believe on the Son*. Now since Faith is derived from the Lord, and directed towards Him, it may be said, that the Lord is Faith Itself, for the Life and Essence thereof are in the Lord, and consequently from the Lord. **SECONDLY, Faith is formed in proportion as Man learneth Truths from the Word**; the Reason whereof is, because Faith, in its Essence, is Truth;

Truth; for all Things that enter into the Composition of Faith are Truths; wherefore Faith is nothing but a Complex of Truths shining in the human Mind; for Truths teach, not only that it is requisite to believe, but also, in whom we are to believe, and what is to be believed. The Reason why Truths must be collected from the Word is, because all Truths, conducive to Salvation are contained therein, deriving their Efficacy from this Circumstance, that they were given by the Lord, in consequence whereof they are inscribed on the whole Angelic Heaven; wherefore when Man learneth Truths from the Word, he entereth into Communion and Consociation with Angels, notwithstanding his Ignorance of such a Connection. Faith without Truths is like Seed deprived of its medullary Substance, which, when ground, yieldeth nothing but Chaff; whereas Faith formed of Truths is like the Seed of good Corn, which, when ground, yieldeth Flour. In a Word, Truths are the Essentials of Faith, and if they be wanting in its Composition, Faith is a mere empty hissing Sound, but if they enter into its Composition, it is then like a Voice of Joy and glad Tidings. *THIRDLY, Faith is formed in proportion as a Man liveth in Conformity to Truths;* the Reason whereof is, because Spiritual Life is a Life agreeable to Truths, and Truths do not begin really to live, till they are in Actions; Truths abstracted from Acts abide only in the Thought, and if they do not also abide in the Will, they are then only in the outer Court of the Mind, and have no place within the Man; for the Will is the real Man, and Thought is only so much, and in such sort, the Man, in proportion to the Quantity and Quality of Will joined to it. He that learneth Truths, and doth not practise them, is like one that scattereth Seed over his Ground, and doth not harrow it in, the consequence whereof is, that the Seeds are swoln with the Rain, and lose all their vegetative Life; but he that learneth Truths, and practiseth them, is like a wise Husbandman, who soweth his Ground with Seed, and harroweth it in when sown, in consequence whereof the Seeds begin to vegetate after Rain, and yield a good Crop of Corn for the Husbandman's Use. The Lord saith, *If ye know these Things, happy are ye if ye do them,* John xiii. 17. And in another Place, *He that receiveth Seed into the good Ground, is he that beareth the Word, and understandeth it, who also beareth Fruit, and bringeth forth,* Matt. xiii. 23. And again, *Every one that beareth my Words and doeth them, I will liken him unto a wise Man, that built his House upon a Rock; but every one that beareth my Words and doeth them not, shall be likened unto a foolish Man, that built his House upon the Sand,* Matt. vii. 24. 26. All the Lord's Words are Truths.

348. From what hath been said above, it is evident, that there are three Means, whereby Faith is formed in Man, viz. first, Approaching to the Lord, secondly, Learning Truths from the Word, and thirdly, Living in Conformity thereto; now whereas these three Means are each essentially distinct from the other, it follows, that they may be separated; as for Instance, a Person may approach to the Lord, and yet be acquainted with no Truths concerning God and the Lord, except such as are historical; so another may be acquainted with Abundance of Truths derived from the Word, and yet not live in Conformity thereto; but in such Cases, where the three Means are separated, that is, where one is without the other, there can be no Faith profitable to Salvation; for Salvation-Faith is begotten by the Union of those three Means, and taketh its Quality from the Quality of that Union. Where those three Means are separated, there Faith is like barren Seed, which being sown in the Earth mouldereth into Dust; but where those three Means are united, there Faith is like good Seed in the Ground, which groweth up, and becometh a Tree, yielding Fruit in Proportion to the Union. Again; where those three Means are separated, Faith is like an Egg, in which is contained no prolific Principle; but where those three Means are united, Faith is like a prolific Egg, giving Birth to a beautiful Bird. Faith in such as have separated those three Means, may be likened to the Eye of a Fish, or a Crab, when it is boiled; but Faith, in such as have united those three Means, may be likened to an Eye that is perfectly transparent, from the Chrystalline Humour, even to the Uvea of the Pupil, and beyond it. Faith, in such a State of Separation, is like a Picture of dusky Colours, drawn on a black Stone; but Faith, in such a State of Union, is like a Picture of beautiful Colours, drawn on pellucid Chrystal. The Light of Faith, in such a State of Separation, may be compared with the Light of a Firebrand carried by a Traveller in a dark Night; but the Light of Faith, in such a State of Union, may be compared with the Light of a Torch, which enlighteneth clearly every Step of the Way. Faith without Truths is like a Vine that beareth wild Grapes; but Faith formed of Truths, is like a Vine that beareth Grapes fruitful in generous Wine. Faith towards the Lord, unattended with Truths, may be compared with a new Star, appearing in the Expanse of Heaven, which, in Process of Time, is obscured; but Faith towards the Lord, attended with Truths, may be compared with a fixed Star, which remaineth for ever. Truth is the Essence of Faith, wherefore the Quality of Faith must ever be according to that of Truth; and without Truths, Faith is vague and wavering, but with Truths it is steady and fixed; Faith also, that is formed of Truths, shineth in Heaven like a Star.

IV. That

IV.

That a Store of Truths, cohering together, as in a Fascicle or Bundle, exalteth and perfecteth Faith.

349. By the Perception which Men have at this Day in Relation to Faith, it is impossible to discover, that Faith is a Complex of Truths in every Limit of its Extension, and still less, that Man may contribute Something towards the Attainment of Faith in Himself; when nevertheless Faith in its Essence is Truth, for it is Truth in the Light thereof, and consequently as Truth may be procured, so also may Faith; for who, if he be so disposed, cannot approach the Lord? and who again, if he be so disposed, cannot collect Truths from the Word? and every Truth in the Word, and from the Word, is lucid, and Truth lucid is Faith. The Lord, who is Light itself, entereth by Influx into every Man, and in whomsoever he findeth Truths collected from the Word, in him he enlighteneth those Truths, and so maketh them Constituents of Faith; and this is what the Lord saith in John, *That they should abide in the Lord, and his Words should abide in them*, chap. xv. 7. the Words of the Lord are Truths. But in order to comprehend aright how a Store of Truths cohering together, as in a Fascicle or Bundle, exalteth and perfecteth Faith, it will be expedient to arrange and discuss the Subject under the following general Heads, 1. *That the Truths of Faith are capable of being multiplied to Infinity.* 2. *That they have an Arrangement into orderly Serieses, and thus as it were into Fascicles or Bundles.* 3. *That Faith is perfected in Proportion to their Number and Coherence.* 4. *That Truths, howsoever numerous they may be, and howsoever different they may appear, yet make one, and are united, by, and from the Lord, who is the Word, the God of Heaven and Earth, the God of all Flesh, the God of the Vineyard, or the Church, the God of Faith, and the true essential Light, Truth, and eternal Life.*

350. THAT THE TRUTHS OF FAITH ARE CAPABLE OF BEING MULTIPLIED TO INFINITY, may appear evident from the Wisdom of the Angels of Heaven, which is increasing to all Eternity; it is also a received Tenet amongst the Angels; that Wisdom hath no End or Limit; and Wisdom is derived solely from Divine Truths, analytically arranged into Forms, by Means of an Influx of Light from the Lord; human Intelligence also, so far as it deserveth the Name of Intelligence, is from the same Source. The true Ground of this Possibility of an infinite Multiplication of Divine Truth is in the Lord, who is Divine Truth itself, or Truth in its Infinity, and draws

draws all towards himself; but Men and Angels, inasmuch as they are finite, can only follow the Vein of his Attraction, according to their respective Measures and Capacities, the Tendency of Attraction towards Infinite still persisting. The Word of the Lord is an Abyss of Truths, from which all the Wisdom of Angels is derived, although to a Person, unacquainted with its Spiritual and Celestial Senses, it may appear only like Water in a Bucket. The Multiplication of the Truths of Faith to Infinity may be compared with human Seeds, each of which singly is capable of producing eternal and infinite Generations of Men. The Prolification of the Truths of Faith may also be compared with the Prolification of Seeds in a Field or Garden, which may be propagated to Infinity, beyond the Limit of Numbers; moreover by Seed in the Word is meant Truth, by a Field Doctrine, and by a Garden Wisdom. The human Mind is like Ground, wherein spiritual and natural Truths, like so many Seeds are sown, and may be multiplied without End; and this Faculty is derived from the Infinity of God, who is continually present with Man, by an Influx of his Light, and Heat, and Power of Generation.

351. THAT THE TRUTHS OF FAITH ARE ARRANGED INTO ORDERLY SERIESSES, AND THUS, AS IT WERE, INTO (w) FASCICLES OR BUNDLES.

This Circumstance relative to the Truths of Faith is at this Day unknown, and the Reason why it is unknown, is, because Spiritual Truths, of which the whole Word consisteth, in consequence of the mystical and ænigmatical Faith, which constituteth the Sum and Substance of modern Theology, could not heretofore appear, but like Repositories of hidden Treasures have been sunk deep under Ground. In Order to explain what is meant by Serieses, and Fascicles or Bundles, we shall assist the Reader's Conception thereof by the following Example. The first Chapter of this Book, which treateth of God the Creator, is divided into Serieses, the first whereof treateth of the Unity of God, the second, of the Esse of God, or Jehovah, the third of the Infinity of God, the fourth of the Essence of God, which is Divine Love, and Divine Wisdom, the fifth of the Omnipotence of God, and the sixth of Creation; the separate Articles of each constitute the Serieses, binding together the Contents thereof as into Bands. These Serieses, in general, and in particular, or conjointly and apart, contain Truths, which, in Proportion to their Number, and Coherence, exalt and perfect Faith. He who doth not know that the human Mind is organized, or that it is a
sp. itual

(w) See Note above, No. 38. concerning the Nature of spiritual Fasciculi, or Bundles.

spiritual Organism, bounded or closed by a natural Organism, in which and according to which, the Mind produceth its Ideas, or thinketh, must needs be led to imagine, that Perceptions, Thoughts, and Ideas, are Nothing else, but so many Radiations and Variations of Light, entering by Influx into the Head, and presenting Forms, which a Man seeth and acknowledgeth as Reasons and Arguments; but this is an idle Imagination, inasmuch as it is universally acknowledged, that the human Head is filled with Brains, and that the Brains are organized Substances, and that the Mind hath its Abode in them, and that its Ideas are therein fixed, and become permanent according to their Reception and Confirmation. You will ask possibly, What is the Nature of that Organization? I answer, That it is an Arrangement of the Whole into Serieses, as into Fascicles or Bundles, and that the Truths, which are of Faith, have such an Arrangement in the human Mind. That this is the Case, may be illustrated by the following Considerations; The Brain consisteth of two Substances, one of which is glandular, and is called cortical, and cineritious, and the other is fibrillary, and is called medullary; the first Substance, which is glandular, is arranged into Bunches or Clusters, like Grapes on a Vine, which Bunches or Clusterings, are its Serieses. The other Substance, which is called medullary, consists of perpetual Confasciculations, or Bundlings together of small Fibres proceeding from the Glands of the former Substance, which Confasciculations or Bundlings together, are its Serieses; all the Nerves which proceed thence, and descend down into the Body to perform their different Offices, are Nothing else but Bands and Fascicles of Fibres, as are all the Muscles, and in general, all the Viscera and Organs of the Body. Both these Substances are of such a Nature, and possess such Properties, by Reason of the Correspondence which they bear with the Serieses, into which the Organism of the Mind is arranged. Moreover, throughout all Nature, there is not to be found a single Existence, which is not confasciculated, or bundled together into Serieses; every Tree, every Shrub, Herb, and Plant, nay every Spike of Corn, and Blade of Grass, in general, and in particular, are Evidences of this Truth. The Universal Cause whereof is, because Divine Truths have such a Conformation; for it is written, that all Things were created by the Word, that is, by Divine Truth, and that the World also was made by it, John, i. 1, &c. Hence then it must evidently appear, that unless there was such an Arrangement of Substances in the human Mind, Man could not be in Possession of a Faculty like that of Reason, which every one enjoyeth in Proportion to the Arrangement, consequently in Proportion to the Number of Truths cohering together, as in a Fascicle, or Bundle, and such Arrangement is effected according to the use of Reason, as it is free and unforced.

352. THAT FAITH IS PERFECTED IN PROPORTION TO THE NUMBER, AND COHERENCE OF TRUTHS.

This is a Consequence of what was said above, and must be obvious to every one who takes a rational View of the Subject, and considers the Effect of multiplied Serieses, when they cohere together, as one; for in such a case one Series strengtheneth and confirmeth another, and all together they constitute a Form, which being completed, they are determined to Unity of Action. Now whereas Faith in its Essence is Truth, it follows, that Faith becometh more and more perfectly Spiritual, in proportion to the Number and Coherence of Truths, and consequently less and less natural and sensual; for it is thereby exalted into the higher Region of the Mind, from whence it vieweth below it, in the natural World, numberless Circumstances, and Proofs, that tend to strengthen and confirm it. True Faith, by means of such a store of Truths, cohering together, as in a Fascicle, or Bundle, is rendered also more enlightened, more perceptible, more evident, and more distinct; it acquireth also a greater Capacity of uniting with the Goods of Charity, and thereby it is set at a greater Distance from Evils, and by Degrees further removed from the deceitful Lusts of the Eye, and the Concupiscencies of the Flesh, and consequently is rendered happier in itself; it becometh particularly more powerful against the Assaults of Evils and Falses, and thereby attaineth more and more the Nature of a living and saving Faith.

353. It was observed above, that every Truth in Heaven is lucid, and consequently that lucid Truth is Faith in Essence; wherefore the Beauty and Gracefulness of Faith, arising from such Lucidity, when the Truths which compose it are multiplied, may be compared with various Forms, Objects, and Pictures, composed of different Colours, and fitted together according to their Agreements; of consequence with the precious Stones, of various Colours in Aaron's Breastplate, which all together were called Urim and Thummim; in like Manner, with the precious Stones, of which the Foundations of the Wall of the new Jerusalem were built, mentioned in the Revelations, chap. xxi. it may be compared also with the precious Stones of different Colours in a royal Diadem; for precious Stones signify the Truths of Faith. We may likewise compare the Beauty of such Faith with the Beauty of a Rainbow, or with the Beauty of a Field, or Garden of Flowers, at the beginning of Spring. The Light and Glory of such a Faith may be compared with the Illumination of Temples, Houses, and Streets, by multiplied Candlesticks, Sconces, and Lamps. The Exaltation of Faith, by means of a Store of Truths, may be illustrated by a

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Comparison with the Exaltation of Sound, and at the same time of Melody, arising from the Union of several musical Instruments in a Concert; and likewise with the Exaltation of Fragrance from a mixture of sweet-smelling Flowers in a Nosegay, &c. The Power of Faith, derived from a Plurality of Truths set in array against Evils and Falses, may be compared with the Firmness of a Temple, in consequence of the Stones being well cemented together, and of the Walls and Roof being supported by proper Pillars; it may be compared also with an Army of Soldiers drawn up in the form of a Square, in which case the Men stand Side to Side, and thereby form one Body, and exert their united Force as one Man.

354. THAT THE TRUTHS OF FAITH, HOWSOEVER NUMEROUS THEY MAY BE, AND HOWSOEVER DIFFERENT THEY MAY APPEAR, YET MAKE ONE, AND ARE UNITED, BY, AND FROM THE LORD, WHO IS THE WORD, THE GOD OF HEAVEN AND EARTH, THE GOD OF ALL FLESH, THE GOD OF THE VINEYARD, OR THE CHURCH, THE GOD OF FAITH, AND THE REAL ESSENTIAL LIGHT, TRUTH, AND LIFE ETERNAL.

The Truths of Faith are various, and appear in Man's Sight to be different; as for Example; some relate to God the Creator, some to the Lord the Redeemer, some to the Holy Ghost, and the Divine Operation, some to Faith and Charity, and some to Free-will, Repentance, Reformation and Regeneration, &c. yet nevertheless they are united, and make one in the Lord, and with Man from the Lord, like many Branches in one Vine, John xv. 1, &c. for the Lord joineth together, as it were, into one Form, several scattered and divided Truths, in which Form they appear under a single View, and act in Unity. This may be illustrated by Comparison with the Members, Viscera, and Organs in one Body, which, notwithstanding their Variety, and apparent Diversity, are yet perceived but as one, by Man, who is their common Form, and who, in the Exertion of all together, seemeth to use but a single Exertion. The Case is the same with Heaven, which, altho' it be distinguished into innumerable Societies, yet appeareth before the Lord as one single Heaven, and as was shewn above, as a single Man. The Case is the same too with every particular Kingdom on Earth, which although it be divided into several Governments, Provinces and Cities, is yet but one Kingdom under the Power of the King to whom it is entrusted. The true Ground of the Similarity between these Cases and that of the Truths of Faith, which constitute the Church, is in the Lord, inasmuch as he is the Word, the God of Heaven and Earth, the God of all Flesh, the God of the Vineyard, or the Church, the God of Faith, and the real essential Light, Truth, and Life eternal. That the Lord is the
Word

Word, and consequently all the Truth of Heaven and of the Church, is plain from this Passage in John, *The Word was with God, and the Word was God, and the Word was made Flesh*, chap. i. 2. 14. That the Lord is God of Heaven and Earth, is evident from this Passage in Matthew, *Jesus said, All Power is given to Me in Heaven, and in Earth*, Matt. xxviii. 18. That the Lord is the God of all Flesh, is shewn in John, *The Father hath given the Son Power over all Flesh*, chap. xvii. 2. That the Lord is the God of the Vineyard, or of the Church, is shewn in Isaiah, *My Beloved had a Vineyard*, &c. chap. v. 1, 2. and in John, *I am the Vine, ye are the Branches*, chap. xv. 5. That the Lord is the God of Faith, is plain from Paul, *Having the Righteousness, which is through the Faith of Christ, who is the God of Faith*, Philip. iii. 9. That the Lord is the real self-subsisting Light, is plain from John, *This was the true Light, which enlighteneth every Man that cometh into the World*, chap. i. 9. and in another Place, *Jesus said, I am come a Light into the World, that whosoever believeth in Me should not abide in Darkness*, chap. xii. 46. That the Lord is the real self-subsisting Truth, is also shewn in John, *Jesus said, I am the Way, the Truth, and the Life*, xiv. 6. That the Lord is Life eternal, is declared by John, *We know that the Son of God is come, that we may know him that is true, and we are in him that is true, even in Jesus Christ; This is the true God, and eternal Life*, 1 Epist. v. 20, 21. It is here to be noted, that Man, by reason of his necessary Engagements in the World, can store his Mind with but a few Truths of Faith; nevertheless, if he approacheth the Lord, and worshippeth Him Alone, he acquireth a Capacity thereby of knowing all Truths; wherefore every true Worshipper of the Lord, as soon as he heareth any Truth of Faith, with which he was before unacquainted, instantly seeth, acknowledgeth, and receiveth it; and the Reason is, because the Lord is in him, and he is in the Lord, consequently the Light of Truth is in him, and he is in the Light of Truth, for, as was said above, the Lord is Light Itself, and Truth Itself. The Certainty of this hath been proved to me by Experience; there was shewn me a certain Spirit, who, in company with others, appeared to be a Person of much Simplicity, by reason of his acknowledging the Lord alone to be the God of Heaven and Earth, and of his confirming this his Faith by some Truths from the Word; he was taken up into Heaven amongst the wiser Angels, and it was told me, that he was there as wise as the wisest, nay, that he uttered an abundance of Truths, entirely as of himself, with which he was before utterly unacquainted. They who are about to be admitted into the new Church of the Lord, will be in a similar State with this Spirit; which State is thus described in Jeremiah, *This shall be the*

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Covenant which I will make with the House of Israel; after those Days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts; and they shall teach no more every Man his Neighbour, and every Man his Brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, chap. xxxi. 33, 34. The same State is thus described by Isaiah, There shall come forth a Rod out of the Stem of Jesse, and Faithfulness shall be the Girdle of his Reins; then the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid; the sucking Child shall play on the Hole of the Asp; and the weaned Child shall put his Hand on the Cockatrice Den; for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea; in that Day there shall be a Root of Jesse, to which the Gentiles shall seek, and his Rest shall be glorious. chap. xi. 1. to 10.

V.

That Faith without Charity is not Faith, and that Charity without Faith is not Charity, and that neither, Faith nor Charity, hath any Life in it, but from the Lord.

355. The Doctrine of the present Church, in separating Faith from Charity, and asserting that Faith Alone justifieth and saveth, without the Works of the Law, and thus, that Charity cannot be joined together with Faith, inasmuch as Faith is from God, and Charity, so far as it is actually operative in Works, is from Man; this Doctrine, I say, never entered the Mind of a single Apostle, as appears manifest from their Epistles; but this Separation and Division, was introduced into the Christian Church, when they divided God into three Persons, and ascribed to each an equal Divinity. That however no Faith can exist without Charity, nor Charity without Faith, and that neither hath any Life but from the Lord, will be clearly shewn in the following Paragraph; in the mean time, as a Preparative thereto, we shall prove, I. *That Man hath Power to procure Faith for Himself.* II. *And also to procure Charity.* III. *And further, to procure the Life of both.* IV. *But that Nothing belonging to Faith, Nothing belonging to Charity, and Nothing belonging to the Life of each, is from Man, but from the Lord alone.*

356. I. THAT MAN HATH POWER TO PROCURE FAITH FOR HIMSELF, was shewn in the third Paragraph above, from No. 343, to 348. and thereby, that Faith in its Essence is Truth, and that it is in every one's Power

to procure Truths from the Word, and in proportion as he procureth them for himself, and loveth them, in the same proportion he forms in himself the Beginnings of Faith. To these Considerations we may further add, that unless Man had Power to procure Faith for himself, all the Precepts in the Word which relate to Faith, would be vain and frivolous; for it is written therein, *That it is the Will of the Father that Men should believe on the Son, and that whosoever believeth on him hath eternal Life, and that whosoever doth not believe shall not see Life*; we read again, *that Jesus would send the Comforter, who should reprove the World of Sin, because they believe not on Me*, with many other Passages of the like Import, adduced above, No. 337, 338. To which may be added this Consideration, that all the Apostles preached Faith, and a Faith directed towards the Lord God the Saviour Jesus Christ. But what would all such Preaching and Precepts avail, supposing Man to stand with his Hands hanging down before him, like a Statue of Stone, with moveable Joints, and waiting for an Influx, to excite some inward Emotion, which would have nothing of the Nature of Faith in it, when he ought to be exerting all his Powers to prepare himself to receive the Influx? Yet this is the Doctrine of modern Orthodoxy, which prevails throughout the whole Christian World that hath separated from the Roman Catholics, teaching, *That Man is altogether corrupt and dead to what is good, so that in the Nature of Man, after the Fall, before Regeneration, there neither bath, nor doth remain a single Spark of spiritual Strength, whereby he can of himself be prepared to receive the Grace of God, or apprehend it when offered him, or be capable of his Grace, of and by himself, or in spiritual Things understand, believe, embrace, conceive, will, begin, finish, act, operate, co-operate, or apply, or accommodate himself to Grace, or contribute any Thing towards Conversion, either wholly, or by halves, or in the smallest Degree. And further, that Man, in respect to spiritual Things, which regard the Salvation of the Soul, is like the Statue of Salt into which Lot's Wife was turned, and like a Stock or Stone, without Life, which have neither the Use of Eyes, Mouth, or any other Senses. Yet still, that he is possessed of a loco-motive Power, or the Power of directing his bodily Members, of coming to public Assemblies, and of hearing the Word, and the Gospel.* This is the Faith of the Gospellers, as expressed in a Book entitled FORMULA CONCORDIÆ, p. 656. 658. 661. 662. 663. 671. 672. 673. according to the Leipswick Edition published in 1756, to which Book, and consequently to which Faith, their Priests subscribe, and take Oath, at their Institution. The Reformed Churches also profess the same Faith. But what Man of Reason, and Religion, can help exploding such Notions as senseless and ridiculous? For he must naturally say within himself,

himself, If the Case be so, of what Use then is the Word, and Religion, and the Priesthood, and Preaching, but to make an idle Show, and an empty Sound? Tell an unconverted, judicious Pagan, that he is in such Circumstances, with respect to Conversion and Faith, and must he not needs regard Christianity as a Man would regard an empty Vessel? for if you take away from Man all Power of believing, as of Himself, what then do you leave him but mere Emptiness? This Subject however will be set in a clearer and fuller Light, in the Chapter on FREE-WILL.

357. II. THAT MAN HATH POWER TO PROCURE CHARITY FOR HIMSELF.

With regard to Charity the Case is the same as with regard to Faith; for what else doth the Word teach but Faith and Charity, inasmuch as these are the two Essentials of Salvation? for it is written, *Thou shalt love the Lord with all thy Heart, and with all thy Soul, and thy Neighbour as Thyself*, Matt. xxii. 34, to 39. and Jesus said, *A new Commandment I give unto you, that ye love one another; by this shall all Men know that ye are my Disciples, if ye love one another*, John xiii. 34, 35. and again to the same Purport, chap. xv. 9. xvi. 27. also, that a Man ought to bear good Fruit, like a good Tree, and that whoso doeth Good shall be recompensed at the Resurrection; with many other Expressions of the like Import. But what End would such Precepts answer, unless Man had Power of himself to exercise Charity, and in some way to procure it for Himself? Hath not a Man Power to give Alms, to relieve the Needy, to do Good in his own House, and in his own Vocation? Hath not he Power to live according to the Commandments of the Decalogue? Hath not he a Soul whereby he can practise them, and also a reasonable Mind, whereby he can incite himself to the Practice of them for such and such Ends? Cannot he think with himself that he ought to practise them, because they are commanded in the Word, and consequently are from God? There is no Man but what possesseth this Power; and the Reason why he possesseth it is, because God imparteth it to every one, and he imparteth it as every Man's own Possession; for, in the Exercise of Charity, who can imagine otherwise, than that he exerciseth it of Himself?

358. III. THAT MAN HATH POWER ALSO TO PROCURE FOR HIMSELF THE LIFE OF CHARITY AND FAITH.

In this respect, likewise, the Case is still the same; for a Man procureth for himself the Life of Charity and Faith, as he approacheth the Lord, who is Life itself, and no Man is forbidden, or hindered to approach Him, for

for he is continually inviting every Man to come to Himself, saying, *He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst; and he that cometh to Me I will in no wise cast out,* John vi. 35, 37. *Jesus stood, and cried, If any Man thirst, let him come to Me; and drink,* John vii. 37. *The Kingdom of Heaven is like unto a certain King, which made a Marriage for his Son, and sent his Servants to call them that were bidden, and at last said, Go ye therefore into the Highways, and as many as ye shall find, bid to the Marriage,* Matt. xxii. 2, to 9. How plain is it to see that the Invitation, or Call is Universal, and also the Grace of Reception! The Reason why Man procureth Life, as he approacheth to the Lord is, because the Lord is Life itself, not only the Life of Faith, but also the Life of Charity. That the Lord is Life, and that Man receiveth Life from the Lord, is evident from the following Passages, *In the Beginning was the Word; in Him was LIFE, and the LIFE was the Light of Men,* John i. 1, 4. *As the Father raiseth the Dead and quickneth them, even so the Son QUICKENETH whom he will,* John v. 21. *As the Father hath Life in Himself, so hath he given to the Son TO HAVE LIFE IN HIMSELF.* John v. 26. *The Bread of God is He, who came down from Heaven, and giveth LIFE to the World,* John vi. 31. *The Words which I speak unto you, they are Spirit and LIFE,* John vi. 63. *Jesus said, He that followeth Me shall have THE LIGHT OF LIFE,* John viii. 12. *I am come that THEY MIGHT HAVE LIFE, and that they might have it more abundantly,* John x. 10. *He that believeth in Me, though he were dead, yet SHALL HE LIVE,* John xi. 25. *I am the Way, the Truth, and THE LIFE,* John xiv. 6. *BECAUSE I LIVE, YE SHALL LIVE ALSO,* John xiv. 9. *These Things are written, that ye might have LIFE IN HIS NAME,* John xx. 31. That he is ETERNAL LIFE, 1 John, v. 21. By Life, in Charity and Faith is meant Spiritual Life, which is given by the Lord unto Man in his natural Life.

359. IV. THAT NEVERTHELESS, NOTHING BELONGING TO FAITH, NOTHING BELONGING TO CHARITY, AND NOTHING BELONGING TO THE LIFE OF EACH, IS FROM MAN, BUT FROM THE LORD ALONE.

For it is written, *That Man can take Nothing, except it be given him from above,* John iii. 27. And Jesus said, *He that abideth in Me, and I in him, the same bringeth forth much Fruit; for without Me ye can do nothing,* John xv. 5. Which Passages are to be understood in this Sense; that Man, of himself, can only procure for himself natural Faith, which is a Persuasion of the Truth of any Thing, grounded on the Authority of him who publisheth it, and only natural Charity, which is an Endeavour to merit Favour, for the sake of some Recompense, in which Faith and Charity there

there is much of Man's Selfhood (*Proprium*), and as yet no Life from the Lord; but nevertheless, by such natural Faith and Charity, Man prepareth himself to become a Recipient of the Lord, and according to the Manner and Measure of such Preparation, the Lord entereth and changeth Man's natural Faith into spiritual Faith, and his natural Charity into spiritual Charity, and thus maketh both alive; and these Effects are produced, whilst Man approacheth the Lord as the God of Heaven and Earth. Man, in consequence of being created an Image of God, was created an Habitation of God, wherefore the Lord saith, *He that bath my Commandments, and doeth them, he it is that loveth me, and I will love him, and will come unto him, and make my Abode with him*, John xiv. 21, 23. and again, *Behold, I stand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and and sup with him, and he with Me*, Rev. iii. 20. Hence results this Conclusion, that as Man prepareth himself, in a natural Way, to receive the Lord, so the Lord entereth, and maketh all Things within him spiritual, and thereby alive. But on the other hand, in proportion as Man doth not so prepare himself, in the same proportion he removeth the Lord from himself, and doeth all Things himself, of himself; and whatsoever a Man doeth of himself hath not the least Principle of Life in it. But this Subject cannot be set in its full Light, till we treat on CHARITY and FREEWILL, and will be further explained in the Chapter on REFORMATION and REGENERATION.

360. It was observed above, that Faith, in its Beginning with Man, is natural, and that it is rendered spiritual, as Man approacheth the Lord; and the like Observation was made of Charity; but no one heretofore hath known the Difference between natural Faith and Charity, and that which is spiritual, wherefore it is expedient that this great Arcanum should now be discovered. There are two Worlds, the Natural, and the Spiritual, and in each World there is a Sun, and from the Sun in each World there proceedeth Heat and Light, but the Heat and Light, proceeding from the Sun of the spiritual World, have Life in Themselves, which Life is from the Lord, who is in the midst of that Sun; whereas the Heat and Light proceeding from the Sun of the Natural World, have nothing of Life in themselves, but serve the Heat and Light of the spiritual Sun as Recipients, just as instrumental Causes serve their Principals, in order to promote their Approach unto Men. It is to be observed therefore, that the Heat and Light, proceeding from the Sun of the Spiritual World, and which give Birth to all Spiritual Things, are themselves spiritual, inasmuch as Spirit and Life are in Them, but the Heat and Light, proceeding from the Sun of the natural World, are the Causes of the Existence of all natural Things,

which, considered in themselves, are without Spirit and Life. Now where, as Faith hath relation to Light, and Charity to Heat, it is evident, that so far as Man is under the Influence of Light and Heat, proceeding from the Sun of the Spiritual World, so far he is influenced by spiritual Faith and Charity, but that so far as he is under the Influence of Light and Heat proceeding from the Sun of the natural World, so far he is influenced by natural Faith and Charity. Hence it appears, that as spiritual Light is within natural Light, as in its Recipient, or its Repository, and in like manner spiritual Heat within natural Heat, so also spiritual Faith is within natural Faith, and in like manner spiritual Charity within natural Charity; and this is effected according to the Degree of Man's Advancement out of the natural World into the spiritual World, and this Advancement is effected as he believeth on the Lord, who is the real essential Light, Truth, and Life, as he Himself teacheth. This being so, it is evident, that when Man is under the Influence of spiritual Faith, then also he is under the Influence of natural Faith, for spiritual Faith, as was observed, is within natural Faith, and whereas Faith hath relation to Light, it follows, that by that Insertion of spiritual Faith into natural, the natural Part of Man is rendered, as it were, transparent, and that according to the Quality of its Conjunction with Charity, it acquireth a beautiful Tint, or Colouring; the Reason whereof is, because the Colour of Charity, in its Ground, is red, and the Colour of Faith, in its Ground is white, Charity deriving its Redness from the Flame of spiritual Fire, and Faith its Whiteness from the Splendour of the Light which thence issueth. The very reverse happens, where the Spiritual is influenced by the Natural, and not the Natural by the Spiritual, as is the case with those Men, who reject Faith and Charity; in such, the Internal of the Mind, by which they are influenced, when they are left to their own private Reflections, is Infernal, and their Thoughts also originate in Hell, notwithstanding their Ignorance thereof; but the External of their Minds, under the Influence whereof they talk and converse with their Associates in the World, hath a Semblance of Spirituality, yet in the mean time it is filled with the same filthy and unclean Things that abound in Hell; wherefore these latter are in Hell, being in an inverted State with respect to the former.

361. Allowing therefore, that a spiritual Principle is within the Natural, in all those who are influenced by Faith towards the Lord, and at the same time by Charity towards their Neighbour, and that consequently the Natural, in such, is transparent, it follows, that Man is wise in regard to Spiritual Things, and thereby also in regard to Natural Things, in proportion to such Transparence in his Natural Man; for he hath an interior Perception

Perception in himself, in respect to whatever he thinks, or reads, or hears, whether it be Truth or not; and this Perception he hath of the Lord, from whom he receiveth an Influx of spiritual Light and Heat into the higher Region of his Understanding. In proportion as Faith and Charity in Man are rendered spiritual, in the same proportion he is removed from Selfhood, or Propriety (*a proprio*) and doth not regard Himself, Reward, or Recompense, but only the Delight arising from the Perception of the Truths of Faith, and from the Practice of the good Things of Love; and in proportion as such Spirituality is encreased, in the same proportion such Delight groweth more blessed; hence cometh his Salvation, which is called eternal Life. This State of Man may be compared with the most beautiful and pleasant Objects here on Earth, and is so compared in the Word of God, as with Trees bearing Fruit, and with the Gardens in which they grow, with Fields full of Flowers, with precious Stones, and with dainty and savoury Meats, also with Marriages, and the Festivities and Rejoicings on such Occasions. But when this State is inverted, *viz.* when the spiritual Principle is influenced, and possessed by the Natural, and when of consequence Man, in his Internals, is a Devil, and in his Externals like an Angel, it may then be compared with a dead Person laid in a Coffin of gilt and costly Wood; and also with a Skeleton dressed out like a living Man, and carried in a magnificent Chariot; or with a Corpse buried in a Sepulchre as grand as the Temple of Diana; nay the Internal of such a Person may be aptly represented by a Nest of Serpents in a dark Cave, whilst his External may be represented by Butterflies, which have their Wings tinged with a Variety of Colours, but which nevertheless lay their filthy Eggs on the Leaves of all kinds of useful Trees, whereby their Fruits are wasted and destroyed. Nay further, the Internal of such a Person may be compared with an Hawk, and his External with a Dove, and his Faith and Charity with the Flight of an Hawk above a run-away Dove, whom the Hawk at length wearieth out, and then darts upon him, and devoureth him.

VI.

That the Lord, Charity and Faith are united, and make one, like Life, Will, and Understanding in Man; and that, in case they are divided, each perisheth, like a Pearl bruised to Powder..

362. Previous to the Proof of this Proposition, it will be expedient to premise some particulars, which heretofore have been unknown amongst the

the Learned, and consequently amongst all of the ecclesiastic Order, and so far unknown, that they might have lain hid deep in the Bowels of the Earth; when nevertheless they are Treasures of Wisdom, and therefore must needs be dug up, and dispersed publicly, before it is possible for Man to attain unto any just Knowledge of God, of Faith, of Charity, and of the State of his Life, how he ought to direct and prepare it, in order to attain a State of eternal Life. These unknown Particulars are the following; That Man is a mere Organ of Life;—That Life, with all its Belongings, is derived by continual Influx from the God of Heaven, who is the Lord; That there are two Faculties of Life in Man, the Will, and the Understanding, and that the Will is a Recipient of Love, and the Understanding a Recipient of Wisdom, and thus also, that the Will is a Recipient of Charity, and the Understanding a Recipient of Faith; That whatever a Man willeth, and whatever he understandeth, entereth into him by Influx from without, the good Things, which are of Love and Charity, and the Truths which are of Wisdom and Faith, from the Lord, but whatever is contrary thereto, from Hell; That the Lord hath provided, that whatever is received by Influx from without, should be perceived by Man, in himself, as his own, and consequently that Man should bring forth of himself whatever is so received as his own, although no part thereof is properly his own; That nevertheless whatever is so received is imputed to him, on account of Free-will, wherein his Power of Willing and Thinking consisteth, and on account of the Knowledges of Goodness and Truth allowed him, by virtue whereof he may freely choose whatever is conducive to the Good of his temporal and eternal Life. He who regardeth these Particulars with a slight, or careless Attention, may thence form many wild and extravagant Conclusions; but he who fixeth the Eye of his Understanding steadily and attentively upon them, may be led by them to many sober Convictions of Truth and Wisdom; to promote the latter Effect, and to prevent the former, it was necessary to premise several Decisions and Tenets, respecting God and the Divine Trinity, and afterwards to establish Decisions and Tenets respecting Faith and Charity, Free-will, Reformation and Regeneration, and Imputation; and also respecting Repentance, Baptism, and the Holy Supper, as Means.

363. But in order to shew and evince the Truth of this Article of Faith, in which it is insisted, That the Lord, Charity and Faith are united and make One, like Life, Will, and Understanding in Man, and that, in case they are divided, each perisheth, like a Pearl bruised to Powder, it is expedient to consider it under the following Heads, I. That the Lord, with
all

all his Divine Love, with all his Divine Wisdom, and with all his Divine Life, entereth by Influx into every Man. II. Consequently he entereth with all the Essence of Faith and Charity. III. But that those Things are received by Man, according to his particular Form. IV. And that the Man who divideth the Lord, Charity, and Faith, is not a Form receptive, but a Form destructive of them.

364. I. THAT THE LORD, WITH ALL HIS DIVINE LOVE, WITH ALL HIS DIVINE WISDOM, AND WITH ALL HIS DIVINE LIFE, ENTERETH BY INFLUX INTO EVERY MAN.

In the Book of Genesis it is written, that Man was created an Image of God, and that God breathed into his Nostrils the Breath of Lives, Gen. i. 27. ii. 7. by which Account is signified, that Man is an Organ of Life, and not Life itself; for it was not in God's Power to create another Being like unto himself, because, in such Case, there would have been as many Gods as Men; nor was it in his Power to create Life, in like Manner as Light also is not creatable, but he could create Man a Form receptive of Life, as he created the Eye a Form receptive of Light; neither was it in God's Power, nor can it be, to divide his own Essence, that being one and individual. Since therefore God alone is Life, it follows indisputably, that God by Virtue of his own Life, enlighteneth or vivifieth every Man, and that Man, without such Enlivening, or Vivification, would be as to his Flesh, a mere Sponge, and as to his Bones a mere Skeleton, without any more Life in him than a Clock hath, which deriveth all its Motions from its Pendulum, and Weight, or Spring. This then being the Case, it follows also, that God entereth by Influx into every Man, with all his Divine Life, that is, with all his Divine Love, and all his Divine Wisdom, these two constituting his Life, as may be seen above, No. 39, 40. for the Divine cannot be divided. But the Manner of God's Influx with all his Divine Life may in some Measure be conceived, from what we know in Regard to the Sun of this World; for as the Sun of this World with all its Essence, consisting of Heat and Light, entereth by Influx into every Tree, Fruit, and Flower, and into every Stone, whether vile or precious, and as every Object taketh in its Portion of this common Influx, and yet the Sun doth not divide his Light and Heat, and distribute a Part here and a Part there, so it is likewise with the Sun of Heaven, from which Divine Love proceedeth as Heat, and Divine Wisdom as Light; these two enter by Influx into Human Minds, as the Heat and Light of the Sun of this World enter into Bodies, and enliven or vivify them, according to the Quality of the recipient Forms, each whereof takes as much as is needful

needful for it from the common Influx. In this Sense we may apply what the Lord saith, *Your Father maketh his Sun to rise on the evil, and on the good, and sendeth Rain on the just, and on the unjust*, Matt. v. 45. The Lord also is Omnipresent, and wheresoever he is present, there he is with his whole Essence, and it is impossible for him to take any thing from it, and consequently impossible to give Part to one, and Part to another, but he giveth it whole, and to Man a Capacity to take little, or much; he saith also that he maketh his Abode with those who keep his Commandments, and that the Faithful are in Him, and He in them; in short, all Things are full of God, and every one receiveth his Portion from that Fullness. The Case is similar with every common, or general Substance, as with the Atmospheres, and Oceans; the Atmosphere hath the same Qualities in its least Parts, as in its greatest, and doth not dispense only a Part of itself for the Respiration of Man, or to assist a Bird in flying, or a Ship in Sailing, or the Vane of a Windmill in turning the Mill, but every recipient Object taketh from the Atmosphere its Measure and Portion, and applieth what is necessary to its own Purposes. The Case is similar also with a Granary stored with Corn; the Granary doth not distribute the Corn to the Owner, but the Owner takes daily from the Barn what he hath Occasion for.

365. II. CONSEQUENTLY THE LORD ENTERETH BY INFLUX INTO EVERY MAN, WITH ALL THE ESSENCE OF FAITH AND CHARITY.

This is a Consequence of the former Theorem, inasmuch as the Life of Divine Wisdom is the Essence of Faith, and the Life of Divine Love is the Essence of Charity, wherefore since the Lord is present with what is peculiarly his, viz. Divine Wisdom, and Divine Love, he is also present with all the Truths that are of Faith, and all the Goods that are of Charity; for by Faith is meant all the Truth which Man perceiveth, thinketh, and speaketh, by Influence from the Lord, and by Charity is meant all the Good with which he is affected by Virtue of the same Influence, and which in consequence thereof, he willeth and practiseth. It was observed above, that the Divine Love, which proceedeth from the Lord as the Sun, is perceived by the Angels as Heat, and that the Divine Wisdom proceeding from the same Source, is perceived as Light; now where the Conception cannot penetrate beyond Appearances, it may be imagined, that that Heat is bare naked Heat, and that that Light is bare naked Light, such as are the Heat and Light proceeding from the Sun of this World; whereas, the Heat and Light, proceeding from the Lord as the Sun, contain in their Ground all the Infinities that are in the Lord, the Heat all the Infinities of his Love, and the Light all the Infinities of his Wisdom, and thus also in Infinity every Good

Good that is of Charity, and every Truth that is of Faith; the Reason is because that very Sun itself, is present every where in its own Heat, and in its own Light, and that Sun is the Sphere which proximately encompasseth the Lord, being an Emanation from his Divine Love, and his Divine Wisdom together, for as was observed above, the Lord is in the Midst of that Sun. Hence then it is evident, that, in consequence of the Lord's Omnipresence, Man hath all Power and Opportunity of taking from the Lord, for his own Use, every Good which is of Charity, and every Truth which is of Faith. That this is the Case, is plain from the Love and Wisdom of the Angels of Heaven, which they derive from the Lord, in that they are ineffable, and incomprehensible to the natural Man, and likewise capable of being multiplied to all Eternity. That the Heat and Light which proceed from the Lord, contain Infinities in them, altho' they are perceived simply as Heat and Light, may be illustrated by various Cases in the natural World; as for Instance, the Sound of Man's Voice and Speech is heard only as a simple Sound, and yet the Angels, when they hear it, perceive in it all the Affections of his Love, and likewise discover of what Kind and Quality they are; that such are the hidden Contents of Sound, is sometimes even perceivable by Man from the Sound of the Person's Voice who converseth with him; as for Example, he can discover whether it containeth Contempt, or Raillery, or Hatred, and also whether it containeth Charity, Benevolence, or Joy, or other Affections; similar hidden Contents are in the Rays issuing from the Eye, when one Person looks at another. This Case is capable also of Illustration by the Fragrances arising from a large extensive Garden, or from flowery Fields; the fragrant Perfume which they exhale consists of Thousands and Millions of various Compounds, which still are perceived as a single Perfume. It is the same too with many other Things, which, although outwardly they appear under one single Form, are yet inwardly compounded of infinite Varieties. Sympathies and Antipathies are Nothing else but Exhalations of Affections from Minds, which create Delight in another according to their Similitudes, and excite Aversion according to their Dissimilitudes, or Differences; these, notwithstanding they are innumerable, and are imperceptible to any bodily Sense, are yet perceivable by the mental Senses as one single Affection, and according thereto all Conjunctions and Consociations in the spiritual World are regulated. These Instances are adduced, in order to illustrate what was said above concerning Spiritual Light, which proceedeth from the Lord, that it containeth in it all Things that relate to Wisdom, and consequently all Things that relate to Faith, and that it is this Light, whereby the Understanding seeth and perceiveth rational Things analytically, as the bodily Eye seeth

seeth and perceiveth natural Things symmetrically, or according to their Measures and Proportions.

366. III. THAT THE THINGS, WHICH ENTER BY INFLUX FROM THE LORD, ARE RECEIVED BY MAN ACCORDING TO HIS FORM.

By Form is here meant, the State of Man with respect to his Love and Wisdom together, consequently also, with respect to the Affections of the good Things of Charity, and at the same Time the Perceptions of the Truths of his Faith. That God is One, Individual, and the Same, from Eternity to Eternity, not the Same simply but the Same Infinite, and that all Variableness and Changing are from the Subject in which he abideth, was shewn above. That the Form or recipient State in the Occasion of Variations, is evident from the Life of Infants, of Children, of young Men, of Adults, and of old People, in each of whom there is the same Life, from Infancy to old Age, inasmuch as it is the same Soul which animateth them in those several Stages, but as their State is changed according to their various Ages, and Accommodations, so also the Perception of Life is changed. The Life of God is present, in all its Fullness, not only with good and pious Men, but also with the wicked and impious, and in like Manner with the Angels of Heaven, and the Spirits of Hell; the Difference is, that the wicked obstruct the Way, and shut the Gate, so that God is prevented from entering into the inferior Parts of their Minds, whereas the Good prepare the Way, and open the Gate, and also invite God to enter into the inferior Parts of their Minds, as he dwelleth in the higher Regions, and thus they form the State of the Will to receive the Influx of Love and Charity, and the State of the Understanding to receive the Influx of Wisdom and Faith, consequently to receive God; but the Wicked obstruct that Influx by various Concupiscencies of the Flesh, and spiritual Defilements, which clog and hinder the Passage; God nevertheless resideth in their highest Parts with all his Divine Essence, and giveth them the Faculty of willing Good, and of understanding Truth, which Faculty belongeth to every Man, and is a convincing Proof that he hath Life from God in his Soul; that the Wicked have this Faculty, hath been proved to me by abundant Experience. That every one receiveth Life from God according to his Form, may be illustrated by the comparative Case of Vegetables of all Kinds, every Tree, every Shrub, every Herb, and every Blade of Grass, receiveth an Influx of Heat and Light according to its Form, consequently the Influx is received, not only by the good and useful Plants, but also by the bad and noxious; and the Sun with his Heat doth not change their Forms, but the Forms change his Effects in Themselves. The Case is the same

same with the Subjects of the Mineral Kingdom, each whereof, whether it be of small or great Use and Value, receiveth an Influx, according to the Form of the Contexture of its Parts, consequently the Influx is differently received by one Stone, Mineral, and Metal, and by another; some of them are variegated with most beautiful Colours; some transmit the Light without Variegation, and some of them absorb and suffocate it in Themselves. From these few Cases it may appear evident, that as the Sun of this World with his Heat and with his Light, is equally present in one Object, and in another, but that the recipient Forms vary his Operations, so the Lord, in like Manner, by Virtue of the Sun of Heaven, in the Midst of which He is universally present with his Heat, which in its Essence is Love, and with his Light, which in its Essence is Wisdom, but that the Form of Man, which is occasioned by the States of his Life, varieth his Operations; consequently, that the Lord is not chargeable with Man's falling short of the new Birth and Salvation, but that Man Himself is in Fault.

367. IV. BUT THAT MAN, WHO DIVIDETH THE LORD, CHARITY, AND FAITH, IS NOT A FORM RECEPTIVE, BUT A FORM DESTRUCTIVE OF THEM.

For he who separateth the Lord from Charity and Faith, separateth Life from them, in which Case, Charity and Faith have either no Existence, or are abortive Births; that the Lord is the only real essential Life, may be seen above, No. 358. He who acknowledgeth the Lord, and yet separateth Charity from such Acknowledgment, acknowledgeth Him only with his Lips; his Acknowledgment and Confession, are cold and languid, in which there is no Faith, being void of all spiritual Essence, for Charity is the Essence of Faith. But he who exerciseth Charity, and doth not acknowledge the Lord, that he is God of Heaven and Earth, and One with the Father, as he Himself teacheth, exerciseth no other Charity than what is merely natural, in which there is no eternal Life; for every true Member of the Church knoweth, that all Good, properly so called, is from God, consequently from the Lord, who is *The true God, and eternal Life*, 1 John v. 21. in like Manner Charity is from Him, inasmuch as Good and Charity are one and the same Thing. The Reason why Faith separate from Charity is not Faith, is, because Faith is the Light of the Life of Man, and Charity is the Heat of his Life, wherefore if Charity be separated from Faith, it is like separating Heat from Light, the Consequence of which is, that the State of Man becometh like the State of the Earth in the Time of Winter, when all its Vegetable Productions wither and die. Charity and Faith, if they be genuine, can no more be separated than Will and Under-

standing, which allow of no Separation consistent with the Existence of either, for the Understanding is nothing without the Will, and the Will is soon reduced to Nothing without the Understanding; the Reason why Charity and Faith are in similar Circumstances is, because Charity hath its Residence in the Will, and Faith its Residence in the Understanding. To separate Charity from Faith is like separating Essence from Form, and it is well known amongst the Learned, that Essence is Nothing without Form, neither is Form any thing without Essence; for Essence hath no Quality but from Form, and Form hath no subsisting Power but from Essence, consequently Nothing is predicable of either when separated from each other; Charity also is the Essence of Faith, and Faith is the Form of Charity, in like Manner, as it was observed above, that Goodness is the Essence of Truth, and Truth is the Form of Goodness. These two, viz. Goodness and Truth, are in all, and every particular Thing that essentially existeth, wherefore Charity, having Relation to Goodness, and Faith, having Relation to Truth, may be illustrated by Comparison with several Parts in the human Body, and several Things on the Face of the Earth. They may be justly compared with the Respiration of the Lungs, and the systolic Motion of the Heart; for Charity is as incapable of being separated from Faith, as the Heart is of being separated from the Lungs, for the Pulse of the Heart ceasing, the Respiration of the Lungs ceaseth instantly, and when the Respiration of the Lungs cease, all the Senses instantly grow languid, the Muscles are deprived of the Power of Motion, and presently afterwards the Heart ceaseth to beat, and a Dissolution of Life ensues. This Comparison is just, inasmuch as the Heart correspondeth with the Will, and consequently with Charity also, and the Respiration of the Lungs correspondeth with the Understanding, and consequently with Faith also; for as was observed above, Charity resideth in the Will, and Faith in the Understanding; nor is any thing else meant in the Word by Heart, and Spirit, or Breath. The Separation of Charity and Faith coincideth also with the Separation of Flesh and Blood, for the Blood separated from the Flesh becometh clotted Gore and Corruption, and the Flesh separated from the Blood, by Degrees groweth putrid, and is fit only to be the Food of Worms; Blood also in a spiritual Sense, signifieth the Truth of Wisdom and Faith, and Flesh, signifieth the Good of Love and of Charity, as is shewn in the APOCALYPSE REVEALED, No. 379, and 832. Charity and Faith can no more be separated, consistently with the Existence of either, than Meat and Drink, or Bread and Wine, can be separated, consistently with the Life and Well-being of Man; for Meat and Bread, taken without Drink and Wine, do but distend the Stomach, and destroy it with a Load of indigested Matter, and become like so much

much putrid Mire; in like Manner Water and Wine, taken without Meat and Bread, distend the Stomach, with the Vessels and Pores also, and thereby emaciate the Body even to Death, for want of substantial Nourishment. This Comparison likewise hath a just Coincidence, inasmuch as Meat and Bread, in a spiritual Sense, signify the Good of Love and Charity, and Water and Wine signify the Truth of Wisdom and Faith, as may be seen in the APOCALYPSE REVEALED, No. 50, 316, 778, 932. Charity joined with Faith, and Faith again joined with Charity, may be likened to the Face of a fair Virgin, made beautiful by Virtue of a just and proper Mixture of red and white; which Similitude also hath an exact Coincidence, inasmuch as Love, and consequently Charity, are red in the spiritual World, by Virtue of the Fire of the heavenly Sun; and Truth, and consequently Faith, are white, by Virtue of the Light of the same Sun; wherefore Charity separated from Faith may be likened to a Face inflamed with Pimples, and Faith separated from Charity may be likened to the pale Countenance of a Corpse. Faith separated from Charity may also be likened to a Palsy in one Side, which is called *Hemiplexia*, the Consequence of which is certain Death; it may also be likened to a Disorder called St. Vitus's Dance, occasioned by the Bite of a Tarantula; for the Reason of Man where Faith is in such a State of Separation, doth, as it were, dance like a Madman, and at such Times fancieth itself alive, when yet it hath no more Power to make any reasonable Deductions, and form just Conceptions of spiritual Truths, than a Man lying in Bed oppressed with the Night-Mare. What hath been said may suffice to prove the two Theorems of this Chapter, First, *That Faith without Charity is not Faith, and that Charity without Faith is not Charity, and that neither of them hath any Life but from the Lord: And secondly, That the Lord, Charity, and Faith, are united, and make One, like Life, Will, and Understanding in Man, and that, in Case they are divided, each perisheth, like a Pearl bruised to Powder.*

VII.

That the Lord is Charity and Faith in Man, and that Man is Charity and Faith in the Lord.

368. That every Member of the Church is in the Lord, and that the Lord is in him, is evident from these Passages in the Word, *Jesus said, ABIDE IN ME, AND I IN YOU, I am the Vine, and ye are the Branches, HE THAT ABIDETH IN ME, AND I IN HIM, the same beareth much*

much Fruit, John xv. 4, 5. *Whoſo eateth my Fleſh, and drinketh my Blood, ABIDETH IN ME AND I IN HIM, John vi. 56. In that Day ye ſhall know, that I am in my Father, and YE IN ME, AND I IN HIM, John xiv. 20. Whoſoever confeſſeth that Jeſus Chriſt is the Son of God, GOD DWELLETH IN HIM, AND HE IN GOD, 1 John, iv. 15.* Man himſelf however cannot be in the Lord, yet Charity and Faith can, which are in Man from the Lord, and by Virtue of which Man eſſentially is Man. But in order to preſent this Arcanum before the human Underſtanding in its proper Light, it is expedient to diſſect it under the following Heads, or Articles. I. *That it is Conjunction with God, whereby Man hath Salvation, and eternal Life.* II. *That Conjunction with God the Father is not allowable, but with the Lord, and by Him with God the Father.* III. *That Conjunction with the Lord is reciprocal, that is, that the Lord is in Man, and Man in the Lord.* IV. *That this reciprocal Conjunction is effected by means of Charity and Faith.* The Truth of theſe Articles will appear from the following Explication.

369. I. THAT IT IS CONJUNCTION WITH GOD, WHEREBY MAN HATH SALVATION, AND ETERNAL LIFE.

Man was created to this End, viz. That he might be joined with God, for he was created a Native of Heaven, and alſo a Native of this World, and ſo far as he is a Native of Heaven, he is Spiritual, but ſo far as he is a Native of this World, he is Natural; and the Spiritual Man hath Power to think of God, and to perceive the Things which are of God, and alſo to love God, and to be affected with what proceedeth from God, whence it follows, that he hath a Capacity of being joined with God. That Man hath Power to think of God, and to perceive the Things which are of God, is beyond all Doubt or Diſpute, for he hath Power to think of the Unity of God, of the Eſſe of God, which is Jehovah, of the Immenſity and Eternity of God, of the Divine Love, and Divine Wiſdom, which conſtitute the Eſſence of God, of the Omnipotence, Omnſcience, and Omnipreſence of God, of the Lord the Saviour his Son, and of Redemption, and Mediation, and alſo of the Holy Ghoſt, and laſtly of the Divine Trinity, all which Things are of God, nay they are God; beſides, he hath Power to think of the Operations of God, which are principally Faith and Charity, with many other proceeding from thoſe two. That Man hath not only the Power to think of God, but alſo to love God, is evident from the two Commandments of God, which are thus expreſſed, *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul; this is the firſt and great Commandment; and the ſecond is like unto it, Thou ſhalt love thy Neighbour as thyſelf,* Matt, xxii. 35, 36, 37. Deut. vi. 5. That Man hath Power to do the

the Commandments of God, and that this is to love God, and to be loved by God, is evident from these Words, *Jesus said, He that hath my Commandments, and doeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him,* John xiv. 21. Moreover, what else is Faith, but Conjunction with God, by means of Truths, which have their Place in the Understanding, and thereby in the Thoughts? And what is Love, but Conjunction with God, by means of Goodnesses, which have their Place in the Will, and are thence derived into the Affections? The Conjunction of God with Man is Conjunction spiritual in that which is natural, and the Conjunction of Man with God is Conjunction natural derived from that which is spiritual. For the Sake of this Conjunction, as an End, Man was created a Native of Heaven, and at the same time a Native of this World; as a Native of Heaven he is Spiritual, and as a Native of this World he is Natural. If therefore Man becometh spiritually-rational, and at the same time spiritually-moral, he is joined with God, and by means of that Conjunction hath Salvation, and eternal Life; but if a Man be only naturally-rational, and also naturally-moral, in this Case, God hath Conjunction with him, but he hath no Conjunction with God, and consequently he is spiritually dead, which Death, considered in its true Nature, is natural Life without spiritual, for the spiritual Principle, wherein the Life of God dwelleth, is extinct in such a Person.

370. II. THAT CONJUNCTION WITH GOD THE FATHER IS NOT ALLOWABLE, BUT WITH THE LORD, AND BY HIM WITH GOD THE FATHER.

This is a Doctrine taught by Scripture, and approved by Reason; for Scripture teacheth, that God the Father was never either seen, or heard, neither can be, consequently, that he doth not operate at all in Man, of Himself, as he is in his Esse, and in his Essence; for the Lord saith, *No one hath seen God, except he who is with the Father, he hath seen the Father,* John vi. 46. *No one knoweth the Father, but the Son, and he to whom the Son will reveal him,* Matt. xi. 27. *Ye have neither heard the Voice of the Father, nor seen his Shape,* John v. 37. The Reason is, because he is in the Beginnings, and Principles, of all Things, consequently, in a most eminent Degree, above every Sphere of the human Mind; for He is in the Beginnings and Principles of all Things relating to Wisdom, and of all Things relating to Love, wherewith Man can have no possible Conjunction; wherefore if he should approach to Man, or Man to Him, the Consequence would be, that Man would be consumed, and melt away, like a Piece of Wood in the Focus of a large Burning-Glass, or rather, like an

Image cast into the Sun itself; when Moses therefore wished to see God, he was told, *That no Man can see God and live*, *Exod. xxxiii. 20.* But that Conjunction may be had with God the Father, by the Lord, is evident from what was observed above, that not the Father, but the only-begotten Son, (who is in the Bosom of the Father, and who hath seen the Father) hath declared, and revealed the Things that are of God, and from God; it is evident also from the following Passages, *In that Day ye shall know, that I am in my Father, and ye in Me, and I in you*, *John xiv. 20.* *I have given them the Glory which thou hast given Me, that they may be One, as we are One, I in them, and thou in Me*, *John xvii. 22, 23, 26.* *Jesus said, I am the Way, the Truth, and the Life; no Man cometh to the Father, but by Me;* and when Philip desired to see the Father, Jesus answered him, *He that seeth Me, seeth the Father also, and he that knoweth Me, knoweth the Father*, *John xiv. 6, &c.* and in another Place, *He that seeth Me, seeth Him that sent me*, *John xii. 45.* and again, *I am the Door, by Me, if any Man enter in, he shall be saved; but he that climbeth up some other Way, the same is a Thief and a Robber*, *John x. 1, 9.* and lastly, *If a Man abide not in Me, he is cast forth as a Branch, and is withered, and Men gather them, and cast them into the Fire and they are burned*, *John xv. 6.* The true Ground and Reason whereof is, because the Lord our Saviour is Jehovah the Father Himself in an human Form; for Jehovah descended, and was made Man, in order that he might approach to Man, and Man to Him, and thereby Conjunction might be effected, and by Conjunction Man might have Salvation, and eternal Life; for when God was made Man, and thus also was made Man-God, he was then in a state of Accommodation, in which he could approach to Man, and be joined with him as God-Man and Man-God. There are three Things which follow each other in an orderly Connection, ACCOMMODATION, APPLICATION, and CONJUNCTION; there must be Accommodation, before there can be Application, and there must be Accommodation and Application together, before there can be Conjunction; Accommodation on the Part of God was effected by his being made Man; Application on the Part of God is perpetual, so far as Man applieth himself in his Turn; and as this is effected, Conjunction is effected also. These three Things follow each other, and advance in their Order, both in Generals, and Particulars, which make One, and co-exist.

371. III. THAT CONJUNCTION WITH THE LORD IS (x) RECIPROCAL, THAT IS, THAT THE LORD IS IN MAN, AND MAN IN THE LORD.

This

(x) See Note above, No. 48, concerning Reciprocation of Action.

This also is a Doctrine which Scripture teacheth, and Reason approveth. The Lord, speaking of his Conjunction with his Father, teacheth that it is reciprocal, for he saith to Philip, *Believest thou not that I am in the Father, and the Father in Me? Believe me, that I am in the Father, and the Father in Me*, John xiv. 10, 11. *That ye may know and believe, that I am in the Father, and the Father in Me*, John x. 38. *Jesus said, Father, the Hour is come, Glorify thy Son, that thy Son also may glorify Thee*, John xvii. 1. *Father, all Mine are Thine, and all Thine are Mine*, John xvii. 10. The Lord saith the same concerning his Conjunction with Man, that it is reciprocal; for he saith, *Abide in Me, and I in You; He that abideth in Me, and I in Him, the same bringeth forth much Fruit*, John xv. 4, 5. *Whoso eateth my Flesh and drinketh my Blood, dwelleth in Me, and I in Him*, John vi. 56. *In that Day ye shall know that I am in the Father, and ye in Me, and I in You*, John xiv. 20. *He that keepeth the Commandments of Christ, dwelleth in Him, and He in Him*, 1 John iii. 24. chap. iv. 3. *Whosoever confesseth that Christ is the Son of God, dwelleth in God, and God in Him*, 1 John, iv. 15. *He that heareth my Voice, and openeth the Door, I will come into him, and sup with Him, and He with Me*, Rev. iii. 20. From these plain Expressions it is evident, that the Conjunction of the Lord and Man is reciprocal, and inasmuch as it is reciprocal, it follows of course, that Man ought to join himself with the Lord, in order that the Lord may join himself with him, and that otherwise there can be no Conjunction, but a withdrawing, and consequent Separation, yet not a Separation on the Lord's Part, but on the Part of Man. As a Means of effecting this reciprocal Conjunction, Man is endowed with a free Power of Choice, or Election, by Virtue whereof he can enter into the Way that leadeth towards Heaven, or into the Way that leadeth towards Hell; from this Freedom with which Man is endowed, is derived this his Reciprocity, that he can join himself with the Lord, and that he can join himself with the Devil; but the Nature and Quality of this Freedom, with the true Ground and Reason why Man is gifted with it, will be explained more fully in the following Pages, when we come to treat of Free-will, of Repentance, of Reformation and Regeneration, and of Imputation. It is much to be lamented, that the reciprocal Conjunction of the Lord and Man, notwithstanding the Clearness in which it is stated and enforced in the Word, is yet a Doctrine unknown in the Christian Church; the Reason whereof can be imputed solely to the hypothetical Tenets which have prevailed concerning Faith, and Free-will; the hypothetical Tenets concerning Faith are, that Faith is bestowed upon Man without his contributing at all towards procuring it, and without his

his accommodating, and applying himself to receive it, any more than a Stock or a Stone; and the hypothetical Tenets concerning Free-will are, that in spiritual Things Man hath not a single Grain of Free-will in his Constitution. But lest this Doctrine of the reciprocal Conjunction of the Lord and Man, on which the Salvation of Mankind dependeth, should lie any longer concealed and unknown, Need requireth, that it should be discovered, and explained, which cannot be better effected than by apposite Cases and Examples, inasmuch as they furnish the clearest Illustrations.

There are two Kinds of Reciprocations, whereby Conjunction is produced; one is ALTERNATE, and the other is MUTUAL; ALTERNATE Reciprocation, whereby Conjunction is produced, may be illustrated by the Respiration of the Lungs; Man draweth in the Air, and thereby dilateth the Thorax, and presently again he emits the Air he had drawn in, and thereby compresseth the Thorax, this Attraction and consequent Dilatation is effected by means of the incumbent Air, in proportion to its Column, but the Emission, and consequent Compression, is effected by means of the Ribs aided by the Strength of the Muscles; such is the reciprocal Conjunction of Air and the Lungs, on which depends the Life of all the Senses and Motions of the Body, for when Respiration ceaseth, all Sense and Motion instantly cease with it. Reciprocal Conjunction, that is effected by Alternates, may also be illustrated by the Conjunction of the Heart with the Lungs, and of the Lungs with the Heart; the Heart, from its right Ventricle, pours forth Blood into the Lungs, and the Lungs pour it back again into the left Ventricle of the Heart, and hereby that reciprocal Conjunction is effected, on which the Life of the whole bodily System altogether dependeth. Similar to this is the Conjunction of the Blood with the Heart, and of the Heart with the Blood; the Blood of the whole Body flows through the Veins into the Heart, and flows out from the Heart, through the Arteries, into every Part of the Body; Action and Re-action cause this Conjunction. A similar Action and Re-action, operating to the Continuance of Conjunction, existeth between an Embryo, and the Womb of the Mother. The reciprocal Conjunction of the Lord and Man is not however of this Sort, but is a mutual Conjunction, not effected by Action and Re-action, but by Co-operations; for the Lord acteth, and Man receiveth Action from the Lord, and operateth as from Himself, yet of Himself, from the Lord; this Operation of Man from the Lord is imputed to him as his own, inasmuch as he is continually kept in Free-will by the Lord; the Free-will thence resulting is this, that he hath Power to will, and Power to think from the Lord, that is, from the Word, and also hath Power to will and to think from the Devil, that is, against the Lord, and the

the Word; the Lord giveth Man this Freedom, in order that he may be capable of reciprocal Conjunction, and by such Conjunction enjoy eternal Life and Happiness, which, without reciprocal Conjunction cannot possibly be attained. This reciprocal Conjunction, which is of the mutual kind, may be illustrated by various Things in Man, and in the World; such is the Conjunction of Soul and Body in every particular Person; such is the Conjunction of the Will and of Action, and such also of Thought and Speech; such likewise is that of the two Eyes with each other, and of the two Ears, and of the two Nostrils; that the Conjunction of the two Eyes with each other is reciprocal, after its Manner, is evident from the Optic Nerve, in which the Fibres, from both Spheres of the Brain, are folded together, one amongst another, and in that folded State extend to both the Eyes; the Case is similar with respect to the Ears, and Nostrils. The same reciprocal mutual Conjunction exists between Light and the Eye, Sound and the Ear, Smell and the Nostril, Taste and the Tongue, Touch and the Body; for the Eye is in the Light, and the Light is in the Eye, Sound is in the Ear, and the Ear is in the Sound, Smell is in the Nostril, and the Nostril is in the Smell, Taste is in the Tongue, and the Tongue is in the Taste, and Touch is in the Body, and the Body is in the Touch. This reciprocal Conjunction may also be compared with the Conjunction of a Horse and a Chariot, of an Ox and a Plough, of a Wheel and a Machine, of a Sail and the Wind, of a musical Pipe and the Air; in short, such is the reciprocal Conjunction of the End and the Cause, and such also of the Cause and the Effect; but to enter into a particular Explanation of these several Cases would be tedious, as it would require a Volume to do it Justice.

372. IV. THAT THIS RECIPROCAL CONJUNCTION OF THE LORD AND MAN IS EFFECTED BY MEANS OF CHARITY AND FAITH.

It is an acknowledged Truth, amongst Christians at this Day, that the Church constituteth the Body of Christ, and every particular Person, in whom the Church is, is in some Member or other of that Body, according to what is said by Paul, Ephes. i. 23. 1 Cor. xii. 27. Rom. xii. 4, 5. But what is the Body of Christ but Divine Good, and Divine Truth? This is understood by the Lord's Words in John, *He that eateth my Flesh, and drinketh my Blood, dwelleth in Me, and I in him*, John vi. 56. By the Flesh of the Lord, as also by Bread, is meant Divine Good, and by the Blood of the Lord, as also by Wine, is meant Divine Truth; that this is their true Meaning, will be shewn in the Chapter on the HOLY SUPPER: Hence it follows, that so far as Man is under the Influence of the Goods of

Charity, and the Truths of Faith, so far he is in the Lord, and the Lord in him; for Conjunction with the Lord is spiritual Conjunction, and spiritual Conjunction is effected only by Charity and Faith. That there is a Conjunction of the Lord and the Church, and consequently of Goodness and Truth, in all and every Part of the Word, was shewn in the Chapter on the SACRED SCRIPTURE, No. 248, to 253. and whereas Charity is Goodness, and Faith is Truth, there is in every Part of the Word a Conjunction of Charity and Faith. From what hath been said then it follows, that THE LORD IS CHARITY AND FAITH IN MAN, AND MAN IS CHARITY AND FAITH IN THE LORD; for the Lord is Charity and Faith spiritual in the Charity and Faith natural of Man, and Man is Charity and Faith natural derived from the Spiritual of the Lord, which in Conjunction constitute Charity and Faith Spiritually-natural.

VIII.

That Charity and Faith are together in Good Works.

373. The whole Man, according to his Measure and Quality, with regard to Mind, or his real Essence, is in every Work which proceedeth from him; by Mind is meant the Affection of his Love, and the Principle of Thought thence derived; these form his Nature, and in general his Life; Works viewed in this Light are like so many Mirrors reflecting the true and real Image of Man. This may be illustrated by the similar Case of Brutes and wild Beasts; a Brute is a Brute, and a wild Beast is a wild Beast, in all their respective Actions; a Wolf is a Wolf in all his Actions, a Tiger is a Tiger in all his, a Fox is a Fox in all his, and a Lion is a Lion in all his; the same is true of a Sheep and a Kid in all their Actions; in like manner Man expresseth his true Nature in his Works, which Nature however is to be estimated, according to what he is in his internal Man; for if in this he be like a Wolf or a Fox, all his interior Works will partake of the same bestial Quality, and so again, if he be like a Sheep, or a Lamb; but that the true Nature of Man is thus in all his Works, doth not appear from his External Man, inasmuch as this can turn and change about the Internal; nevertheless the true Nature and Quality lie hid and concealed therein; the Lord saith, *A good Man, out of the good Treasure of his Heart, bringeth forth that which is good, and an evil Man, out of the evil Treasure of his Heart, bringeth forth that which is evil*, Luke vi. 45. and again, *Every Tree is known by its own Fruit; for of Thorns Men do not gather Figs, nor of a Bramble-Bush gather they Grapes*, Luke vi. 44.

That

That Man's Nature and Quality, as exhibited in all and every Thing that proceedeth from him, are such as he is in his Internal Man, is a Truth, which after Death is made manifest in him by lively and convincing Evidence, because he then liveth an Internal Man, and no longer an External. That Good is in Man, and that every Work which proceedeth from him is good, when the Lord, Charity, and Faith reside in his Internal Man, will be proved under the following Heads, I. That Charity consisteth in willing what is good, and that good Works consist in doing what is good, from and under the Influence of such a Good-will. II. That Charity and Faith are mere mental and perishable Things, unless they be determined to Works, and co-exist therein, whensoever it is practicable. III. That Charity alone doth not produce good Works, still less doth Faith alone, but that good Works are produced by Charity and Faith together. But we will give a particular Explanation of each Head.

374. THAT CHARITY CONSISTETH IN WILLING WHAT IS GOOD, AND THAT GOOD WORKS CONSIST IN DOING WHAT IS GOOD, FROM, AND UNDER THE INFLUENCE OF SUCH A GOOD WILL.

Charity and Works are distinct from each other, like Will and Action, and like an Affection of the Mind, and an Operation of the Body, consequently also like the Internal Man, and the External; and these are distinct from each other, like Cause and Effect, inasmuch as the Causes of all Things are formed in the Internal Man, and the Effects thence resulting are produced in and by the External Man, wherefore Charity, as it hath relation to the Internal Man, consisteth in willing what is good, and good Works, as they have relation to the External Man, consist in doing good, from and under the Influence of a good Will. Still however there is an infinite Difference between the good Will of one Person, and of another; for whatever is done by any Person in Favour of another, is supposed, or appeareth, to flow from a good Will, or Benevolence, when yet it is not known, whether such Action was done from a Principle of Charity, and still less, from what kind of Charity it proceeded, whether genuine, or spurious; this infinite Diversity in the good Will of different Persons deriveth its Origin from the End, Intention, and consequent Purpose, by which each is influenced, and which lie concealed in every Will that is disposed to do Good, and stamp the Quality of each Person's particular Will; for the Will seeketh out, in the Understanding, the Means and Methods of attaining its Ends, which are Effects, and thus in the Understanding it betakes itself to a Place of Light, in order that it may observe, not only the Reasons why, but also the Occasions when, and how, it should determine itself to Actions, and thus produce its Effects, which are Works,

Works, and at the same time, in the Understanding, it seeketh and findeth its Power of Action; from whence it follows, that Works, in respect to their Essence, are of the Will, in respect to Form, are of the Understanding, and in respect to Act, are of the Body, and thus Charity descendeth into good Works. This may be illustrated by the comparative Case of a Tree; (Man himself, with regard to all his constituent Parts, being like a Tree) in its Seed there lieth hid, as it were, an End, Intention, and Purpose of producing Fruits, and herein a Tree correspondeth with the Will in Man, which, as was observed, containeth those three Things; afterwards the Seed, by virtue of its interior Powers, sprouts forth into Branches, Buds, and Leaves, and thus provideth itself Means adapted to its Ends, which are Fruits; and herein a Tree correspondeth with the Understanding in Man; lastly, when the proper Season arriveth, and it is allowed free Power of Exertion and Determination, it produces Blossoms, and Fruits, and herein it correspondeth with good Works in Man; and in this Process it is evident, that the Fruit of the Tree, in respect to Essence, is of the Seed, in respect to Form, is of the Branches and Leaves, and in respect to Act, is of the Wood of the Tree. This may also be illustrated by the comparative Case of a Temple. Man is a Temple of God, according to Paul, 1 Cor. iii. 16, 17. 2 Cor. vi. 16. Ephes. ii. 21, 22. Salvation, and eternal Life are the End, Intention, and Purpose of Man, as a Temple of God; and herein there is a Correspondence with the Will, in which those three Things have their Residence; afterwards he imbibes the Doctrinals of Faith and Charity from his Parents, his Masters, and spiritual Teachers, and when he comes to riper Years, he collects them from the Word, and other Books of Instruction, all which are Means conducive to the End, and herein there is a Correspondence with the Understanding; lastly, he is directed and determined to Uses, and good Services, according to the Doctrines which he hath imbibed, as Means, and this is effected by Acts of the Body, which are called good Works, and thus the End, by Means of Causes, produceth Effects, which Effects, in regard to their Essence, are of the End, in regard to their Form, are of the Doctrines of the Church, and in regard to Act, are of Uses, or good Services. Thus Man becometh a Temple of God.

375. II. THAT CHARITY AND FAITH ARE MERE MENTAL, AND PERISHABLE THINGS, UNLESS THEY BE DETERMINED TO WORKS, AND COEXIST THEREIN, WHENSOEVER IT IS PRACTICABLE.

Hath not Man a Head and a Body, which are joined together by Means of the Neck? And hath not he a Mind in the Head, which wills and thinks, and Power in the Body, which performs and executes? Supposing then

that

that Man only willed what was Good, or that his Thoughts were under the Influence of Charity, and yet that he never practised what was good, and lived a Life of Uses, in consequence of such a charitable Will, would not he, in such a Case, be like a Head, or a Mind alone, without a Body, which, for want of their proper Support could not possibly subsist? How plain then is it to see, from this Instance, that Charity and Faith are not Charity and Faith, whilst they are only in the Head, and the Mind, and not in the Body! For, in this Case, they are like Birds flying in the Air, without any Place of Abode on Earth; and also like Birds, impregnated with Eggs, which have no Nests, the Consequence whereof is, that they drop their Eggs in the Air, or on the Branch of some Tree, whence they fall to the Ground, and produce no Fruit. There is Nothing given or to be found in the Mind, which hath not Something in the Body corresponding to it, and that which correspondeth to it, may be called its Embodying Substance; wherefore Charity and Faith, whilst they are only in the Mind, are not embodied in Man, and may be likened to an airy Being, called a Phantom, such as *Fame* was painted by the Ancients, with Laurel about her Head, and a *Cornucopia* in her Hand; such Phantoms of Men, however, retaining still the Capacity of Thinking, must needs be shaken and disturbed by Phantasies, in consequence of various sophistical Reasonings, just as the fenny Bulrush is shaken by the Wind, whilst the Bottom of its fenny Bed, is strewed with Shells, and Frogs croak on the Surface. How plain is it to see, that these Circumstances are verified in all those, who have only acquired from the Word, some Knowledge about Charity and Faith, and do not practise them! The Lord also saith, *EVERY ONE THAT HEARETH MY WORDS, AND DOETH THEM, I will liken him unto a wise Man, who built his House upon a Rock; but EVERY ONE WHO HEARETH MY WORDS, AND DOETH THEM NOT, I will liken him to a foolish Man, who built his House upon the Sand, or upon Ground without a Foundation*, Matt. vii. 24, 26. Luke, vi. 47, 48, 49. Charity and Faith, with all their factitious Ideas, when they are unpractised by Man, may also be compared with Butterflies in the Air, which are no sooner seen by the greedy Sparrow, but he flies upon, and devours them; the Lord also saith, *A Sower went out to sow his Seed, and some fell by the Way-Side, and the Fowls came and devoured it up*. Matt. xiii. 3, 4.

376. That Charity and Faith are utterly unprofitable to Man, whilst they remain only in one Hemisphere of his Body, that is in his Head, and are not fixed firm in Works, is evident from a Thousand Passages in the Word, of which I shall only adduce the following; **EVERY TREE WHICH**

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BRINGETH NOT FORTH GOOD FRUIT, *is hewn down, and cast into the Fire*, Matt. vii. 19, 20, 21. *He that receiveth Seed into the good Ground, is he that beareth the Word, and understandeth it, WHICH ALSO BEARETH FRUIT, AND BRINGETH FORTH*, Matt. xiii. 9, to 23. *Jesus said, My Mother and my Brethren are they, which bear the Word of God, and DO IT*, Luke viii. 21. *We know that God beareth not Sinners, but if any Man be a Worshipper of God, and DO HIS WILL, him he beareth*, John ix. 31. *If ye know these Things, happy are ye, IF YE DO THEM*, John xiii. 17. *He that hath my Commandments, and DOETH THEM, he it is that loveth me, and I will love him, and will manifest myself to him, and make my Abode with him*, John xiv. 14, 15, to 21. *Herein is my Father glorified, THAT YE BEAR MUCH FRUIT*, John xv. 8, 16. *Not the Hearers of the Law are just before God, BUT THE DOERS OF THE LAW*, Rom. ii. 13. James i. 22. *God, in the Day of Wrath, and of just Judgment, will render to every Man ACCORDING TO HIS WORKS*, Rom. ii. 4, 5. *For we must all appear before the Judgment-Seat of Christ, that every one may receive THE THINGS DONE IN HIS BODY, ACCORDING TO THAT HE HATH DONE, whether it be good, or bad*, 2 Cor. v. 10. *The Son of Man shall come in the Glory of his Father, and then he shall reward every Man ACCORDING TO HIS WORKS*, Matt. xvi. 27. *I heard a Voice from Heaven, saying unto me, Write, Blessed are the Dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their Labours, AND THEIR WORKS DO FOLLOW THEM*, Rev. xiv. 13. *A Book was opened, which is the Book of Life, and the Dead were judged according to those Things which were written in the Books, ALL ACCORDING TO THEIR WORKS*, Rev. xx. 12. *Behold I come quickly, and my Reward is with me, to give every Man ACCORDING TO HIS WORK*, Rev. xxii. 12. *Jehovah, whose Eyes are open upon all the Ways of the Sons of Men, to give every one according to his Ways, and ACCORDING TO THE FRUIT OF HIS DOINGS*, Jer. xxxii. 19. *I will punish them for their Ways, AND REWARD THEM FOR THEIR DOINGS*, Hos. iv. 9. *According to our Ways, and ACCORDING TO OUR DOINGS, so hath he dealt with us*, Zech. i. 6. not to mention a Thousand other Passages to the same Purport, from which it must plainly appear, that Charity and Faith are not Charity and Faith, before they exist together in Works, and that if they exist only in the Expanse, or in the Mind, above Works, they are like Pictures of a Tabernacle or Temple, in the Air, which are mere Meteors, and vanish away of Themselves; or they are like Pictures on a Piece of Paper, eaten by Moths, or like Abodes on the House-Top, where there is no Bed-Chamber, and not in the House. Hence then it is very evident that Charity and Faith are fleeting, perishable Things, whilst they are only in the Mind, and are not determined to Works, and co-exist in them, when it is practicable.

377. III. THAT CHARITY ALONE DOETH NOT PRODUCE GOOD WORKS, STILL LESS DOETH FAITH ALONE, BUT THAT CHARITY AND FAITH TOGETHER DO PRODUCE THEM,

The Reason of this is, because Charity, without Faith, is not Charity, neither is Faith, without Charity, Faith; as was shewn above, No. 355, to 358. wherefore there can be no such Thing as Charity by Itself, nor as Faith by Itself, consequently it cannot be said, that Charity by itself, produceth any good Works, nor that Faith by Itself produceth any. In this Respect the Case is similar to that of the Will and the Understanding; for there can be no such Thing as Will by itself, consequently by Itself it can produce Nothing, nor can there be such a Thing as Understanding by Itself, and therefore by Itself it must be unfruitful; but Production and Fruitfulness, are effected by both together, and are the Operation of the Understanding, acting from, and under the Influence of the Will. The true Ground of Similitude between these two Cases is, because the Will is the Habitation of Charity, and the Understanding is the Habitation of Faith. The latter Part of the Proposition, that still less can Faith alone produce good Works, is true, for this Reason, because Faith is Truth, and its Operation is to practise Truths, and these enlighten Charity, and its Exercises, as the Lord teacheth when he saith, *HE THAT DOETH TRUTH, COMETH TO THE LIGHT, that his Deeds may be made manifest, that they are wrought in God*, John, iii. 21. wherefore whilst a Man doeth good Works, according to Truth, he doeth them in the Light, that is, intelligently, and wisely. The Conjunction of Charity and Faith is like the conjugal Connection of Husband and Wife; all natural Progenies are produced by the Husband, as Father, and by the Wife, as Mother; in like Manner, all spiritual Progenies, which are the Knowledges of Goodness and Truth, are produced by Charity, as Father, and by Faith, as Mother; these Knowledges of Goodness and Truth serve to distinguish the Generations of spiritual Families; in the Word also, according to its spiritual Sense, by Husband and Father, is signified the Good of Charity, and by Wife and Mother, the Truth of Faith; hence again it is evident, that neither Charity alone, nor Faith alone, can produce good Works, any more than a Husband alone, or a Wife alone, can produce Children. The Truths of Faith not only illuminate Charity, but also qualify, and even nourish it; wherefore a Man who hath Charity, and no Truths of Faith, is like a Person walking in a Garden, in the Night, who plucks Fruit from the Trees, without knowing of what Sort it is, whether good or bad; and whereas the Truths of Faith not only illuminate Charity, but also qualify it, it follows, that Charity, without the Truths of Faith, is like Fruit without Juice, or like a parched Fig, or like a Grape, after the Wine hath been pressed from it; and whereas Truths also nourish Charity

Charity, as was observed, it follows, that if Charity be without the Truths of Faith, it hath no other Nourishment, than what a Man would receive by eating burnt Bread, and drinking at the same Time, dirty Water drawn from a Bog.

IX.

That there is a true Faith, a spurious Faith, and an hypocritical Faith.

378. The Christian Church, from its earliest Infancy, began to be infested and divided, by Schisms and Heresies, and in Process of Time was rent and mangled, much like the Man we read of, that went down from Jerusalem to Jericho, and fell among Thieves, who stripped and wounded him, and left him half dead, Luke x. 30. whence hath come to pass, what is written of that Church in Daniel, *For the Overspreading of Abominations he shall make it desolate, even untill the Consummation, and that determined, it shall be poured upon the Desolate*, chap. ix. 27. And according to the Lord's Words, *Then shall the End come, when ye shall see the Abomination of Desolation, spoken of by Daniel the Prophet*, Matt. xxiv. 14, 15. The Circumstances of the Church, in this Respect, may be compared with a Ship, laden with most valuable Merchandize, which hath no sooner weighed Anchor, and left its Port, than it begins to be tossed with Storms, and presently is wrecked, and sinks to the Bottom of the Sea, and then its rich Lading is partly spoiled by the Water, and partly devoured by Fishes. That the Christian Church hath been thus tossed and shaken, is plain from Ecclesiastical History, which informs us, that, even in the Apostles Time, it began to be disturbed by *Simon*, who was a Samaritan by Birth, and by Profession a Sorcerer, as we read, Acts viii. 9. and also by *Hymeneus*, and *Philetus*, who are mentioned by Paul, in his Epistle to Timothy; and again by *Nicolas*, who gave Name to the Nicolaitans, mentioned in Revelations, chap. ii. 6. and Acts vi. 5. and besides by *Cerintus*. After the time of the Apostles, several other heretical Sects made their Appearance, as the *Marcionites*, *Novatians*, *Valentinians*, *Encratites*, *Cataphrygians*, *Quarto-Decimans*, *Alogians*, *Cathari*, *Originists* or *Adamites*, *Sabellians*, *Samosatenes*, *Manichæans*, *Meletians*, and lastly *Arians*. After these, whole Troops of Arch-Heretics overspread the Church, as the *Donatists*, *Photinians*, *Acacians* or *Semi-Arians*, *Eunomians*, *Macedonians*, *Nestorians*, *Prædestinarians*, *Papists*, *Zwinglians*, *Anabaptists*, *Swenckfeldians*, *Sunergists*, *Socinians*,

Socinians, Anti-Trinitarians, Heerenuthers, with many others; and lastly succeeded *Luther, Melancthon, and Calvin*, whose Doctrines generally prevail at this Day. The Causes of so many Divisions and Seditions in the Church are chiefly these three; FIRST, That the Divine Trinity was not understood; SECONDLY, That Men had no right Knowledge of the Lord; THIRDLY, That the Passion on the Cross was regarded as the very Essence of Redemption. Where these three Points are misunderstood, which are the very Essentials of that Faith, by virtue whereof the Church existeth, and is called the Church, it must of Necessity come to pass, that all Things relating to the Church will be diverted from their right Course, and at last will go in a Direction contrary to Truth, and yet the Members of that Church may possibly still imagine, that they are in a true Faith towards God, and influenced by a right Belief in all the Truths of God. It is in this Case as with Persons, who bind a Handkerchief over their Eyes, and walk, as they fancy, in a right Line, when nevertheless they are every Step deviating from it, and at length get into a Direction opposite to that in which they set out, till they fall headlong into some Pit or Cavern. But it is impossible for a Member of the Church to be brought back from his Wandering, into the right Way, unless he be made acquainted with the Nature and Properties of a true Faith, a spurious Faith, and an hypocritical Faith; wherefore we shall proceed to prove, I. That there is only One true Faith, and that it is directed towards the Lord God the Saviour Jesus Christ, and that it abideth with those, who believe that He is the Son of God, the God of Heaven and Earth, and One with the Father. II. That spurious Faith is every Faith which is at variance with the One true Faith, and abideth with those, who climb up some other Way, and regard the Lord, not as God, but as a mere Man. III. That hypocritical Faith is no Faith.

379. I. THAT THERE IS ONLY ONE TRUE FAITH, AND THAT IT IS DIRECTED TOWARDS THE LORD GOD THE SAVIOUR JESUS CHRIST, AND THAT IT ABIDETH WITH THOSE WHO BELIEVE HIM TO BE THE SON OF GOD, THE GOD OF HEAVEN AND EARTH, AND ONE WITH THE FATHER.

The true Ground and Reason why there is only One true Faith is, because Faith is Truth, and Truth cannot be broken, and bisected, so as that one Part may look to the left hand, and another to the right, and yet remain Truth. Faith, in a general Sense, consisteth of innumerable Truths, being the Complex thereof; but those innumerable Truths constitute, as it were, one Body, the Members of which Body are also formed of Truths; thus some Truths form the Members that are dependent on the Breast, as the

Arms, and Hands; some again the Members which are dependent on the Loins, as the Legs and Feet; but interior Truths form the Head, and the Truths proximately proceeding thence form the Sensories in the Face. The Reason why interior Truths form the Head, is, because the Term Interior implies also what is Superior, for in the Spiritual World whatever is Interior is also Superior, and this is the Law that prevaieth in the Three Heavens. The Soul and Life of this Body and of all its Members, is the Lord God the Saviour, and hence it is, that the Church is called by Paul, the Body of Christ, and that all who belong to the Church, according to the States of their Charity and Faith, constitute its Members; that there is only One true Faith, is likewise taught by Paul, in these Words, *The Church is one Body, and one Spirit, one Lord, ONE FAITH, one Baptism, one God; and he gave some for the Work of the Ministry, for the edifying of THE BODY OF CHRIST, till we all come in THE UNITY OF THE FAITH, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fullness of Christ*, Ephes. iv. 4, 5, 6, 12, 13. That the One true Faith is directed towards the Lord God the Saviour, was fully shewn above, No. 337, 338, 339. But the Reason why a true Faith abideth with those, who believe the Lord to be the Son of God, is, because they also believe Him to be God, and Faith is not Faith unless it be directed towards God. That this Characteristic of Faith is the chief of all Truths that enter into the Composition of Faith, is evident from the Lord's Words to Peter, when he said, *THOU ART THE CHRIST, THE SON OF THE LIVING GOD, Blessed art thou, Simon, and I say unto thee, upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it*, Matt. xvi. 16, 17, 18. By Rock here, as in other Parts of the Word, is meant the Lord, in regard to Divine Truth, and likewise Divine Truth from the Lord; that this Truth is a principal and primary Truth, and like a Diadem on the Head, and a Sceptre in the Hand of the Body of Christ, is plain from the Lord's Words, that upon this Rock he would build his Church, and that the Gates of Hell should not prevail against it. It is plain also from what John saith, that this Characteristic of Faith is of the first Consequence, *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God*, 1 Epist. iv. 15. Besides this Mark of being in the true Faith, there is yet another, which is to believe that the Lord is God of Heaven and Earth; this is a Consequence of the former, that he is the Son of God, and is evident from these Passages, *That in him dwelleth all the Fullness of the Godhead*, Colossi. ii. 9. *That he hath all Power in Heaven and Earth*, Matt. xxviii. 18. *That all that the Father hath is his*, John iii. 35. chap. xvi. 15. The third Mark of a true Belief in the Lord,

and

and of an interior Faith towards him, is to believe that the Lord is One with the Father; and that he is One with the Father, and is the Father Himself in the Humanity, was fully proved in the Chapter on the Lord, and on Redemption, and appears evidently from these Words of the Lord, *That He and the Father are One*, John x. 30. *That the Father is in Him, and he in the Father*, John x. 38. chap. xiv. 10, 11. *That he said to his Disciples, that henceforth they had seen and known the Father; and that he looked at Philip, and said, He that hath seen me hath seen the Father*, John, xiv. 7, 9. The Reason why these Three are characteristic Testimonies of Faith towards the Lord, consequently of that true Faith which is only One, is, because not all who come to the Lord are influenced by Faith towards him, true Faith being internal, and at the same time external; such only as are in possession of these three precious Marks of Faith, are under the Influence both of its Internals, and also its Externals, and thus it is not only a Treasure in their Hearts, but likewise a Jewel in their Mouths. The Case however is different with those, who do not acknowledge the Lord to be God of Heaven and Earth, nor One with the Father; for they interiorly look towards other Gods, to whom they allow the same Power, yet with this Restriction, that it is to be exercised by the Son, or, as it were by a vicarious Substitute, who, by reason of Redemption, hath merited the Reward of ruling over those whom he hath redeemed. Nevertheless such Persons break in pieces a true Faith, by a Division of the Unity of God, the Consequence whereof is, that it is no longer Faith, but only a Mask of Faith, which, in its natural Appearance, hath indeed some resemblance of Faith, but in its spiritual Appearance is a mere Chimera. How plain, and undeniable is it, that a true Faith must needs be directed towards one God, who is the God of Heaven and Earth, consequently towards God the Father in an human Form, that is, towards the Lord! These three Characters, Marks, and Indexes, to shew that Faith towards the Lord is the real and true and only Faith, are like Touchstones, whereby Gold and Silver are tried and known; they are also like Stones and Finger-Posts in the High-Way, which point towards the Temple, where the one true God is worshipped; and they are also like Beacons, or Light-Houses, at Sea, whereby the Sailor, in the Night, is informed where he is, and in what Direction he is to steer his Ship. This first Character of Faith, that the Lord is the Son of the living God, is like the Morning Star to all those who enter into his Church.

380. II. THAT A SPURIOUS FAITH IS EVERY FAITH THAT DEPARTS FROM THE ONE ONLY TRUE FAITH, AND THAT IT ABIDETH WITH THOSE WHO

WHO CLIMB UP SOME OTHER WAY, AND REGARD THE LORD, NOT AS GOD, BUT ONLY AS MAN.

That spurious Faith is every Faith that departeth from the one only true Faith, is self-evident; for supposing one Faith alone to be true, it must necessarily follow, that every Faith, which departeth from that, is not true. All that is Good and True in the Church, is propagated by virtue of the Marriage of the Lord and the Church, consequently, all essential Charity and essential Faith are the Product of that Marriage; supposing then any Charity or Faith, so called, not to be the Issue of that Marriage, it must be said, that they are not lawfully begotten, but are an illegitimate Issue, consequently the Fruit of a Connexion formed either upon Principles of Polygamy, or Adultery; all Faith, which acknowledgeth the Lord, and yet adopteth false and heretical Opinions, is the Issue of a Connexion formed on Principles of Polygamy; and all Faith, which acknowledgeth three Lords of one Church, originates in Principles of Adultery; for it is either like a Woman that plays the Harlot, or like a Woman that is married to one Husband, who yet hireth herself out to two others, and whilst she spends the Night in their Embraces, calls each of them by turns her Husband; hence it is that such Faith is called spurious, and that the Lord also in many places calleth the Professors of such Faith Adulterers, and likewise describeth them under the Name of Thieves and Robbers, as in John, *Verily I say unto you, He that entereth not by the Door into the Sheepfold, BUT CLIMBETH UP SOME OTHER WAY, the same is a THIEF and a ROBBER; I am the Door, by me if any Man enter in, he shall be saved*, Chap. x. 1, 9. To enter into the Sheep-fold, is to enter into the Church, and also into Heaven; for Heaven and the Church make One, and nothing constituteth Heaven but the Church therein; wherefore as the Lord is the Bridegroom and Husband of the Church, so is he also the Bridegroom and Husband of Heaven. The Legitimacy or Illegitimacy of Faith may be discovered and known, by the three Characters mentioned above, which are, an Acknowledgment of the Lord to be the Son of God, an Acknowledgment of Him as the God of Heaven and Earth, and an Acknowledgment that he is One with the Father; in proportion therefore as any Faith departeth from these three essential Characters, in the same proportion it is spurious. A spurious, and at the same Time, an adulterous Faith abideth with those, who regard the Lord, not as God, but only as a Man; this is evident from the two wicked Heresies of ARIUS, and SOCRANUS, which were anathematized in the Christian Church, and excommunicated from it, in consequence of denying the Divinity of the Lord, and climbing up some other Way. But I am afraid that those Abominations

still

still lie concealed in the Hearts of the generality of Church-Members. One Circumstance is very extraordinary, that the more any Person fancieth himself distinguished for his Learning and Judgment, above others, the more apt he is to entertain, and appropriate to himself Ideas concerning the Lord, as being a Man, and not God, and that since he is a Man, he cannot be God; yet every one who appropriateth to himself those Ideas, joineth himself in Society with the Arians, and Socinians, who have their spiritual Abode in Hell. And the Reason of this is, because every Man is attended by an associate Spirit, inasmuch as, without such an Associate, Man would be incapable of thinking analytically, rationally, and spiritually, consequently, he would not be a Man, but a Brute; and every Man draws into Association with himself a Spirit similar to the ruling Affection of his own Will, and the Perception of his Understanding thence resulting; he who introduceth himself into good Affections, by means of Truths from the Word, and by a Life conformable thereto, hath an Angel from Heaven as his Associate, but he who introduceth himself into evil Affections, by Confirmations of Falsities, and by an evil Life, hath a Spirit from Hell as his Associate, in consequence of which Association, he entereth more and more into Fellowship with his Satanic Brethren, and by that means confirmeth himself more and more in Falses which contradict the Truths of the Word, and in the Abomination of Arius and Socinus, against the Lord; and the reason is, because no Satans can bear to hear any Truth from the Word, or even the Name Jesus to be pronounced; for when such Sounds strike their Ears, they become instantly mad like Furies, and run to and fro, uttering the most horrid Blasphemies; and if at such times any Influx of heavenly Light breaks in upon them, they cast themselves headlong into Holes and Caverns, and their own Darkness, where they have a Light like what Owls see by in the Night, and like what Cats have when they lie waiting for their Prey in a dark Place. To such a Condition are all reduced after Death, who, in Heart, and Belief, deny the Divinity of the Lord, and the Sanctity of the Word. Their Internal Man is such, howsoever the External may play the Hypocrite, and pretend to be a Christian; and this I know to be true, because I have both seen and heard it. All who honour the Lord as a Redeemer and Saviour with their Mouths and Lips only, but in Heart and Spirit regard him as a mere Man, when they speak and teach such Things, have their Cheeks swelled, like a Bladder full of Honey, but their Hearts like a Bladder full of Gall; their Words also are like Cakes of Sugar, but their Thoughts are like Emulsions of Poison; if they be Priests, they are like Pirates at Sea, who hang out a Flag of Peace, but when a Ship approacheth them in Confi-

dence of Friendship, they hang out their piratical Flag instead of the former, and make the Ship and its People their Prisoners; they are also like Serpents of the Tree of the Knowledge of Good and Evil, which approach like Angels of Light, holding in their Hands Apples, gathered from that Tree, and of a golden Colour, as if they were gathered from the Tree of Life, and these they hold forth to be eaten, and say, *God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil*, Gen. iii. 5. and when they have eaten, they follow the Serpent to Hell, and dwell with him; and there are all those Satanic Spirits who have eaten of the Apples of Arius and Socinus. The same Persons are also signified by the Man, *who came to the Wedding, and had not on a Wedding-Garment, who was cast into outer Darknes*, Matt. xxii. 11, 12, 13. the Wedding-Garment is Faith towards the Lord, as the Son of God, the God of Heaven and Earth, and One with the Father. They who honour the Lord with their Mouths and Lips only, but in Heart and Spirit regard him as a mere Man, in case they open their Thoughts, and persuade others to think as they do, are spiritual Homicides, or Men-killers, and the most abandoned of them are spiritual Anthropophagites, or Men-Eaters; for the Life of Man is derived from Love and Faith towards the Lord, but if this Essential of Faith and Love be removed, viz. That the Lord is God-Man, and Man-God, his Life is changed into Death; thus therefore a Man is slain, and is devoured, as a Lamb is devoured by a Wolf.

381. III. THAT AN HYPOCRITICAL FAITH IS NO FAITH.

Man becometh an Hypocrite, whilst he thinketh much about himself, and preferreth himself before others; for by this means he determines and infuses the Thoughts and Affections of his Mind into his Body, and joineth them with the bodily Senses; hence Man becometh natural, sensual, and corporeal; and in such Case his Mind is incapable of being separated from the Flesh, with which it coheres, and cannot be elevated to God, or see any thing of God in the Light of Heaven, that is, any Thing spiritual; and whereas the fleshly Nature hath Dominion, the spiritual Things which enter the Understanding by the Sense of Hearing, appear to him but as Phantoms, or Bubbles of Air, or as Flies about the Head of a Horse that is heated with running; wherefore in his Heart he ridiculeth and rejecteth them; for that the Natural Man regardeth the Things of the Spirit, or spiritual Things as Foolishness, is a known Truth. An Hypocrite is in the lowest rank amongst natural Men, being sunk into the Sphere of Sensuality, and thereby rendered sensual, inasmuch as his Mind is closely linked with the bodily Senses, in consequence whereof he doth not love to see

see any thing but what is suggested by his Senses; and whereas his Senses are in the Sphere of Nature, they compel his Mind to think of all Things from, and according to Nature, and even to judge of the Things of Faith by the same Rule. If such an Hypocrite be a Preacher, he retaineth in his Memory what he had learnt in his younger Years; but forasmuch as he is animated by no spiritual Principle from within, and all is merely natural, his public Discourses are empty and inanimate Words; nevertheless they may appear solid and animated, by reason of the Delights of selfish and worldly Love, which give the Charms of Eloquence to a Discourse, and please the Ear, like Sounds from a well-tuned Instrument. An hypocritical Preacher, when he leaveth the Pulpit, and returneth to his own Home, laughs within himself at all that he hath said about Faith, and the Defe-
 rence he hath paid to God's Word before the Congregation; and possibly he saith to himself, "I have cast a Net into the Water, and have caught Turbots, and Shell-fish;" for all appear such, in his Imagination, who are under the Influence of a true Faith. An Hypocrite is like a carved Image, with a double Head, one within the other, the inner Head cohering with the Trunk or Body, and the outer being moveable about the inner, and painted, in front, of the Colour of an human Face, not unlike the wooden Heads that are exposed to view in a Barber's Shop. He is also like a little Boat, which a Sailor, by a proper Application of the Sail, can direct at Pleasure, either with the Wind, or against it, thus exhibiting a just Emblem of all those, who are easily turned about to favour whatever promiseth Indulgence to the Pleasures of the Flesh and the Senses. Hypocritical Ministers are perfect Comedians, Mimicks, and Stage-Players, who can play the Parts of Kings, Dukes, Primates, and Bishops, and presently, when they leave the Stage, and undress themselves, will go to a Brothel, and entertain themselves with their Mistresses. They are also like Gates, hung on Hinges so contrived, that they can open at Pleasure both Ways; such is the State of their Minds; they can open towards Hell and towards Heaven, and when they are open towards the one, they are shut towards the other; for, what is very surprizing, at the time they are engaged in their holy Ministration, and teaching the Truths of God's Word, they do not know but they believe them, because the Door towards Hell is then shut; but presently when they return Home, they do not believe a Syllable of what they have been saying, because then the Door is shut towards Heaven. There dwelleth in the Hearts of all who are deeply sunk in Hypocrisy, an intestine Enmity against all truly spiritual Persons, for it is of the same Nature and Quality with that which burneth in the Breasts of Satanic Spirits against the Angels of Heaven; they are not sensible indeed

indeed of such evil Influence, whilst they live in this World, but it manifesteth itself after Death, when the external Part is removed, whereby they could assume an Appearance of Spirituality, inasmuch as it is their Internal Man, which is of such a Satanic Nature. But I will tell thee, Reader, in what manner spiritual Hypocrites (they, *who walk in Sheep's Cloathing, when inwardly they are ravening Wolves*, Matt. vii. 15.) appear before the Angels of Heaven; they seem like Fortune-tellers, walking on the Palms of their Hands, and praying; who with the Words that proceed from their Hearts, address themselves to Devils, and kiss them, whilst with their Shoes they make a clapping in the Air, and thus direct a sort of noisy Worship towards God; but when they stand on their Feet, they appear, as to their Eyes, like Leopards, as to their Gait, like Wolves, as to their Mouths, like Foxes, as to their Teeth, like Crocodiles, and as to Faith, like Vultures.

X.

That there is no Faith amongst the Wicked.

382. All those fall under the Denomination of wicked Persons, who deny that the World was created by God, and consequently deny the Existence of God; for such are atheistical Naturalists. The Reason why these are wicked Persons is, because all Good, which is not only naturally, but also spiritually good, is from God, wherefore they, who deny a God, have no Inclination, and consequently no Capacity, to receive any Good from any other Source than from their own Selfhood, or *Proprium*, and the Selfhood, or *Proprium* of Man is the Concupiscence of his Flesh, and whatever proceedeth from this Source is spiritually evil, howsoever naturally good it may appear. These are theoretically wicked, but the practically wicked are those, who make light of the Divine Commandments, as they are summarily expressed in the Decalogue, and who live like Men governed by no Law; these also deny a God, notwithstanding their Lip-confession of his Existence, and the Reason is, because God and his Commandments are united and make One, for which Reason the ten Commandments of the Decalogue are called JEHOVAH there, Numb. x. 35, 36. Psalm cxxxii. 7, 8. But that the Proof of this Proposition, that the Wicked have no Faith, may be rendered more clear and satisfactory, we will reduce it under the two following Heads, I. *That the Wicked have no Faith, because Evil, or Wickedness, is of Hell, and Faith*

is of Heaven. II. *That throughout all Christendom, there is no Faith amongst those, who reprobate the Lord, and the Word, notwithstanding the Morality, and Rationality of their Lives, and that they even speak, and teach, and write about Faith.* But each Head will require a particular Explanation.

383. THAT THE WICKED HAVE NO FAITH, BECAUSE WICKEDNESS IS OF HELL, AND FAITH IS OF HEAVEN.

The Reason why Wickedness or Evil, is of Hell, is, because all Evil originates therein, and comes from thence; and the Reason why Faith is of Heaven is, because all the True of Faith is derived from Heaven. Man, during his Abode on Earth, walketh, and is held in the Midst between Heaven and Hell, and thus is in a spiritual *Æquilibrium*, which is his Free-will; Hell is under his Feet, and Heaven is over his Head; and whatsoever ascendeth from Hell is Evil and False, and whatsoever descendeth from Heaven is Good and True; Man therefore, by Reason of his middle Station between those two Opposites, and his spiritual *Æquilibrium* in Consequence thereof, hath the Power of choosing, adopting, and appropriating to himself, either the one or the other, by Virtue of his Free-will; if he chooseth, adopteth, and appropriateth to himself Evil and the False, he joineth himself with Hell, but if Goodness and Truth, he joineth himself with Heaven; hence it not only appears that Evil is of Hell, and that Faith is of Heaven, but also that those two Principles cannot dwell together in one Subject, or Man, for in Case they were together, Man would be distracted, as if he were tied about the Body with two Ropes, by one of which he should be pulled upwards, and by the other downwards, the Consequence whereof would be, that he would remain pendulous in the Air; in such Case too he would be like a Black-bird, which, in its Flight, sometimes mounts aloft, and sometimes sucks towards the Ground; and in his lofty Flight he would worship God, but in his lowly Flight the Devil, which is a Profanation too notorious to need enlarging upon. This Profanation is pointed at by the Lord, where he saith, *No Man can serve two Masters, but he must needs hate the one, and love the other*, Matt. vi. 24. That Faith cannot dwell where Evil dwelleth, may be illustrated by various Comparisons, as for Instance; Evil is like Fire (infernal Fire consisting solely in the Love of Evil) and consumeth Faith like a Stick, and reduceth it, and all that belongs to it, to Ashes. Evil dwelleth in Darkness, and Faith in Light, and Evil, by Means of Falses, extinguisheth Faith, as Darkness doth Light. Evil is black like Ink, and Faith is white like Snow, and pure like Water, and Evil blackens Faith, as Ink doth Snow and Water. Moreover, Evil, and the True of Faith, cannot be joined together,

any otherwise than as a stinking Body is joined with an aromatic, or sweet-scented one, or as Urine is joined with well-flavour'd Wine; nor can they abide together any otherwise, than as a putrid Carcase, and a living Man, would abide together in one Bed, or as a Wolf would abide with a Flock of Sheep in their Fold, or a Hawk under the same Cover with Doves, or a Fox in the same Pen with Poultry.

384. THAT THROUGHOUT ALL CHRISTENDOM, THERE IS NO FAITH AMONGST THOSE, WHO REPROBATE THE LORD, AND THE WORD, NOTWITHSTANDING THE MORALITY, AND RATIONALITY OF THEIR LIVES, AND THAT THEY EVEN SPEAK, AND TEACH, AND WRITE ABOUT FAITH.

This follows, as a Consequence, from what was proved above; for it was shewn, that the One only and true Faith is directed towards the Lord, and derived from Him, and that all Faith, which is not directed towards Him, and derived from Him, is not Spiritual Faith, but Natural; and Faith merely natural hath not in it the Essence of Faith. Moreover, Faith is derived from the Word, and can have no other Source, inasmuch as the Word is from the Lord, and consequently the Lord is in the Word; wherefore he saith, that *He is the Word*, John i. 1, 2. Hence it follows, that whosoever reprobate the Word, reprobate the Lord also, because they cohere together as One, and further, that whosoever reprobate either the Lord, or the Word, reprobate also the Church, inasmuch as the Church hath its Existence from the Lord by means of the Word; and again, that whosoever reprobate the Church shutteth himself out from Heaven, because the Church is an Introduction into Heaven, and they who are shut out from Heaven are amongst the Damned, and have no Faith. The Reason why they have no Faith, who reprobate the Lord, and the Word, notwithstanding the Morality and Rationality of their Lives, and that they speak, and teach, and write about Faith, is, because their moral Life is not spiritual, but natural, as also their Rationality is not spiritual, but natural, and Morality and Rationality merely natural are in themselves dead, consequently they have no more Faith than dead Men. The mere natural Man, who in respect to Faith is dead, can indeed converse and teach about Faith, about Charity, and about God, but not from, and under the Influence of Faith, of Charity, or of God. That those only have Faith, who believe on the Lord, and that others have no Faith, is evident from the following Passages, *He that believeth on the Son is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God*, John iii. 18. *He that believeth on the Son hath everlasting Life; and he that believeth not on the Son shall not see Life,*

Life, but the Wrath of God abideth on him, John iii. 36. Jesus said, *When the Spirit of Truth cometh, he will reprove the World of Sin, because they believe not on Me*, John xvi. 8, 9. and to the Jews, *Except ye believe that I am he, ye shall die in your Sins*, John viii. 24. Wherefore David saith, *I will preach the Law, whereof the Lord hath said unto me, Thou art my Son, this Day have I begotten thee; Kiss the Son lest he be angry, and so ye perish from the right Way; Blessed are all they that trust in Him*, Psalm ii. 7, 12. That in the Consummation of the Age, which is the last Time of the Church, there will be no Faith existing, in consequence of none being directed towards the Lord, as the Son of God, as God of Heaven and Earth, and as One with the Father, is foretold by the Lord, where he saith, *That there shall be the Abomination of Desolation, and great Tribulation, such as was not from the Beginning of the World, nor ever shall be; and that the Sun shall be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven*, Matt. xxiv. 15, 21, 29. and in the Revelations, *That Satan shall be loosed out of his Prison, and shall go out to deceive the Nations, which are in the four Quarters of the Earth, the Number of whom is as the Sand of the Sea*, chap. xx. 7, 8. And because the Lord foresaw that this would be the Case, therefore he said, **NEVERTHELESS, WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?** Luke, xviii. 8.

385. To the above I shall subjoin the following **MEMORABLE RELATIONS.**

FIRST. A certain Angel once said to me, If thou desirest to see clearly the Nature of **FAITH** and **CHARITY**, and thereby what Faith is when separated from Charity, and what it is, when joined with Charity, I will shew thee a visible Representation of it. And I replied, Shew it me; and he said, Instead of Faith and Charity, substitute **Light** and **Heat**, and conceive Faith to be **Light**, and Charity to be **Heat**, and thou wilt see clearly what I mean; Faith in its Essence is the Truth of Wisdom, and Charity in its Essence is the Affection of Love, and the Truth of Wisdom in Heaven is **Light**, and the Affection of Love in Heaven is **Heat**; the **Light** and **Heat** which the Angels feel and enjoy, are in their Essence nothing else; hence thou mayest see clearly what Faith is when separated from Charity, and what it is when united with Charity. Faith separated from Charity is like Winter's **Light**, and Faith joined with Charity is like the **Light** in Spring; Winter's **Light**, which is **Light** separated from **Heat**, and in consequence thereof
joined

joined with Cold, strips the Trees of their Leaves, kills every green Herb, makes the Ground hard, and freezes the Water; but the Light in Spring, which is Light joined with Heat, causeth the Trees to vegetate, first into Leaves, then into Blossoms, and lastly into Fruits, it openeth, and softeneth the Ground, whereby it yieldeth Grass, Herbs, Flowers, and Fruits, and it also dissolveth the Ice, so that the Waters can flow from their Fountains. Exactly similar is the Case with Faith and Charity; Faith separate from Charity deadens all Things, and Faith joined with Charity enlivens all Things. The Nature of such Deadening, and Enlivening, may be seen visibly in our spiritual World, because here Faith is Light, and Charity Heat; for where Faith is joined with Charity, there are paradisaical Gardens, flowry Walks, and verdant Groves, gay and delightful, in Proportion to such Conjunction; but where Faith is separate from Charity, there doth not grow so much as a Blade of Grass, nor any green Thing, except it be on Thorns and Briers. There were standing at a little Distance from us, some of the Clergy, whom the Angel called Justifiers and Sanctifiers of Men by Faith alone, and also Arcanists, that is, Dealers in Mysteries; we related to them the same Things concerning Charity and Faith, and likewise gave them ocular Demonstration of their Truth, but when we asked them whether they believed it to be so, they turned their Backs upon us, and said, We did not hear you; whereupon we raised our Voices, and cried, Hear us now then; but immediately they stopped their Ears with both Hands, and exclaimed, We are not disposed to hear.

After this, I conversed with the Angel, concerning Faith in a State of Separation from Charity, and I acquainted him, that I had been permitted to know, by sensible Experience, that Faith, in such a State, is like the Light in Winter, for that, during the Space of several Years, Spirits had passed before me, which were influenced by various kinds of Faith, and that whensoever those approached, which had separated Faith from Charity, such a cold Numbness seized my Feet, and from thence rose up to my Loins and Breast, that I almost fancied my whole bodily Life would depart from me; and this would actually have been the Case, had not the Lord subdued those Spirits, and thereby delivered me. This Circumstance appeared surprizing to me, that those Spirits themselves did not feel any Sensation of Cold in Themselves, as they confessed to me; wherefore I compared them to Fish under Ice, which have no Sensation of Cold, inasmuch as their Life, and of consequence their Nature in itself is cold. I perceived then that that Cold flowed from the infatuated Light of their Faith, in like manner as natural Cold ariseth from marshy and sulphureous Ground, in the Depth of Winter, after Sun-set, as Travellers often
 experience.

experience. Such Spirits may be compared also to Mountains of Ice, separated from their Places in Northern Climates, and carried to and fro in the Ocean, of which it is related, that when they come near a Ship, they instantly cause the Sailors to shiver with cold; wherefore a Company of those Spirits, who are under the Influence of Faith separate from Charity, may be likened unto such icy Mountains, and without much Impropriety may be called such Mountains. We learn from the Word, that *Faith without Charity is dead*, but the Cause of its Death hath been hitherto unknown; I will therefore take this Opportunity of unfolding it; The Death of Faith separate from Charity is a Consequence of the Cold, with which Faith being affected expires like a Bird in a severe Frost, which first dies as to its Eyesight, and at the same time as to its Power of flying, and lastly as to Respiration, and then falls down headlong from the Tree where it perched, and is buried in the Snow.

386. THE SECOND MEMORABLE RELATION.

Awaking one Morning from Sleep, I saw two Angels descending out of Heaven, one from the Southern Quarter of Heaven, and the other from the Eastern Quarter, each in his respective Chariot, drawn by white Horses; the Chariot, wherein the Angel from the Southern Quarter was conveyed, shone bright like Silver, and the Chariot, wherein the Angel from the Eastern Quarter was conveyed, shone bright like Gold, and the Reins, which they held in their Hands, glittered like the flaming Light of the Morning Star. Thus these two Angels appeared to me at a Distance, but when they came near, they did not appear in Chariots, but in their own Angelic Form, which is Human; he, who came from the Eastern Quarter of Heaven, was clad in bright purple Raiment, and he, who came from the Southern Quarter, in Raiment of a blue Violet Colour. As soon as they reached the inferior Regions below the Heavens, they ran to meet each other, as if they strove which should be first, and mutually embraced, and kissed each other. I was informed, that these two Angels, during their Abode on Earth, had been joined together in the Bond of an interior Friendship, but that now One was in the Eastern Heaven, and the other in the Southern; in the Eastern Heaven are such as are under the Influence of Love from the Lord, and in the Southern Heaven are such as are under the Influence of Wisdom from the Lord. When they had conversed together some Time about the magnificent Objects and Scenery contained in their respective Heavens, they entered upon a Discussion of this Question, Whether Heaven, in its Essence be Love, or whether it be Wisdom; in this they agreed, that one derived its Origin from the other,

but the Debate was, which was the Primitive, and which the Derivative. The Angel, who belonged to the Heaven of Wisdom, then asked the other, What is Love? and he replied, That Love originating in the Lord, as the Sun, is the vital Heat of Angels, and Men, consequently the Esse of their Life; and that the Derivations of Love are called Affections, and that by them are produced Perceptions, and from Perceptions Thoughts; whence it follows, that Wisdom in its Origin is Love, consequently that Thought, in its Origin, is the Affection of that Love, and that it is evident, from the Derivations examined in their Order, that Thought is nothing else but the Form of Affection, and that the Reason why this is not known, is because Thoughts are in and under the Influence of Light, but Affections are in and under the Influence of Heat; the consequence whereof is, that the Mind reflects upon its Thoughts, but not on its Affections. That Thought is nothing else but the Form of the Affection of some particular Love, may also be illustrated by the case of Speech, which is nothing else but the Form of Sound; and this is a just Illustration, inasmuch as Sound correspondeth with Affection, and Speech with Thought, wherefore Affection forms the Sound, or Tone of the Voice, and Thought forms the Speech, or Words of a Discourse; this may further be elucidated by this Consideration, that if you take away Sound from Speech, nothing of Speech remains, and in like manner, if you take away Affection from Thought, nothing of Thought remains. Hence then it is plain, that Love is the All of Wisdom, consequently that the Essence of the Heavens is Love, and that their Existence is Wisdom, or what is the same thing, that the Heavens derive their Essence from the Divine Love, and their Existence from the Divine Love by means of the Divine Wisdom; wherefore, as was said above, one deriveth its Origin from the other. There was with me at that time a Novitiate Spirit, who hearing this Discourse asked, whether the Case was similar with regard to Charity and Faith, inasmuch as Charity hath relation to Affection, and Faith hath relation to Thought? and the Angel replied, The Case is similar, Faith being nothing else but the Form of Charity, just as Speech is the Form of Sound, for Faith is formed by, and out of Charity, as Speech is formed by, and out of Sound; We in Heaven know also the Manner of such Formation, but at present we have not leisure to explain it. By Faith, however, he added, I mean Spiritual Faith, which hath in it Life and Spirit from the Lord alone, by means of Charity, for Charity is of a spiritual Nature, and Faith is rendered Spiritual thereby; wherefore Faith without Charity is a mere natural Faith, which is dead, and which also joineth itself with mere natural Affection, that is nothing else but Concupiscence.

piſcence. The Angels converſed on theſe Subjects ſpiritually, and ſpiritual Diſcourſe containeth and infoldeth in it a thouſand Things, which natural Language cannot expreſs, and what is wonderful, ſuch as can find no place in the Ideas of natural Thought. After diſcourſing together for ſome time, on theſe and ſuch like Subjects, the Angels departed, and as they retired each to his reſpective Heaven, their Heads appeared beſet with Stars, and when they were removed at a diſtance from me, they again ſeemed to be carried in Chariots as before.

387. THE THIRD MEMORABLE RELATION.

As ſoon as thoſe two Angels were gone out of my Sight, I obſerved a Garden on my right Hand, wherein were Olives, Fig-trees, Laurels, and Palms, planted in Order according to their Correſpondencies. Thither I directed my Courſe, and ſaw Angels and Spirits walking, and converſing together amongſt the Trees; and immediately one of the Angelic Spirits obſerved me, (Angelic Spirits are ſuch, as are in the World of Spirits preparing for Heaven) and he came out of the Garden towards me, and ſaid, Haſt thou any Inclination to walk into our Paradife, where thou mayeſt hear and ſee what will aſtoniſh thee? I accepted his Invitation, and attended him, and then he ſaid to me, Theſe whom thou ſeeſt, (for there were many gathered together) are all under the Influence of the Love of Truth, and in conſequence thereof, in the Light of Wiſdom; here alſo is a Palace, which we call the TEMPLE OF WISDOM, but ſuch is the Nature of this Palace, that no Perſon can ſee it, who fancieth himſelf very wiſe, and much leſs he who fancieth himſelf wiſe enough, and leaſt of all he, who fancieth that his Wiſdom is ſelf-derived; the Reaſon is, becauſe ſuch Perſons have no Capacity to receive Light from Heaven by Virtue of the Love of genuine Wiſdom. Genuine Wiſdom conſiſteth in a Man's ſeeing, by the Light of Heaven, that the Knowledge, Intelligence, and Wiſdom, which he hath, is ſo little in compariſon of what he hath not, that it is but like a Drop of Water compared with the whole Body of the Ocean, and conſequently of ſcarce any Amount. Every one who is in this paradifical Garden, and who, by Virtue of an interior Perception, and Diſcovery in Himſelf, acknowledgeth that his Wiſdom is of ſo ſmall Amount, he ſeeeth that TEMPLE OF WISDOM; for an interior Light in the Mind enables a Man to ſee it, but not an exterior Light without an interior one. Now forasmuch as I had often thought upon this Subject, and fiſt from Science, afterwards from Perception, and laſtly from an interior Light, had acknowledged that Man hath ſo little Wiſdom, behold! it was given me to ſee that Temple. In regard to its Form it was very wonderful; it was
raiſed

raised to a great height from the Ground, having four Corners, with Walls of Chryſtal, its Roof of transparent Jasper elegantly arched, and the Parts underneath built of various precious Stones; the Steps leading up to its Entrance were of poliſhed Alabaſter; at the ſides of the Steps were ſeen the Figures of Lioneſſes with their young Cubs. I then asked, whether I might be allowed to enter in, and being informed I might, I aſcended the Steps, and as I entered, I obſerved, as it were, Cherubs flying beneath the Roof, and preſently vaniſhing out of Sight; the Floor under our Feet was of Cedar, and the whole Temple, by reaſon of the Tranſparence of its Roof and Walls, ſeemed built to be the Form and Habitation of Light. The Angelic Spirit attended me as I went in, and I related to him what I had heard from the two Angels concerning LOVE and WISDOM, as alſo concerning Charity and Faith, and he ſaid to me, Did not they ſpeak alſo concerning a Third? and I ſaid, What Third? he replied, concerning THE GOOD OF USE OR SERVICE; Love and Wiſdom are mere Nothings, and only ideal Entities, without Reality, until they are applied to Uſes; for Love, Wiſdom, and Uſe, are three Things which cannot be ſeparated, becauſe, in caſe of Separation, each is reduced to Nothingneſs; for Love is Nothing without Wiſdom, but being in Wiſdom it is formed to a Something, which Something is Uſe; wherefore when Love by Wiſdom is in Uſe, it then becometh a Reality, becauſe it actually exiſteth; the Caſe in this reſpect is the ſame as with End, Cauſe, and Effect, the End being Nothing, unleſs by the Cauſe it be productive of Effect, and if one of the three be deficient, the whole is deficient, and is reduced to Nothingneſs. The Caſe is the ſame alſo in reſpect to Charity, Faith, and Works; Charity without Faith is Nothing, nor is Faith any thing without Charity, nor are Charity and Faith any thing without Works, but in Works they become Something, the Quality of which Something is according to the Uſe or Profitableneſs of thoſe Works. The ſame holdeth good, in regard to Affection, Thought, and Operation, and alſo in regard to Will, Underſtanding, and Action; for Will without Underſtanding is like the Eye without Sight, and both, without Action, are like Mind without Body; that this is the Caſe, may be clearly ſeen in this Temple, becauſe the Light which ſhineth here is a Light enlightening the Interiors of the Mind. The Science of Geometry alſo teacheth, that nothing can be complete, or perfect, except it be Trine, or a Compound of Three, for a Geometrical Line is Nothing, unleſs it become an Area, nor is an Area any thing, unleſs it become a Solid, wherefore one muſt be multiplied into the other, in order to their Exiſtence and Co-Exiſtence in the Third. And as it is in this Inſtance, ſo is it likewise in the Caſe of all and every

created

created Thing, which hath its Limit and Termination, in a Third. Hence we see the true Ground and Reason why THREE, in the Word, signifieth what is complete and perfect. As this is the Case, I cannot but wonder, that some profess Faith alone, some Charity alone, and some Works alone, to be necessary to Salvation, when yet one without another, or any two of them without the Third, are mere Nothings.—In Reply to this, I immediately asked him, Is it not possible for a Man to have Charity and Faith, and yet not have Works? May not he be inclined, both in Affection and in Thought, towards some particular Purpose, and yet not be in its Operation? And the Angel answered; No; in Reality he cannot, though in Idea he may, for he must needs be in an Endeavour, or Will to operate, and Will, or Endeavour is an Act in itself, because it is a continual Striving towards Action, which Striving becometh an Act in External when it meeteth with an Opportunity of Determination; wherefore Endeavour, and Will, as an internal Act, is accepted by every wise Man, because it is accepted by God, altogether as an external Act, provided only, that when an Opportunity offers, it is not defective in Operation.

388. THE FOURTH MEMORABLE RELATION.

I had once an Opportunity of discoursing with some of those, who are meant, by the Dragon, in the Revelations; and one of them said, Come with me, and I will shew thee the Delights of our Eyes and Hearts; and he led me through a gloomy Wood to the Top of a Hill, whence I might behold the Amusements of the Dragons; and I saw an Amphitheatre, built in the Form of a Circus, with Rows of Benches one above another, on which the Spectators were seated; they who sat on the lowest Seats appeared to me, at a Distance, like Satyrs and Priapusses, some with a Covering to conceal their privy Parts, and some naked without a Covering; on the Benches over those sat Whoremongers and Harlots, as I judged from their Gestures and Behaviour. Then the Dragon said to me, Now thou shalt see our Pastime; and I saw, as it were, Heifers, Rams, Sheep, Kids, and Lambs, driven into the Area of the Circus, and when they were in, a Gate was opened, and there rushed in, as it were, young Lions, Panthers, Tigers, and Wolves, which attacked the Flock with great Fury, and tore them in Pieces, and killed them; but the Satyrs, when the bloody Slaughter was over, scattered Sand over the Place where the Butchery had been executed. Then the Dragon said to me, These are our Sports and Pastimes, with which our Minds are delighted; and I replied, Get thee hence Dæmon, in a short Time thou shalt see this Amphitheatre converted into a Lake of Fire and Sulphur; at these Words he laughed, and departed. When he was

gone, I began to think within myself, to what End, or Purpose, such Things are permitted by the Lord; and I received an Answer in my Heart, that they are permitted, so long as such Dragons are in the World of Spirits, but when the Time of their Continuance in that World is at an End, such Scenical Exhibitions are changed into infernal Horrors. All the Appearances above mentioned were occasioned by the Dragon's Phantasy, wherefore the Heifers, Rams, Sheep, Kids, and Lambs, were not real Existencies, but were representative of the genuine Goods and Truths of the Church, which the Dragons hated and abhorred; the Lions, Panthers, Tigers, and Wolves, were Appearances of the Lusts ruling in those, who appeared like Satyrs and Priapusses; they who had no Covering to conceal their privy Parts were such, as believed that Evils were not manifest in the Sight of God; and they who had a Covering, were such as believed that Evils were manifest in God's Sight, but were not damnable, provided the evil Doer be in the Faith; the Whoremongers, and Harlots were Falsifiers of the Truths of the Word, for Whoredom signifieth the Falsification of Truth. In the spiritual World all Things appear, at a Distance, according to Correspondencies, and when they appear in Forms, they are called Representations of Spiritual Things in Objects similar to natural.

After this, I observed them as they went out of the Wood; the Dragon was in the Midst of the Satyrs and Priapusses, and the Whoremongers and Harlots followed them, like so many Slaves and menial Servants; their Company increased as they went along, and then I heard what was the Subject Matter of their Discourse; They said, that they perceived in a Meadow a Flock of Sheep with Lambs, and that this was a Token that one of the Cities of Jerusalem, where Charity hath the Pre-eminence, was not far off; and they said, Let us go and take that City, and cast out its Inhabitants, and plunder their Possessions; accordingly they drew near; but the City was encompassed with a Wall, which was guarded by Angels; then they said, Let us take it by Stratagem, and for this Purpose let us send one skilled in (y) Muffitation, who can make black appear white, and white black, and can disguise the Truth and Reality of whatever Object he pleases; and immediately they discovered one of their Company, who was expert in Metaphysicks, and who could change the Ideas of Things into the Ideas of Terms, and conceal the Things themselves under Forms and Rules, and thus

(y) It may be proper to inform the unlearned Reader, that Muffitation meaneth the same as Muttering, or Whispering, and is therefore a Term very properly applied by the Angels to denote an Art which consisteth in speaking obscurely and perplexedly, on all Subjects, and thereby darkening the Clearness and Plainness of simple genuine Truth.

thus fly away, like a Hawk, with his Prey under his Wings. This Metaphysician had Instructions how to treat with the People of the City, by pretending that they were of the same Religion, and wished to be let within the Walls; so coming to the Gate he knocked, and when it was opened, he said, that he wished to speak with the wisest Person in the City; then he entered, and was conducted to the House of a certain wise Personage, whom he thus addressed, "There are some of my Brethren, without the Gates of the City, who request to be let in; they profess the same religious Sentiments that you do; we all, both you and us, make Faith and Charity the two Essentials of Religion; the only Difference between us is, that ye call Charity the Primitive, and Faith the Derivative, whereas we say, that Faith is the Primitive, and Charity the Derivative; but what matters it which is called the Primitive, or which the Derivative, provided they are both maintained and believed?"—The wise Man of the City replied, It is not expedient that we talk on this Subject by ourselves alone, but in the Presence of several Witnesses, who may act as Judges and Arbitrators between us, for else we shall never come to any Determination; accordingly Witnesses were summoned; to whom the Dragon-like Spirit spake the same Words as before; and immediately the wise Man of the City replied, Thou hast asserted, that it is the same Thing, whether Charity or Faith, be considered as the primary Essential of the Church, provided it be agreed that they each constitute the Church, and its Religion; and yet the Difference between them is the same as between prior and posterior, between Cause and Effect, between what is Principal, and what is Instrumental, and between what is essential, and what is formal; I speak in this Manner, because I have observed that thou art expert in the Art of Metaphysicks, which Art we call Musitation, and some call it Inchantment; but to speak in plain Terms, the Difference is the same as between what is above, and what is below, nay, if thou art disposed to believe it, it is like the Difference between the Minds of those who dwell in the higher Regions, and the Minds of those who dwell in the lower Regions in this World; for that which is primary constituteth the Head and the Breast, and that which is thence derived constituteth the Legs and Feet; but let us in the first Place, determine, and be agreed about the Meaning of Charity and Faith; Charity is the Affection of the Love of doing Good to our Neighbour, for the Sake of God, of Salvation, and of eternal Life, and Faith is Thought, grounded in Trust and Confidence, concerning God, Salvation, and eternal Life. But the Emissary said, I grant that this is Faith, and I grant also that Charity is the Affection of the Love of doing good, for the sake of God, but not for the sake of Salvation and eternal Life. When he had thus
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drawn the Line of Agreement, and Disagreement, the wise Man of the City replied, Is not Affection or Love-Delight, the Primitive, and Thought the Derivative? Whereupon the Dragon's Emissary, said, No, I deny it; but the wise Man answered, It is impossible to deny it; is not some kind of Love-Delight the Spring and Ground of every Person's Thoughts? If you remove such Love-Delight, would it be possible to think at all? or would it not be like removing Sound from Speech, in which Case, the Articulation of Speech would be impracticable? Sound also originates in, and hath Relation to the Affection of some particular Love, as Speech originates in, and hath Relation to Thought, for Love formeth Sound, and Thought frameth Speech. The Case may be illustrated also by that of Flame and Light, for if Flame be taken away, Light is destroyed and perisheth at the same Time; so it is likewise with Charity and Faith, inasmuch as Charity is the Offspring of Love, and Faith is the Offspring of Thought. Cannot you then hence conceive, that what is Primary is All in All in what is Secondary, just as is the Case with Flame and Light? from which Circumstance it is evident, that unless you make that primary, which is primary, you can have no Place, or Abode, in what is secondary; wherefore if you assign to Faith the first Place, when in Reality it is in the second, you must needs appear in Heaven like a Man inverted, standing with his Feet uppermost, and his Head undermost, or like a Mountebank walking on his Hands with his Feet in the Air; and if such be your Appearance in Heaven, of what Sort must your good Works be, which are Charity expressed in Act, but like those which the Mountebank would perform with his Feet, his Hands being otherwise employed? Hence it is that your Charity is natural, and not spiritual, because it is inverted. The Emissary understood all that the wise Man said, for every Devil understandeth the Truth when he heareth it, but he cannot retain it, by reason of the Affection of Evil, which is the Concupiscence of the Flesh, and which, on the Return of its Influence, dispelleth the Thought and Consideration of Truth. After this, the wise Man of the City instructed those about him concerning the Nature and Quality of Faith, when it is regarded as the primary Essential of Religion, shewing them that, in such a Case, it is mere natural Faith, and a bare Persuasion, destitute of all spiritual Life, consequently, that it is not Faith; and addressing himself to the Emissary, I can venture to assert, said he, that in your Faith there is no more real Spirituality, than there is in the Mind's Reflection on the Mogul's Dominions, on the Diamond Mines therein, or on the Wealth and Grandeur of that Potentate. As he pronounced these Words, the Dragon-like Spirit walked-off in a Rage, and related all that had passed to his Companions without the Gates; and

when

when they heard what was asserted, that Charity is the Affection of the Love of doing Good to one's Neighbour, for the Sake of Salvation, and eternal Life, they exclaimed with one Consent, It is a Lye, and the very Dragon itself; a strange Idea indeed! Are not all Works meritorious, which are done in Charity for the Sake of Salvation? and if meritorious, how can they be saving? Then they said one to another, Let us call together more of our Companions, and let us besiege this City, and cast out those Charities; but whilst they were proceeding to put their Threats in Execution, lo! there appeared, as it were, Fire from Heaven, which consumed them; but the Fire from Heaven was but an Appearance of their Wrath and Hatred against the Inhabitants of the City, because they had degraded Faith, and allowed it only a secondary, and lower Place, underneath Charity, and had asserted that to be no Faith, which ~~is~~^{is} regarded as the primary Essential of Religion. The Reason why they appeared to be consumed as by Fire was, because Hell was opened under their Feet, and they were swallowed up. The like Circumstances befel many others, in divers Places, on the Day of the last Judgment, as is understood by this Passage in the Revelations, *The Dragon shall go out to deceive the Nations, which are in the Four Quarters of the Earth, to gather them together to Battle; and they went up on the Breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City, and Fire came down from God out of Heaven, and devoured them.* Chap. xx. 8, 9.

389. THE FIFTH MEMORABLE RELATION.

Some Time ago there was seen a Roll of Paper, sent down from Heaven, to a certain Society in the spiritual World, wherein were two Prelates of the Church, with inferior Canons, and Presbyters. The Roll contained an Exhortation, pressing them to acknowledge the Lord Jesus Christ as the God of Heaven and Earth, according to what he Himself hath taught, Matt. xxviii. 18. The Contents of the Roll were read, and transcribed, by several, and became the Subject of much Consideration and Debate, in which many gave Proof of great Judgment and Penetration. But some Time after they had received it, they said one to another, Let us hear what are the Sentiments of the Prelates concerning it; so they waited on them to learn their Opinion; but they contradicted and disavowed it; for the Prelates of that Society were hardened in their Hearts, by Reason of the Falses which they had imbibed in the former World, wherefore after a short Consultation with each other, they sent the Roll back to Heaven from whence it came. Hereupon, after some Noise and Disturbance, several of the Laity retracted their first Opinion in Favour of what was contained in the Roll,

and immediately the Light of their Discernment in spiritual Things, which before shone very bright, was darkened and extinguished. After this they were a second Time admonished, but in vain; when instantly I observed that Society sink down under Ground, but how deep I could not discern, in consequence whereof, it was removed from the Sight of those, who worship the Lord only, and hold in Abhorrence the Doctrine of Justification by Faith alone. But some Days after, I saw near a hundred Persons ascending from the lower Regions, whither that wicked Society had subsided, who coming to me, one, in the Name of the Rest, gave me the following marvellous Relation, When we were descended to the Place of our Destination, it appeared to us at first like a Lake or a Bog, but presently like dry Ground, and soon after like a small City, wherein many had their particular Dwellings allotted them; the next Day we consulted amongst ourselves, what Steps we should take, and it was the general Opinion that the two Prelates should be applied to, and mildly reprov'd, for sending the Roll back again to Heaven, from whence it came down, inasmuch as this was the apparent Cause of our present Calamity; accordingly a certain Number of us were deputed to go to the Prelates, (he who gave me this Relation said, he was one of the Deputies) and when we were introduced, a particular Person, of distinguished Wisdom amongst us, thus address'd the Prelates;—We have heretofore fondly plumed ourselves on the extraordinary Purity of our Religion, and our Church, because we have heard it asserted, that we enjoyed the highest Degrees of Gospel Light; but some of us have lately been favoured with Illumination from Heaven, and with a Perception in consequence thereof, that at this Day there no longer existeth any Church throughout the Christian World, by Reason that there existeth no Religion. How! replied the Prelates, Doth not the Church there exist, where the Word is read, where Christ the Saviour is acknowledged, and where the Sacraments are administered? To this our Friend made Answer, Such Things belong to the Church, for they constitute the Church, but then they cannot constitute the Church, whilst they are received only externally, and abide without a Man, for they must be within him, in order to form the true Church. He further added, Can the Church exist, where three Gods are worshipped? Can the Church exist, where its whole Doctrine is grounded on a single Passage of Paul, falsely understood, and consequently not on the Word? Can the Church exist, whilst the Saviour of the World, who is the true and very God of the Church, is not approached and worshipped? Who can deny this Truth, that Religion consisteth in renouncing Evil, and in doing Good? Is there any Religion in this Assertion, that Faith alone bringeth Salvation, without Charity? Can there be any Religion, where it is a received Doctrine, that

that the Charity which proceedeth from Man is mere moral, and civil Charity, and can have Nothing of a religious Principle in it? Is there in Faith alone, any Substance of Deed, or Work, when yet Religion consisteth in doing and working? Can there be found any People throughout the World, who do not allow the Goods of Charity, which are good Works, to be of a saving Nature, inasmuch as the whole of Religion consisteth in Goodness, and the whole of the Church consisteth in that Doctrine, whereby Truths are taught, and Men are led by Truths to the Will and Practice of what is Good? To what Glory should we have attained, had we but received the Admonitions contained in the Roll, which was sent down to us out of Heaven! Then the Prelates replied, Thou speakest in too high a Strain; Doth not Faith, in Act, or Operation, which is Faith fully justifying, and saving, constitute the Church? And doth not Faith, in its States and Circumstances, which is Faith proceeding, and perfecting, constitute Religion? Consider and apprehend this, my Children. But instantly our wise Friend made Answer, Let me bespeak your Hearing, O Fathers; According to your Tenets, doth not Man conceive Faith in Act, or Operation, like a Stock or Stone? and is it possible for a Stock or Stone to be so vivified, as to constitute the Church? and agreeable to your Idea, Is not Faith, in its States and Circumstances, the Continuation and Progression of Faith in Act, or Operation? Since therefore, according to your Tenets, Faith alone hath all saving Power, and the Good of Charity, which a Man doeth, hath nothing in it of a saving Nature, where, in such Case, is Religion to be found?—Then the Prelates replied, Thou talkest at this rate, Friend, in consequence of not knowing the Mysteries of Justification by Faith alone; and not to know them is to be ignorant of the interior Ways of Salvation, and to walk only in an external and beaten Track; but go thou in whatever Road thou likest? only know this, that all Good is from God, and Nothing from Man, and that consequently in spiritual Things, Man hath no Power to do any thing of Himself, and how then can he do Good, such as is spiritual, of Himself? To this our Friend, with some Warmth, answered, I know your Mysteries of Justification better than you yourselves do, and I tell you plainly, that I can see nothing within those Mysteries but mere Spectres; doth not Religion consist in an Acknowledgment of God, and in hating and renouncing the Devil? Is not God essential Goodness, and the Devil essential Evil? What Person, throughout the whole World, of any religious Principles, is ignorant of these Truths? And doth not the Acknowledgment and Love of God consist in doing what is good, because Good is of God, and from God? and doth not the renouncing and hating the Devil consist in not doing
Evil,

Evil, because Evil is of the Devil, and from the Devil? Yet, let me ask, Doth your Faith, in Act, which ye stile a fully justifying and saving Faith, or what is the same Thing, Doth your Act of Justification by Faith alone teach you to do any Good, which is of God, and from God, or to renounce any Evil, which is of the Devil and from the Devil? Not in the least; because it is an established Doctrine with you, that there is Nothing of Salvation either in doing Good, or in renouncing Evil; besides, what is your Faith in its States and Circumstances, which ye call proceeding and perfecting Faith, but the same Thing with Faith in Act or Operation? and how can this be perfected, when ye exclude all Good from Man, as of Himself, by urging in your Mysteries, How can Man be saved by any Good from Himself, when Salvation is a free Gift? and what Good can come from Man, except such as is meritorious? yet all Merit belongeth to Christ alone; and of consequence, to do Good, with a View to Salvation, would be attributing to One's-self, what belongeth solely to Christ, and thereby would be establishing Self-Justification, and Salvation; further, how can any Man perform what is Good, when the Holy Ghost performeth all Things, without receiving any Aid from Man? what need then is there of any accessory Good on Man's Part, seeing that all Good, which Man doeth, hath no real Goodness in it? I appeal to yourselves, whether your Mysteries do not consist in these, and other Doctrines of a similar Nature, which, in my Eyes, appear like mere subtil Devices, and cunning Artifices, contrived for no other End, but to remove good Works, which are Works of Charity, in order the more effectually to establish your Notion of Faith alone; and in consequence of so doing, ye regard Man, with respect to such Faith, and in general with respect to all the spiritual Things that relate to the Church and Religion, as a dead Stock, or as a lifeless Image, and not as a Man created in the Image of God, to whom was given, and continually is given, the Power of understanding and willing, of believing, and loving, and of speaking and acting, altogether as from Himself, particularly in spiritual Things, inasmuch as Man is Man by Virtue of such Things. Supposing Man, in respect to what is spiritual, not to think and operate as from Himself, what then is the Word? what is the Church and Religion? or what is all Worship and Service, but mere Nonsense and Foolery? Ye know that to do Good to others, from a Principle of Love, is Charity, but ye do not know what Charity is, when nevertheless it is the Soul and Essence of Faith, and consequently, Faith, in a State of Separation from Charity, must be dead, and dead Faith is Nothing but a mere Ghost, or Spectre; I give it those Names, because James stileth Faith, without good Works, not only dead, but devilish. Then one of the Prelates, when he
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heard his Faith called dead, devilish, and a Spectre, grew so angry, that he snatched his Cap from his Head, and threw it down on the Table, saying, I will not take it up again, until I have avenged myself on the Enemies of the Faith of our Church; and he shook his Head, muttering, and exclaiming, **THAT JAMES! THAT JAMES!** On the Front of his Cap was a thin Plate, with this Inscription, **FAITH ALONE JUSTIFYING.** Then suddenly there appeared a Monster, rising out of the Earth, with seven Heads, which had Feet like a Bear, a Body like a Leopard, and a Mouth like a Lion, exactly resembling the Beast described in the Revelations, chap. xiii. 1, 2. whose Image was made, and worshipped, *verses 14, 15.* This Spectre took the Cap off the Table, and spread it out wide, and placed it on his seven Heads, whereupon the Earth opened under his Feet, and he sunk down, and disappeared; at this Sight the Prelate exclaimed, **VIOLENCE! VIOLENCE!** Then we left them, and lo! there appeared Steps before us, by which we ascended, and returned to the upper Regions, and to the Sight of Heaven, where we had been before. This Relation was given me by that Spirit, who had ascended, with an hundred others, from the Earth below.

390. THE SIXTH MEMORABLE RELATION.

In the Northern Quarter of the Spiritual World, I heard, as it were, a Noise of Waters, wherefore I walked towards it, and as I approached, the Noise ceased, and I heard a Buzzing in my Ears, like the distant Voices of a Multitude gathered together; and instantly there appeared a Building, full of Chinks and Clefts, encompassed with a Mound of Earth, from whence that Buzzing issued. I went up to it, and seeing the Porter, I asked him, Who were within those Walls? He said, "The wisest of wise ones, who are now debating together on Subjects supernatural;" so he expressed himself in the Simplicity of his Belief; and I said, May I be permitted to enter? Yes, says he, on condition thou wilt say nothing; for I have leave to admit Gentiles, who stand with me at the Door. So I went in, and lo! there was a Circus, and in the midst thereof an elevated Stage, on which a Body of wise ones, so called, discussed the Mysteries of their Faith; the Subject, or Proposition, which at that time engaged their Attention, was, Whether the Good which a Man doeth, in a **STATE OF JUSTIFICATION** by Faith, or in its Progression after **ACT**, is religious Good, or not? In this they were unanimous, that by religious Good is meant, such Good as contributeth to Salvation. The Debate was carried on with much Earnestness, but Victory at last inclined to the Side of those, who contended, that the good Actions which a Man doeth in a State, or Pro-

gression of Faith, are only moral good Actions, such as conduce to his temporal Prosperity, but contribute nothing to Salvation, which can only be promoted by Faith; this Opinion they enforced by the following Reasoning; "How, said they, can any good Thing, proceeding from Man's Will, be joined with what is a free Gift? and is not Salvation a free Gift? How again can any good Thing, proceeding from Man, be joined with Christ's Merit? and how is it possible for Man's Operation to be joined with the Operation of the Holy Ghost? doth not the Holy Ghost effect all Things without the Aid, or Assistance of Man? Are not these three Things alone conducive to Salvation in the Act of Justification by Faith? and do not they remain alone conducive to Salvation in the State or Progress of Faith? Of consequence, the accessory Good, on Man's Part, can, in no wise be called religious Good, which, as was observed, contributeth to Salvation, but ought rather to be called religious Evil, whensoever it is done with a View to Salvation, inasmuch as the Will of Man is in it, which must needs regard its own Good as meritorious." Two Gentiles heard all this Reasoning, as they stood with the Door-keeper at the Entrance into the Circus, and one said to the other, These People have no Religion at all; for who doth not see, that what is called Religion consisteth in doing Good to one's Neighbour, for the sake of God, consequently with God, and from God? And the other said, Their Faith hath infatuated them. Then they asked the Door-keeper, Who are these People? and he replied, They are wise Christians; and they said, Nonsense! thou art imposing upon us; by their manner of speaking we should judge them to be Jugglers. Then I took my Leave and departed, admiring the Divine Providence of the Lord, by whose Direction it happened that I went to that Building, and that they were then debating on the above Subjects, and that all fell out as I have described.

391. THE SEVENTH MEMORABLE RELATION.

The miserable Desolation of Truth, and the Theological Leanness, which at this Day prevail throughout the Christian World, were clearly discovered to me by the Conversation of many of the Laity, and many of the Clergy, in the spiritual World; amongst the latter, particularly, there is such a Poverty and Barrenness of spiritual Knowledge, that they scarce know any thing but the bare Existence of a Trinity, Father, Son, and Holy Ghost, and that Faith alone saveth, together with some historical Facts related by the Evangelists concerning the Lord Christ; but with respect to the other Truths, which the Word, both of the old and new Testament, teacheth concerning the Lord, as that the Father and He are One; that

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He is in the Father, and the Father in Him; that He hath all Power in Heaven and in Earth; that it is the Will of the Father, that Men should believe on the Son; and that whosoever believeth on Him hath eternal Life; with many more Truths to the same purport; they are as much unknown, and hidden from them, as things that lie at the bottom of the Ocean, or in the Centre of the Earth; and when such Truths are produced from the Word, and read to them, they stand like People that hear, and yet do not hear; nor are their Organs of Hearing any more deeply impressed by them, than by the Whispers of Wind, or by the Sound of a Drum. The Angels, who are sent by the Lord, at particular Times, to visit the Christian Societies, which are in the World of Spirits, and consequently under Heaven, are much grieved to observe such Dullness and Darkeness prevail, respecting the Things of Salvation, and compare Christians, in such Circumstances, with Parrots that have learnt to talk; nay, they even assert, that the learned amongst them have no more Understanding in spiritual and divine Subjects than so many Statues. Some time ago, a certain Angel related to me the particulars of a Conversation, which passed betwixt him and two of the Clergy, one, who was under the Influence of Faith separated from Charity, and the other, who had joined Faith and Charity together. Friend, said he, to the first, Who art thou? He replied, I am a Christian of the reformed Church. And what is thy Doctrine, and what thy Religion, grounded on that Doctrine? he replied, Faith; and what, said the Angel, is thy Faith? He answered, my Faith is, that God the Father sent his Son, to take upon him the Curse entailed on all Mankind, and that in Consequence thereof we are saved. The Angel questioned him further, what knowest thou besides respecting Salvation? he replied, that Salvation is effected by that Faith alone. He then asked, What is thy Notion about Redemption? He answered, that it was wrought by the Passion on the Cross, and that the Merit thereof is imputed by Means of that Faith. And what, said he, is thy notion of Regeneration? He answered, This also is effected by that Faith. What, said he, is thy Notion of Love, and Charity? These likewise are involved in that Faith. What is thy Opinion of the Commandments of the Decalogue, and of the other Contents of the Word? He replied, They are all included in the above Faith. Then said the Angel, By this Account thou makest Works of no Consequence? He answered, Of what Consequence can they be, since it is impossible for me or any Man else to do a good Work, which is truly so, of ourselves? But, added the Angel, Is it not equally impossible for thee to have Faith of thyself? He replied, That is a Business I never enquire into; it is enough for me to have Faith. Lastly, he asked, Dost thou

thou know any thing further concerning Salvation? He answered, What further remains to be known, when Faith alone is sufficient for Salvation? Then said the Angel, By thy Answers thou resemblest a Musician, who never plays but upon one String of his Instrument; Faith is the only Note thou strikest; but if this be all thy Skill and Knowledge, thou knowest Nothing; hence therefore! and get thee to thy Companions. Immediately he departed, and met with some persons in a desert place, where there was no Grass; and enquiring into the Reason of this particular Circumstance, he was informed, that the place was without Grass, because the People who dwelt there had Nothing of the Church remaining amongst them.

The Conversation of the Angel with the other Clergymen, who joined Faith with Charity, was to this Effect. Friend, said he, who art thou? He replied, I am a Christian of the reformed Church. What is thy Doctrine, and what thy Religion grounded thereupon? He answered, Faith and Charity. These said the Angel, are two? He answered, They admit of no Separation. What, said he, is Faith? He replied, To believe what the Word teacheth. And what, said he, is Charity? He replied, To do what the Word teacheth. Then said the Angel, Hast thou barely believed what thou hast read in the Word, or, hast thou also done and practised it? He replied, I have also done and practised it. The Angel of Heaven then looked at him, and said, My Friend, come along with me, and take up thy Habitation in our Society.



End of the First Volume.

